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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 Yishak; Saul, not Sha'ul or Sha'ul; 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:

- All notations at the beginning or the end of a word: otherwise or by dieresis; e.g., pe'er or Meir.
- Not transliterated at the beginning or the end of a word; otherwise by dagesh; e.g., ha-
- XX (without dagesh), p & sh
- X (with dagesh), p & sh
- Note: The presence of dagesh lene is not noted except in the case of כ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

- (kamez) a — u — a — e — o
- (kamez hatuf) o
- e — e — a
- i — e — a

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 ha-Kohen or ha-Cohen, nor Rosh ha-shanah.]

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:

- ف above خُر
- ل above د
- ش above ر
- ذ above ن

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

- a
- i
- u

No account has been taken of the inalih; 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.
The Arabic article is invariably written al, no account being taken of the assimilation of the l to the following letter; e.g., Abu al-Salt, not Abu-l-Salt; Nafis al-Daulah, not Nafis al-Daulah. The article is joined by a hyphen to the following word.

At the end of words the feminine termination is written ah; but when followed by a genitive, at; e.g., Rushah ibn al-Ka'siyyah, but IRCat al-Afrak.

No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amr, not 'Amru or 'Amrun; Ya'qub, not Ya'qubun; or in a title, Kitab al-Amrasat vol-l'tikasat.

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, deoiatine, Moscow, are transliterated according to the following system:

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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 Kinnib or Kambis under Kinnib; Israel ben Joseph Drobischer under Drobischer. 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 Mei; to Samuel Kains from Samuel Astruc Daccola; to Jedediah Penini from both Bederis and En Bonet; to John of Avignon from Moses de Rosmoneau.

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 he-Hasid; Gershom of Metz; Isaac of Corbeil.

3. Names containing the words d' de, de, di, van, von, y, of, ben, ha-, iba* are arranged under the letter of the name following this word; e.g., de Pomis under Pomis, de Barrios under Barrios. Jacob d'Illescas under Illescas. The order of topics is illustrated by the following examples:

Abraham of Augsburg Abraham de Balnes Abraham ben Benjamin Aaron
Abraham of Avila Abraham ben Baruch Abraham ben Benjamin Zeob
Abraham ben Azriel Abraham of Beja Abraham Benveniste

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in 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 Abba Arika; Pumbedita; Vocalization.
<table>
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<tr>
<th>Abb.</th>
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<td>A. B.</td>
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I. LÁ. Immanuel Löw, Ph.D., Chief Rabbi of Szegedin, Hungary.

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| J. B. L. | Ludwig Blau, Ph.D., Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó-Szótára"; Budapest, Hungary. |
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| J. L. Gru | Lazarus Grünhut, Director, Orphan Asylum, Jerusalem, Palestine. |
| J. L. H. G. | L. H. Gray, Ph.D., Associate Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J. |
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| M. Sc | Max Schlossinger, Ph.D. (Office Editor), Rabbi, New York City. |
| M. Sei | Max Seligsohn (Office Editor), Dignitary of the Ecole des Hautes Etudes, Paris, France; New York City. |
| M. St | Moritz Silbertstein, Ph.D., Rabbi, Wiesbaden, Nassau, Germany. |
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| P. W. | Peter Waern, New York City. |
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| R. P. | Rosalie Perles, Knechtshe, East Prussia, Germany. |
CONTRIBUTORS TO VOLUME VI

S. Isidore Singer, Ph.D.,
Managing Editor, New York City.

S. Bachrach, Hanover, Germany.

S. Frankfurter, Ph.D.,
Scriptor, Vienna University Library, Vienna, Austria.

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S. Mannheimer, B.L.,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. Dubnow, Odessa, Russia.

S. Poznanski, Ph.D.,
Rabbi, Warsaw, Poland, Russia.

S. Schecter, M.A., Litt. D.,
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa. Sigismund Salfeld, Ph.D.,
Rabbi, Marburg, Hesse, Germany.

S. Spielmann, Iglau, Moravia, Austria.

Sara Straus, New York City.

S. Wise, Ph.D.,
Rabbi, Portland, Ore.

S. M. Dubnow, Odessa, Russia.

S. Poznanski, Ph.D.,
Rabbi, Warsaw, Poland, Russia.

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President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa. Sigismund Salfeld, Ph.D.,
Rabbi, Marburg, Hesse, Germany.

S. Spielmann, Iglau, Moravia, Austria.

Sara Straus, New York City.

S. Wise, Ph.D.,
Rabbi, Portland, Ore.

S. v. St. van Straalen (deceased),

Crawford Howell Toy, D.D., LL.D.,
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Kremensburg, Russia.

Victor Rysel, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages, University of Zurich, Switzerland.

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New York City.

W. Bacher, Ph.D.,
Professor, Jewish Theological Seminary, Budapest, Hungary.

William H. Fineshriber,
Rabbi, Davenport, Iowa.

W. Max Muller, Ph.D.,
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

William Nowack, Ph.D.,
Professor of Old Testament Exegesis, University of Strassburg, Germany.
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Writing, Cursive: see Ḥamer; Ḥalizah.
GOD: The Supreme Being, regarded as the Creator, Author, and First Cause of the universe, the Ruler of the world and of the affairs of men, the Supreme Judge and Father, tempering justice with mercy, working out His purposes through chosen agents—individuals as well as nations—and communicating His will through prophets and other appointed channels.

Biblical Data: "God" is the rendering in the English versions of the Hebrew "El," "Eloah," and "Elohim." The existence of God is presupposed throughout the Bible, no attempt being anywhere made to demonstrate His reality. Philosophical skepticism belongs to a period of thought generally posterior to that covered by the Biblical books, Ecclesiastes and some of the Psalms (xlv., lxi., xciv.) alone indicating in any degree in Biblical Israel a tendency toward Atheism. The controversies of the Earlier Prophets never treat of the fundamental problem of God's existence or non-existence; but their polemics are directed to prove that Israel, ready at all times to accept and worship one or the other god, is under the obligation to serve Yhwh and none other. Again, the manner of His worship is in dispute, but not His being. The following are the main Biblical teachings concerning God:

God and the world are distinct. The processes of nature are caused by God. Nature declares the glory of God: it is His handiwork. Relation (Gen. i.; Ps. viii., xlic.; Is. xlviii. 1-8, 22). God is the Creator. As such, He is "in heaven above and upon the earth beneath" (Deut. iv. 39). His are the heavens, and His is the earth (Ps. lxxxi. 12 [A. V. 11]; compare Amos iv. 19). He created the world by the word of His mouth (Ps. xxiii. 6, 9). Natural sequences are His work (Jer. v. 28, 34; Ps. lixv. 15-17). He maintains the order of nature (Ps. cxlv., 9-15; Neh. ix. 6). He does not need the offerings of men, because "the earth is the Lord's and the fulness thereof" (Ps. xxiv. 1, 4, 7-18; compare Isa. i. 11; Jer. xxii. 21-30; Micah vi. 6-8).

Nothing is affirmed of His substantial nature. The phrase "spirit of God" ("ruah Elohim") merely describes the divine energy, and is not to be taken as equivalent to the phrase "God is a spirit," viz., an assertion concerning His incorporeality (Zech. iv. 6; Num. xxiv. 23; Isa. xl. 6). He can not, however, be likened to anything (Ex. xx. 14-18; Isa. xl. 18) or to any person (Jer. x. 6-7). No form is seen when God speaks (Deut. iv. 15). He rules supreme as the King of the nations (Jer. x. 6-7). His will comes to pass (Isa. viii. 9, 10; iv. 10, 11; Ps. xxxiii. 10-12, lxxiii. 5-4). He is one, and none shares with Him His power or rulehip (Deut. iv. 4; Isa. xlv. 6, xlv. 10 [A. V. 9]). He is unchangeable, though he was the first and will be the last (Isa. xlv. 4; Mal. iii. 6). All that is, is perishable: God is everlasting (Isa. xi. 6-15; li. 12-13). Hence His help is always triumphant (Ps. xx. 1-9; xlv. 4, xlv. 1-8).

He is in all things, places, and times (Ps. xxxix. 7-12). He is not, like man, subject to whim (Num. xxiii. 19; Deut. vii. 9). He is the Judge, searching the innermost parts of man's being, and knowing all his secrets (Jer. xvi. 17, xvii. 10, xxii. 34; Ps. cxxix. 1-4). His knowledge is too high for man (Ps. cxxx. 6, 13, 15). God's wisdom, however, is the source of human understanding (Ps. xxxvi. 10). He is "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. xxxiv. 6-7).

But He can not hold the sinner guiltless (Ex. xlviii. 22). He manifests His supreme lordship in the events of history (Deut. xxxii. 13; Ps. xxvii. 29, 30; xlviii. 3-7). He is the ever-ruling King (Jer. x. 10). He punishes the wicked (Nahum i. 2); He turns their way upside down (Ps. i. 6). Appearances to the contrary are illusory (Hab. i. 13, li. 2; Jer. xlii. 1-2; Ps. xxviii. 13-14, xxxvii. 38-39; li. 3-6, lxii. 11-18, xiiii. 7-8; Job xvi. 7-8; xlviii. 9-11, xxviii. 14).

The Biblical theodicy culminates in the thought that the end will show the futility and deceptive nature of the prosperity of the wicked (Ps. ix. 10; xxvii. 39-31; Ps. vii. 5-8; xlviii. 13, 19). He judges the world in righteousness (Ps. ix. 9-16; xlviii. 9-10; xxvii. 10-13). I Chron. xxix. 11-12 may be said to be a succinct epitome of the Biblical doctrine concerning God's manifestations in nature and in history (compare I Sam. ii.). Yet God does not delight in the death of the sinner: He desires his return from his evil ways (Ezek. xxi. 21-23; xxxvii. 10-11). Fasting is not an adequate expression of repentance (Isa. liii. 5-8; compare Jonah ii. 10; Joel ii. 13; Zech. vi. 5). God hath demanded of man "to do justly, and to love mercy" (Micah vi. 8); hence redress for wrongs done is the first step toward attaining God's forgiveness (Ezek. xxxiii. 15), the "forsaking of one's evil ways" (Lam. iii. 37-40).
in the Old Testament is the doctrine taught that God must be satisfied (see Fall of Man; Sin). Sin is imputed against God, and righteousness does not benefit Him (Job xxxv. 6-8). God is omnipotent (Ps. x. 5-6). At one with Him, man is filled with joy and with a sense of secure confidence (Ps. xxxvi. 5-6). Without this all else is sham (Ps. xix. 7-13). Happy, therefore, the man who heeds God's instruction (Ps. xcv. 12; Prov. iii. 11-13). Sin never attains its aims (Ps. xcvii. 22; Prov. xii.; Isa. xiv. 1; Jer. xiv.; Job viii. 13-14, xv. 20-31). It is thus that God documents His supremacy; but unto man (and Israel) He gives freedom to choose between life and death (Deut. xxi. 15-20). He is near to them that revere Him (Ps. xxxix. 9-14). Though His ways are not man's ways, and His thoughts not man's thoughts (Isa. iv. 8), yet to this one certainty man may cleave; namely, that God's word will come to pass and His purposes will be carried out (6. verses 9, 10, 11).

The God of the Bible is not a national God, though in the fate of one people are mirrored the universal facts of His kingship and fatherhood, and the truth is emphasized that not by might, nor by power, but by God's spirit are the destinies of the world and of man ordered (Zech. iv. 6; Mal. i. 11; Ps. cxvii., cxv.). The God of the Bible is a person; i.e., a being self-conscious, with will and purpose, even though by searching man cannot find Him out (Job xi. 7; Ps. xciv. 7, 8, 9, 10, 11; Isa. xl. 12; Ps. cxiv. 5). E. G. H.

—In Post-Biblical Literature: In the Apocrypha of Palestinian origin the Biblical teachings concerning God are virtually reaffirmed without material modifications. In some books anthropomorphic expressions are avoided altogether; in the others they are toned down. The "hand of God," for instance (Ecclus. [Sirach] xxxii. 8), is in the parallel distich explained as "His might." The "eyes of God" symbolize His knowledge and providence (Baruch ii. 17); the "voice of God" is synonymous with His will (ib. ii. 22, iii. 4).

God's special designs, because the fathers loved Him (Deut. x. 11-16), Israel was chosen by God (Ex. xix. 4-6; Deut. iv. 20, xxxii. 9; Isa. xli. 8-9, xiii. 21; Jer. ii. 2, and often elsewhere). Hence, in Israel's experience are illustrated God's power, love, and compassion, as, in fact, it is Israel's sole duty to be the witness to God (Isa. xlv. 9). For Israel, therefore, God is a jealous God. He can not tolerate that Israel, appointed to be His portion (Deut. xxxii. 9), His servant (Isa. xlv. 21), His people joined unto Him for His name and glory and not tolerate that Israel, appointed to be His portion, is not a despot, to be approached in fear. They that confide in Him renew their confidence and love are included, while the recognition of superiority, not separation, is expressed (Nietzsche's "pathos of distance"). Reverence in the modern sense, not fear, is its approximate equivalent. They that confide in Him renew their strength (Isa. iii. 18-31). God is holy (compare Isa. xi. 9); this phrase sums up the ultimate contents of the Bible conception of God (see Fear of God).

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God

their ears to hear "His glorious voice" (ib. verse 13). He lives in all eternity and judges all things. None may search out His wondrous might (ib. verse 18). To Him nothing may be taken away (ib. verse 6; xili. 21). Even the "holy ones" are not competent to relate the marvels of His works (ib. xiii. 17). He announces that which was and that which is to be and all hidden things (ib. verses 19-20). He is one from all eternity (ib. verse 21). He is the Living God (ib. verse 23).

Among all the varieties of things He has created nothing without purpose (ib. verses 7-22). The "wisdom of God" is spoken of and existed in the same strains as in the Biblical books (Prov. vii. 27-24; Ecclus. xi. 1). It came forth from the mouth of the Most High (ib. xxiv. 8); but it was created before all things (ib. i. 4). It is subject to the will of Him who alone is "wise, and great to be feared," seated on His throne (ib. i. 8). God "poured it out over all His works" (ib. i. 7; comp. xxiv. 31). However close this description of wisdom may come to a personification, it is plain that it is free from any element which might be construed as involving a departure from the Biblical position regarding God's absolute unity.

It is in the Alexandrian Apocrypha that modifications of the Biblical doctrine appear; but even here are to be found books whose theology is a reiteration of the Biblical teachings. The so-called Third Book of the Maccabees, in the prayer of the high priest Simon, invokes among all the varieties of things He has created nothing without purpose (ib. verses 7-22). The "wisdom of God" is spoken of and existed in the same strains as in the Biblical books (Prov. vii. 27-24; Ecclus. xi. 1). It came forth from the mouth of the Most High (ib. xxiv. 8); but it was created before all things (ib. i. 4). It is subject to the will of Him who alone is "wise, and great to be feared," seated on His throne (ib. i. 8). God "poured it out over all His works" (ib. i. 7; comp. xxiv. 31). However close this description of wisdom may come to a personification, it is plain that it is free from any element which might be construed as involving a departure from the Biblical position regarding God's absolute unity.

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God

The essence of God is unknown to man, whose conceptions are colored through the medium of his own nature. Anthropophisms and anthropomorphisms are wicked. God is incorporeal. He is without any irrational affections of the soul. God is free, self-determining mind. His benevolence is not to any incapacity of His for evil, but to His free preference for the good (ib. § 20).

Man's personality lifts him above the rest of the creatures. In analogy therewith, Philo gives God the attributes of personality, which are not restrictive, but the very reverse (Drummond, "Philo Judaeus," ii. 10). Efficiency is the property of God.

As all this is elsewhere predicated of God also, it is plain that this "wisdom" is regarded only as an instrument, not as a delegate of the Divine. The Wisdom of Solomon speaks also of the "Logos" (ib. ii. 3-4, ix. 1-5, xvi. 13, xviii. 14-16); and this, taken in connection with its peculiar conception of wisdom, makes the book an important link in the chain leading from the absolute God-conception of Palestinian Judaism to the theory of the mediating agency of the Word (Logos, "Memra") in Philo. The Aristeus Letter does not present us with a modification of the God-conception (but see Eleazar's statement therein, "there is only one God and His power is through all things"). Aristobulus' theology a departure from the doctrine of God's transcendence and His immediate control of all as the Creator ex nihilo.
One concept that God had neither associate nor helper (Sanh. 38b; Yer. Reshut.) was fashioned was to disprove the contention of those that believe in more than one personality in God (Sanh. 38a). God created man in his own image (ib. verse 27), to prove (Talmud) that God is one both in the worlds of the heavens and of the earth. The phrase “Let us make man in our image” (Gen. i. 26) is proved by the subsequent statement “so God created man in his own image” (Gen. ii. 27), to refer to one God only (Yer. Ber. ix.; Gen. R. viii., xiv.; comp. Deut. R. ii., end). The “ehad” is also taken in the sense of “mayyadh,” i.e., unique, unlike any other being (Meg. 20b). Two powers (“reahuyot”), therefore, cannot be assumed, as Deut. xxxii.39 proves (Tan., Yitro; Jellinek, “B. H.” i. 110; and the opening sentence of the Decalogue confirms this (Mek., Yitro, v.; comp. Yalk., Ex. 286). In the historical events, though God’s manifestations are varied and differ according to the occasion, one and the same God appears: at the Red Sea, a warrior; at the Wilderness of Serah, a prophet of the Lord; a judge; a friend; a fighting champion; a shepherd; a king; a father, nor son, nor brother (Deut. R. ii.).

Pains are taken to refute the arguments based on the grammatical plurals employed in Biblical texts when referring to God. “Elohim” does not designate a plurality of deities. The very context shows this, as the verbs in the predicate are in the singular. The phrase “Let us make man in our image” (Gen. i. 26) is proved by the subsequent statement “so God created man in his own image” (Gen. ii. 27), to refer to one God only (Yer. Ber. ix.; Gen. R. viii., xiv.). Nor, according to R. Gamaliel, is the use of both “bara” and “yazar,” to connote God’s creative action, evidence of the existence of two distinct divine powers (Gen. R. i.). The reason one why in the beginning one man only “Rahelut” was fashioned was to disprove the contention of those that believe in more than one personality in God (Sanh. 38a). God had neither associate nor helper (Sanh. 38b; Yer.

In Talmudic Literature: The Hellenistic modifications of the Biblical God-concept were further developed in the propositions of the heretical sects, such as the Minim and Gnostics, and of the Judaeo-Christians and Christians. To controvert their departures from the fundamental positions of Judaism, the Palestinian synagogue, as did all later Judaism with the exception of the cabalists (see Cabala), laid all the greater stress on the unity of God, and took all the greater precaution to purge the concept from any and all human and terrestrial similarities. The Shema’ (Deut. vi. 4 et seq.) was invested with the importance of a confession of faith. Recited twice daily (Ber. i. 1), the concluding word “ehad” was given especial prominence, emphatic and prolonged enunciation being recommended (“kol ha-ma’arik be-ehad”; Ber. 19a). Audible enunciation was required for the whole sentence (Silve, Deut. 31: “Mi-kan amru: ha-kore et shema’ ve-lohishmat ha-ezno lo yada’am.” Upon Israel especially devolved the duty of proclaiming God’s unity (“le-yahad shemo beyoter”). The repetition of “Yisrael” in the verse is held to indicate that God is one both in the affairs of this world and in those of the world to come (Yalk., Deut. 888). “The Eternal is Israel’s portion” (Lam. iii. 24, Hebr.) demonstrates Israel’s duty in the Shema’ to proclaim God’s unity and imperishability over against the sun, moon, and star-worship of the heathen (Lam. R. iii. 34, comp. Deut. R. ii., end). The “ehad” is also taken in the sense of “mayyadh,” i.e., unique, unlike any other being (Meg. 20b). Two powers (“reahuyot”), therefore, cannot be assumed, as Deut. xxxii.39 proves (Tan., Yitro; Jellinek, “B. H.” i. 110; and the opening sentence of the Decalogue confirms this (Mek., Yitro, v.; comp. Yalk., Ex. 286). In the historical events, though God’s manifestations are varied and differ according to the occasion, one and the same God appears: at the Red Sea, a warrior; at Sinai, the author of the Decalogue; in the days of Daniel, an old, benignant man (Yalk. l.c.). God has neither father, nor son, nor brother (Deut. R. ii.).

Vocalization though it was, the theory of the divine powers and the Logos, as elaborated by Philo, certainly introduced views into the theology of Judaism of far-reaching consequences in the development of the God-idea if not of the Synagogue at least of the Church. The absolute unity and transcendent God were modified materially, though the Biblical notion of the likeness of man to God was in the system developed in a manner adopted again by the modern Jewish theologians (see below). Talmudic and medieval Judaism were only indirectly affected by this bold attempt to save the transcendent and supernatural implications of the God-concept and still find an explanation for the immensity of the divine in man and the world. The Pindaric Psalms of Solomon, for instance, echo without the least equivocation the theological con-

susceptibility, that of the begotten (“De Cherubim.” § 24). God, therefore, is not only the First Cause, but He is the still efficient ground of all that is and comes to pass. He never pauses in His creative activity (“De Allegorios Logum,” ii. 3). The freedom of the human mind precludes the possibility of man’s knowing God as He is in Himself and supramundane implication of the God-music and medieval Judaism were only indirectly modified materially, though the Biblical notion of the likeness of man to God was in the system developed in a manner adopted again the Biblical notion of the likeness of man to God was in the system developed in a manner adopted again by the modern Jewish theologians (see below). Talmudic and medieval Judaism were only indirectly affected by this bold attempt to save the transcendent and supernatural implications of the God-concept and still find an explanation for the immensity of the divine in man and the world. The Pindaric Psalms of Solomon, for instance, echo without the least equivocation the theological con-

structures of the Biblical books (see li. 15-18, 32-37); and the other apocalyptic writings (Enoch; Book of Jubilees; Testaments of the Twelve Patriarchs) present no essentially new points of view or even any augmentations.
God

The ever-recurring principle throughout haggadic theological speculations is that there is only one "Reshut" ("Reshut abu hu" = "personality"). From this emphasis upon the unity and immutability of God, Weber, among others (see his "Jüdische Theologie," p. 158, Leipsic, 1897), has drawn the inference that the Jewish God was apprehended as the Absolute, persisting in and for Himself alone—supramundane and therefore extramundane also. Between Him and the world and man there is no affinity and no bond of union. This view, however, neglects to take into account the thousand and one observations and interpretations of the Rabbis in which the very reverse doctrine is put forth. The bond between this one-God—supreme, and in no way similar to man—and His creatures is very close (comp. the discussion of the effect of the Shema' taken from Yer. Ber. in Yalk., Deut. 6:4). It is not that subsisting between a despot and his subjects, but that between a loving father and his children. The passages bearing on the point do not support Weber's arbitrary construction that the implications of the names "Elohim" as "middat ha-din" (justice) and "YHWH" as "midade ha-rabamim" (mercy) merely convey the notion of a supreme despot who capriciously may or may not permit mercy to temper revengeful justice (Weber, I.e.). In the rabbinical as in the Biblical conception of God, His paternal pity and love are never obscured (see Commentary).

Nor is it true, as Weber puts it and many after him have repeated, that the Jewish conception of God lacks that "self-communicating love which . . . presupposes its own immediacy to the other" (Weber, I.e.). R. Johanan's parable of the king and his son certainly demonstrates the very reverse. "A king's son was made to carry a beam. The king, upon seeing this, commanded that the beam be laid upon his shoulders. So does God invite sinners to lay their sins upon Him" (Midr. Teh. to Ps. xii. 6). The anti-Pauline point of the parable is patent. The convenient restriction of the term "abib she-shai-shayim" (our father which art in heaven) to mean, when used in a Jewish prayer, "the father of the nation," while found in a supposedly non-Jewish prayer (see Lord's Prayer), it is interpreted to express the filial relation of every human soul to the Father, rests on no proof. The Rabbis denialized and individualized their conception of God as clearly as did the Jewish compilers of the Gospels. "God used the phrase 'I am YHWH, thy God' advisedly because He was the God of every individual man, woman, or child" (thYHWH, not your God) (Yalk., Deut. 386).

In the Targumim, "ko-lhu" (as it were) in the paraphrasing of passages that might suggest similarity between God and man's passions, nor is it true, as Weber puts it and many after him have in connection with this even employed the term "Judaized conception of God." In proof of the contention, after Bartolocci, Eisemenger, and Bodenratz, rabbinical passages have been adduced in which God is represented as "studying the Law" (Ab. Zarah 38b; Yalk., Is. 516; or, more particularly, the section concerning the red heifer, Num. R. xix., parshah "Parah Adumah"); as "teaching children" (Yalk., Is. I.e.); as "weeping over the destruction of the Temple" (Yer. Hag. i. 5b; Yalk., Lam. 1009); as "resting like a lion" and "playing with the Leviathan" (Yalk., Is. I.e.); as "no longer on His throne, but having only arks' ammot shel halahah, the four eels of the halahah in the world for His own" (Ber. 11a); as "being under the ban, herem" (Pinke R. El. xxviii.); as "being Levitically unclean, owing to His having not provide for Israel alone, but for all lands: He does not guard Israel alone, but all men" (Sifre, Deut. 49). "None will wound as much as a finger here below unless this is the divine decree concern- ing him from above" (Hul. 7b). These passages, which might easily be indefinitely multiplied, are illustrative of the thought running through haggadic theology; and they amply demonstrate the fallacy of the view denying to the God-concept of rabbinical Judaism individualistic and denationalized elements.

The care with which antipomorphisms are avoided in the Targumim is not due to dogmatic zeal in emphasizing the transcendental character of the Godhead, but to the endeavor not to use phrases which might in the least degree create the presumption of God's corporeality. Hence the introduction of the particle "ko-lhu" (as it were) in the paraphrasing of passages that might suggest similarity between God and man's passions, nor is it true, as Weber puts it and many after him have in connection with this even employed the term "Judaized conception of God." In proof of the contention, after Bartolocci, Eisemenger, and Bodenratz, rabbinical passages have been adduced in which God is represented as "studying the Law" (Ab. Zarah 38b; Yalk., Is. 516; or, more particularly, the section concerning the red heifer, Num. R. xix., parshah "Parah Adumah"); as "teaching children" (Yalk., Is. I.e.); as "weeping over the destruction of the Temple" (Yer. Hag. i. 5b; Yalk., Lam. 1009); as "resting like a lion" and "playing with the Leviathan" (Yalk., Is. I.e.); as "no longer on His throne, but having only arks' ammot shel halahah, the four eels of the halahah in the world for His own" (Ber. 11a); as "being under the ban, herem" (Pinke R. El. xxviii.); as "being Levitically unclean, owing to His having
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God

buried Moses" (Shab. 39a); as "praying" (Yalk., Ps. 255; Ber. 7a); as "laying tefillin and wearing a tallit" (Ber. 6a; R. H. 17b); as "blowing the shofar"; as "having a vow released according to the provisions of the law" (Num. xx. 2; Ex. R. xliii.; cited in connection with Lev. R. xix.); and as "rising before a hoary head" (Lev. R. xxxvii.). Upon examination, all these passages are seen to be homiletic extravagances, academic exercises, and mere displays of skill and verve in the art of interpreting Biblical texts ("Schulchemiklichkeit"); and therefore of no greater importance as reflecting the religious consciousness of either their authors or the people at large than other extravagances marked as such by the preceding of "kibbutz-yakol" (if it is permitted to say so; "sit venia verbo"), or "tzmim milka knah et efshar le-einom" (Ex. 20a; Yer. Ber. 5d; Lev. R. xxxiv.).

The exaltation of the Torah is said to have been both the purpose and the instrument of creation: It is preexistent (Gen. R. i.), the "daughter" of Yhwh (Tan., R. Tissa, 28; ib. Pekude, 4), and its study even before God named him (Gen. R. i.). It is praised as the one panacea, healing the ills of the world, while the "splendor" (mitzva ha-fa'ila; Gen. R. li.; Midr. Teh. to Ps. xc. 17, xci. 14). It is praised as the one panacea, healing the ills of the world, while the "splendor" (mitzva ha-fa'ila; Gen. R. li.; Midr. Teh. to Ps. xc. 17, xci. 14). It is praised as the one panacea, healing the ills of the world, while the "splendor" (mitzva ha-fa'ila; Gen. R. li.; Midr. Teh. to Ps. xc. 17, xci. 14). It is praised as the one panacea, healing the ills of the world, while the "splendor" (mitzva ha-fa'ila; Gen. R. li.; Midr. Teh. to Ps. xc. 17, xci. 14).

The following haggadic observations will illustrate the views formulated above:

God's omnipresence (with reference to Ex. xxviii. 34) is illustrated by two mirrors, the one convex, the other concave, magnifying and contracting the image of the beholder (Gen. R. iv.). God's "mercy" will always assuage itself if man repents (Pesiḳ. 36a). God's "justice" often intentionally refrains to take account of man's misdeeds (Gen. R. xxviii. Lev. R. viii.). God requires none according to their own measure ("middah ke-sekid middah"); Shabb. 32b; Tosef., Soha, iii.; Yer. Soha 17a, b; but the measure of good always exceeds that of evil and punishment ("middad tola'ah mish-midad puna'ah y滿"; Mekh., Besh. 78b). God forgives the sins of a whole community on account of the true repentance of even one ans (Yoma 90b). "Tohu" (the good) is God's main attribute (Yer. Hag. 75c; Ezek. x. vii. 9; Ruth R. iii. 18; comp. Matt. xix. 17). The anthropomorphic representation of God as suffering with man merely illustrates His goodness (Nah. vi. 5. God fills the world; but the world does not fill or exhaust Him (Gen. R. iv. 17; Yalk., Yeb. 50b). God's "hand" is extended underneath the wings of the beings that carry the throne, to receive and take to Himself the sinners that return, and to save them from punishment (Pesiḳ. 118a). Man is in the cohorts of angels; but God masters wrath (Gen. R. xxxii.; Midr. Teh. to Ps. xcv. 1). God removes the "stumbling-block" (mitzva ha-fa'ila; Pesik. 90b; Hagen, 202).

God knows all. He is like an architect who, having built a palace, knows all the hiding-places therein, and from whom, therefore, the owner can not secrete anything (Gen. R. xxiv.). God is the architect of the world (Gen. R. i.); the Talmudic "Torah" is the plan. God's signet-ring is truth, יד (the Alpha and Omega of the New Testament; Gen. R. lix.; Shab. 55a; Yoma 69b; Sanh. 64a; Yer. Tan. 13a; Deut. R. i.). All that confess "two Gods" will ultimately come to grief (Deut. R. ii.). In a vast number of haggadic observations God, attention is called to the difference between the action of man and that of God, generally professed by "Come and see that "shelo ke-midaltɜ basar ve-dam middat ha-Kodesh barukhu" (not like the motive and conduct of flesh and blood in man's matter of concern; in every instance, man selling a precious article will part with it in sorrow; not so God). He gave His Torah to Israel and rejoiced thereat (Ber. 5a). In others, again, God is likened to a king; and from this comparison conclusions are drawn (Gen. R. xxviii. and innumerable similar parables).

Sometimes attention is called to the difference between God and an earthly monarch. "When a king is praised, his ministers are praised with him, because they help him carry the burden of his government. Not so when God is praised. He alone is exalted, as He alone created the world" (Yalk., Deut. R. lix.; Midr. Teh. to Ps. cxvi. 10; Gen. R. li.). God exalts Himself above those that exalt themselves ("mitzva ha-fa'ila; at-ha-midad; Hag. 13b; Mekh., Besh. 38b). In His hand everything except the fear of Him (Ber. 33b; Meg. 25a; Nahal. 16b).

Among the descriptive attributes, "mighty," "great," and "fearful" are mentioned. After Moses, the Tanna said these (Deut. x. 17), and the last had been omitted by Jeremiah (xxiii. 18) and the first by Daniel (ix. 4), in view of the apparent victory of the heathen the "men of the Great Synagogue" (Neh. ix. 23) reestablished the mention of all three, knowing that God's might consisted in showing in ingeminate life-long suffering to the evil-minded, and that His "fearfulness" was demonstrated in Israel's wonderful survival. Hence their name "Great Synagogue" for having restored the crowns of the divine attributes (Yoma 69b; Yer. Ber. 11a; Meg. 74c).

These attributes may not be arbitrarily augmented; however many attributes man might use, he could not adequately express God's greatness (Ber. 33b; see APOLOGETICS); but man is bound to praise the Creator with his every breath (Gen. R. ix.).

Stress is laid in the Talmudic theology on the resurrection of the dead. God is "mo积极推进" (the one who restores the dead) a" life (the resurrection to the kingdom of the deceased, the three (or four) keys not given, are in very rare cases, to any one else, but is in the hands of God alone (7a; 30a; b; Gen. R. xlix.; see ECHATOTOLOGY). Israel is God's people. This relation to Him can not be dissolved by Israel (Num. R. i.). This is expressed in the definition of God's name as "ehyeh asher ehyeh." The Israel. Individual has the liberty to profess God or not; but the community, if refractory, is coerced to acknowledge Him (Ex. R. iii. 14). As a king might fasten the key of his jewel...
God

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8

The prayer-book of the Synagogue is the precipitated of the teachings concerning God held by the Rabbis. An analysis of its contents reveals that God was adored as the Creator, the Preserver of the world ("Yogor Or," the first benediction before the Shema'). He is the Great, the Mighty, the Fearful, the Highest, the Loving, the All-Sustaining, Reviving the Dead (in the Shemoneh Eshek), the King, Helper, Deliverer, the Support of the Weak, the Healer of the Sick. He is holy. Knowledge and understanding are from Him, a manifestation of His grace ("Attah Hosen ha-Adam"; Meg. 17b; the "Birkat Hokmah," Ber. 23). He forgives sin ("Ha-Marbeh li-Saloah"). In His mercy He sends relief to those that suffer ("Birkat ha-Holim"); 'Ab Zarah, 8a; comp. Meg. 17b). To Israel He continually shows His love and abundant grace ("Ahabah Rabbah" and "Ahabat 'Olam," the second benediction before the Shema'); Ber. 11b). Man's physical perfection is God's work ("Asher Yazar"; Ber. 60b). In the prayer "Modim" (the "Hoda'ah" [Meg. 18; Ber. 29, 34; Shab. 34; Sotah 68b; Sifro, Deut. 949]; see ARTICLES OF FAITH), God's immutability is accentuated, as well as His providential care of the life and soul of every man. He is "ha-teh," the good one whose mercy is boundless; while in the version given in the Siddur of Rab Amram and the Mahzor of Rome the statement is added that "God has not abandoned Israel." God is also hailed as the maker of peace. The thought of God's unity, it is needless to remark, dominates throughout. The "Aleinu," with which, according to the Kol ho (§§ 11 and 77; Thor Orah Hayyim, § 130), even service must conclude, is a résumé of the implications of Israel's conception of God. He is the Lord of the universe; the Creator. Israel by His grace was called to know Him as the King of Kings, the Holy One. He alone is God. It concludes with the fervent prayer for the coming of the day when idolatry shall be no more, but God shall be acknowledged as the one and only God.

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would be many; and multiplicity is characteristic of corporeality. Therefore, as the highest thinking rejects His corporeality, He must be one. Again, human reason postulates one creator, since for creation a creator is indispensable; but, as one creator satisfies all the implications of this concept, reason has no call to assume two or more. If there were more than one creator, proof would have to be adduced for the existence of one; but such proof could not be taken from creation, to account for which one creator suffices. That Scripture uses two names for God is merely due to linguistic idiomatic peculiarities, as "Jerubbaal" is also named "Gideon."}

Saadia.

In his famous work "Kitab al-Ainanat wa-l-Tikkudat" (Hebrew, "Sefer Emanot we-De'ot"), he shows his familiarity with the positions of the Maimonideans as well as with Greek philosophy and even with Christian theology. His purpose in composing the treatise was to set forth the harmony between the revealed truths of Judaism and the reason of man. In its controversial chapters he attacks the theology of Christianity with greater vehemence than that of Islam (see Geiger, "Wiss. Zeit. Jüd. Theo," ii. 193). His philosophical point of view has rightly been characterized as eclectic, though strongly influenced by Aristotelianism. He prefers his presentation of the God-concept with a discussion of the theory of human knowledge, which latter, according to him, proceeds from the perception of the grossly sensuous elements common to men and animals. But when a man perceiving an object, merely the accidents come to his vision. By comparison, however, he learns to know the quantity of bodies, thus forming the notion of space; while through the observation of motion he arrives at the perception of time ("Sefer Emanot we-De'ot," ed. Amsterdam, ii.). In this way man, through continued reflection, attains to ever finer and higher degrees of knowledge, discovering the relation of cause to effect. Many men, saith Saadia, reject the existence of God on the ground that the knowledge of Him is too subtle and too abstract. But this is easily met by the "Sefer Emanot we-De'ot." assertion of the graduation of knowledge, which in its ascent always reaches finer degrees, and develops into the faculty of apprehending the less concrete and more abstract.

The final cause of all spheres is held to be material, an atom. But in going one degree higher, and in assuming the existence of a creator, man must know him as the highest; that is to say, God is the noblest but also the most subtle goal of speculative reflection. Many represent God as corporeal, because they do not push their ascending knowledge far enough beyond the corporeal to the abstract and incorporeal. The Creator being the originator of all bodies, He of necessity must be apprehended as supramundane, supercorporeal. Those that ascribe to God motion and rest, wrath and goodness, also ascribe to Him as corporeal. The correct conception culminates in the representation of God as free from all accidents (ib. ii. 26a). If this conception be too abstract, and is to be replaced by one more material and concrete, reflection is forced to recede. The final cause must be, by the very postulates of reason, an abstract being. God-perception is thus the rise from the sensual to the super-sensual and highest limits of thought.

But the Creator has revealed Himself to His Prophets as the One, the Living, the Almighty, the All-Wise, the Incomparable. It is the philosopher's part to investigate the reality of these attributes, and to justify them before the tribunal of reason (ib. ii. 24b, 25a). The unity of God includes His being absolutely one, as well as His uniqueness, and is necessarily postulated by the reflection that He is the Creator of all. For if He were not one, He would be many; and multiplicity is characteristic of corporeality. Therefore, as the highest thinking rejects His corporeality, He must be one. Again, human reason postulates one creator, since for creation a creator is indispensable; but, as one creator satisfies all the implications of this concept, reason has no call to assume two or more. If there were more than one creator, proof would have to be adduced for the existence of one; but such proof could not be taken from creation, to account for which one creator suffices. That Scripture uses two names for God is merely due to linguistic idiomatic peculiarities, as "Jerubbaal" is also named "Gideon."
is most emphatic in rejecting the corporeality of God, His incarnation, involved in the Christian doctrine. For his views concerning creation see JEW. ENCYC. IV. 339, s. e. CREATION.

But according to Saadia, man is the ultimate object of creation ("Emunot we-De'ot," iv. 45a). How is human freedom reconcilable with God's omnipotence and omniscience? That the will of man is free Saadia can not doubt. It is the doctrine of Scripture and of tradition, confirmed by human experience and postulated by reason. Without it how could God punish evil-doers? But if God does not will the evil, how may it exist and be found in this world of reality? All things terrestrial are adjusted with a view to man; they are by divine precept for the sake of man declared to be good or evil; and it is thus man that lends them their character. God's omniscience Saadia declares to be not necessarily causal. If man sins, God may know it beforehand; but He is not the cause of the sinful disposition or act.

The Gabilro's theology is more profound than that of Saadia. In his "Mekor Hayyim," he shows himself to be a follower of Plotinus, an adherent of the doctrine of emanation; yet, notwithstanding this pantheistic assumption, he recognizes Solomon the dominion of a supreme omnipotent will, a free, personal God. He Gabirol. views the cognition of the final cause as the end and goal of all knowledge. "Being" includes: (1) form and matter; (2) primal substance, the cause (God); and (3) will, the mediator between the other two. Between God the Absolute and the world of phenomena, mediating agents are assumed. Like (God) man cannot communicate with unlike (the world); but mediating beings having something of both may bring them into relation. God is on the uppermost rung of the ladder of being; He is the beginning and cause of all. But the substance of the corporeal world is the lowest and last of all things created. The first is essentially different from the last; otherwise, the first might be the last, and vice versa. God is absolute unity; the corporeal world, absolute multiplicity and variety. Motion of the world is in time; and time is included in and is less than eternity. The Absolute is above eternity; it is infinitude. Hence there must be a mediating something between the supernatural and the subterrestrial. Man is the microcosm ("olam ha-"atarot"), a reflection of the macrocosm. The mind ("sekel") does not immediately connect itself with the body, but through the lower energies of the soul. In like manner in the macrocosm the highest simple substance may only join itself to the substance of the categories through the mediation of spiritual substances. Like only begets like. Hence, the first Creator could have produced simple substances only, not the sensuous visible world which is totally unlike Him.

Between the First Cause and the world Gabirol places five mediators ("emga'ot"): (1) God's will ("ha-ras"); (2) general matter and form; (3) the universal mind ("sekel ha-kolail"); (4) the three-world-souls ("neshamot"), vegetative, animal, and thinking souls; and (5) nature ("ha-"ebe"), the mover of the corporeal world.

The divine will has a considerable part in this system. It is the divine power which creates form, calls forth matter, and binds them together. The Divine power pervades all, from the Will. highest to the lowest, just as the soul pervades the body ("Mekor Hayyim," v. 60). God may be apprehended as will and as knowledge; the former operating in secret, invisibly; the latter realized itself openly. From will emanates form, but from the oversubstance matter, Will, again, is nothing else than the totality comprehending all forms in indivisible unity. Matter without form is void of reality; it is non-existent; form is the element which confers existence on the non-existent. Matter without form is never actual ("be-fo'ad"), but only potential ("be-kohad"). Form appears in the moment of creation, and the creative power is will; therefore, the will is the producer of form.

Upon this metaphysical corner-stone Ibn Gabirol bases his theological positions, which may be summed up as follows:

God is absolute unity. Form and matter are ideas in Him. Attributes, in strict construction, may not be predicated of Him; will and wisdom are identical with His being. Only through the things which have emanated from God may man learn and comprehendught of God. Between God and the world is a chasm bridged only by mediatorial beings. The first of these is will or the creative word. It is the divine power activated and energized at a definite point of time. Creation is an act of the divine will. Through processes of successive emanations, the absolute one evolves multiplicity. Love and yearning for the first fountain whence issued this stream of emanations are in all beings the beginning of motion. They are yearning for divine perfection and omnipotence.

Ibn Gabirol may rightly be styled the Jewish speculative exponent of a system bordering on pantheism, certainly approaching obscurity and the mystic elimination of individuality in favor of an all-encompassing all-Divinity (pantheism). His system is, however, only a side-track from the main line of Jewish theological thought.

Baha ben Joseph ibn Pakuda, in the treatise introducing his exposition of the "Duties of the Heart" ("Hobot ha-Lebabot," chapter "Ha Yihud"), reverses in the main to the method of Saadia. According to Baha, only the prophet and the wise Baha can serve God in truth. All others rever in God something utterly out of consonance with the exalted, sublime conception of God (ib. § 2). It is therefore every one's duty to arrive at a proper conception of God's unity by means of speculative reflection, and to be thus enabled to differentiate true unity ("ešād ha-emet") from pseudo-unity ("ešād ha-"oher"). In consequence Baha develops the following seven demonstrative arguments in support of God's unity:

(1) The universe is like a pyramid sloping upward from a very broad base toward the apex; or it resembles an infinite series of numbers, of which the first is one, and the last comprises so many figures as to baffie all efforts to form a conception of it. The individual beings in the world are numerically infinite; when these individuals are classified in groups according to species, etc., the number of these groups becomes smaller. Thus by proceeding in his classifications to always more com-
premises groups, man reduces the number ever more and more until he arrives at the number five, i.e., four elements plus motion. These, again, are really two only: matter and form. Their common
principle, more comprehensive than either, must thus be smaller than two, i.e., one.

(2) The harmony and concordance prevailing in creation necessitate the apprehension of the world as the work of one artist and creator. 
(3) Without a creator there could be no creation. Thus reason and logic compel the assumption of a creator: but to assume more than one creator is irrational and illogical. (4) If one believes in the existence of more than one God, one of two alternatives is suggested: (a) God was potent enough to create the all: why, then, other gods? They are superfluos. (b) One God alone had not the power; then God was limited in power, and a being so limited is not God, but presupposes another being through which He Himself was called into existence. 
(5) The unity of God is involved in the very conception of Him. If there were more gods than one, this dilemma would be presented: (a) These many gods are of one essence; then, according to the law of absolute identity, they are identical and therefore only one. Or (b) these gods are differentiated by differences of essential qualities: then they are not gods; for God, to be God, must be absolute and simple (non-composite) being.

(6) God denotes being without accident, i.e., qualities not involved in being. Plurality is quantity, and, therefore, accident. Hence plurality may not be predicated of God.
(7) Inversely, the concept unity posits the unity of God. Unity, according to Euclid, is that through which a thing becomes numerically one. Unity, therefore, precedes the number one. Two gods would thus postulate before the number one the existence of unity. In all these demonstrations Baha's follows the evidential arguments of the Arabic schoolmen, the Motekallamin. In reference to God's attributes, Baha is of those who contend that attributes predicated of God connote in truth only negatives (excluding their opposites), never positives (ib. § 10).

This view is shared also by Judah ha-Levi, the author of the "Cuzari," probably the most popular exposition of the contents of Israel's religion, though, as Grimm rightly remarks ("GESCHICHTE," vi. 137), little calculated to influence thinkers. He regards Cuzarism as an act of divine will ("Cuzari," ii. 90). God is eternal; but the world is not. He ranges the divine attributes into three classes: (1) practical, (2) relative, and (3) negative. The practical are those predicated of God on the ground of deeds which, though not immediately, yet perhaps through the intervention of natural secondary causes, were wrought by God. God is in this sense recognized as gracious, full of compassion, jealous, and avenging.

Relative attributes are those that arise from the relations of man, the worshiper, to God, the one worshiped. God is holy, sublime, and to be praised; but though man in this wise expresses his thoughts concerning God, God's essence is not thereby described and is not taken out of His unity ("me-abdutu").

The third class seemingly express positive qualities, but in reality, negative their contrarys. God is living. This does not mean that He moves and feels, but that He is not unmoved or without life. Life and death belong to the corporeal world. God is beyond this distinction. This applies also to His unity; it excludes merely the notion that He is more than one. His unity, however, transcends the unity of human conceptual construction. Man's "one" is one of many, a part of a whole. In this sense God can not be called "One." Even so, in strict accuracy, God may not be termed "the first." He is without beginning. And this is also true of the designation of God as "the last." Anthropopathic expressions are used; but they result from the human impression of His works. "God's will" is a term connoting the cause of all lying beyond the sphere of the visible things. Concerning Ha-Levi's interpretation of the names of God see Names of God.

In discussing the question of God's providential government and man's freedom Ha-Levi first counters Fatalism; and he does this by showing that even the fatalist believes in possibilities. Human will, says he, is the secondary cause between man and the purpose to be accomplished. God is the First Cause: how then can there be room for human freedom? But Counter- 

will is a secondary cause, and is not Fatalism, under compulsion on the part of the first cause. The freedom of choice is thus that of man. God's omnipotence is not impugned thereby. Finally, all points back to God as the first cause of this freedom. In this freedom is involved God's omnipotence. Otherwise it might fail to be available. The knowledge of God is not a cause. God's prescience is not causal in reference to man's doings. God knows what man will do; still it is not He that causes man's action. To sum up his positions, Judah ha-Levi postulates: (a) The existence of a first cause, i.e., a wise Creator always working under purpose, whose work is perfect. It is due to man's lack of understanding that this perfection is not seen by him in all things. (b) There are secondary causes, not independent, however, but instrumentalities. (c) God gave matter its adequate form. (d) There are degrees in creation. The sentient beings occupy higher positions than those without feelings. Man is the highest. Israel as the confessor of the one God outranks the polytheistic heathen. (e) Man is free to choose between good and evil, and is responsible for his choice.

Abraham ibn Daud, in his "Emunah Ramah," virtually traverses the same ground as his predecessors; but in reference to God's pre- 

Abraham science he takes a very free attitude. 

Ibn Daud. (Ab. p. 96). He distinguishes two kinds of possibilities: (1) The subjective, where the uncertainty lies in the subject himself. This subjective possibility is not in God. (2) The objective, planned and willed by God Himself. While under the first is the ignorance of one living
in one place concerning the doings of those in an
crisis, under the second falls the possibility of man's
being good or bad. God knew beforehand of this
possibility, but not of the actual choice. The
later author Ha-Levi advances the same theory in his
"Milhamot ha-Shem" (iii. 2). Ibn Daud also argues
against the ascription of positive attributes to God (in
"Ezenuah Baraah," ii. 3).

Moses ben Maimon's "Moreh Nebukhim" ("D'alaqat
al-Ha'tim") is the most important contribution to
Jewish philosophical thought on God. According
to him, philosophy recognizes the existence and per-
fec- tion of God. God's existence is proved by the
world, the effect whereon he draws the inference of
God's existence, the cause. The whole universe is
only one individual, the parts of which are interde-
pendent. The sublimar world is dependent upon
the forces proceeding from the spheres, so that the
universe is a macrocosm ("Moreh," ii. 1), and thus
the effect of one cause.

Two gods or causes can not be assumed, for they
would have to be distinct in their community; but
God is absolute; therefore he can not be composite.
The corporeal alone is numerical. God as incorpo-
real can not be multiple ("Yad," Yeseode ha-Torah,
i. 7). But may God be said to be one?

Mai-
monides. "God is one" connotes a negative, i.e.,
God is not many ("Moreh," i. 57). Of God it is
possible only to say that He is, but not what He is (d.;
"hayato bi-lebad lo va-mahuto"; 
Arabic "aniyyah" = 55. er [quodilis)]. All at-
tributes have a negative implication, even existence.
God's knowledge is absolute (d. iii. 19). God's
knowledge is never new knowledge. There is noth-
ing that He does not know. In His knowledge He
comprehends all, even incontinuus (d. iii. 39). God's
knowledge is not analogous to man's. Evil is merely
negation or privation (d. iii. 8). God is not
its author; for God sends only the positive. All
that is, save God, is only of possible existence; but
God is the necessarily existent (d. i. 57). In Him
there is no distinction between essence ("esem")
and existence ("ha-mezi'ut"), which distinction is
in all other existing things. For this reason God is
incorporeal, one, exalted above space and time, and
most perfect (d. ii, Preface, 18, 31, 33, 34).

By the successors of Maimonides, Albo, Rabalb
(Levi ben Gerson), and Crescas, no important
modifications were introduced. Albo contends that
only God may be designated as one, even numerical
oneness being not exclusive connotation of unity
("Ikkarim," ii. 9, 19; comp. Ibn Jedidah; "Olam
Katon," p. 49; "ehad ha-miqra eno ka-ehad ha-
chelchat"). He, too, emphasizes God's incorporeality,
unity, timelessness, perfection, etc. ("Ikkarim," ii.
6).

Crescas pleads for the recognition of positive at-
tributes in God. He conceded that the unity of God
can not be demonstrated by speculation, but that
it rests on the "Shema" alone. It may be noticed
that Aaron ben Elijah ("Ez ha-Hayyil," ch. 1.1) also
argues in favor of positive attributes, though
he regards them in the light of homonyms.

The precipitate of these philosophical speculations
may be said to have been the creed of Maimonides
(see Articles of Faith). It confesses that God is the
Creator, Governor of all. He alone "does, has been
and will be doing." God is One; but His
unity has no analogy. He alone is God, who was,
is, and will be. He is incorporeal. In corporeal
things there is no similitude to Him. He is the first
and the last. Stress is also laid on the thought
that none shares divinity with Him. This creed is
virtually contained in the "Adon Olam" and the
Yedda.

The cabalists (see Cabala) were not so careful as
Maimonides and others to refrain from anthropo-
morphic and anthropopathic extravagances and
ascriptions (see Satan and the Satanists). Nevertheless
their efforts to make the incorporeality of God a dogma
met with opposition in orthodox circles. Against
Maimonides ("Yad," Teshubah, iii. 7), denying to
the believers in God's corporeality a share in
the world to come, AbrahaR ben David of Pos-
quières raised a furious protest. Moses Taku is
another protestor ("Ozar Nehmad," ii. 22; comp.

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—The Modern View: On the whole, the mod-
ern Jewish view reproduces that of the Biblical
books, save that the anthropomorphic and anthro-
popathic terminology is recognized as due to the
human. The influence of modern philosophers (Kant
and Hegel) upon some sections of Jewish thought has
been considerable. The intellectual elements are
in the so-called demonstrations of God's existence and
the weakness of the arguments have been fully recog-
nized. The Maimonidean position, that man can not
know God in Himself (YHVH), has in consequence
been strengthened (see Agnosticism). The human
heart (the practical reason in the Kantian sense) is the
first source of knowledge of God (see Samuel Hirsch,
"Oatechumim," etc. "Die Lehre"). The experience of
man and the history of Israel bear witness to God's
existence, which is apprehended by man as the living,
Personal, Eternal, All-Sustaining, the Source of all
life, the Creator and Governor of the universe, the
Father of all, the Righteous Judge, in His mercy
forgiving sins, embracing all in His love. He is both
transcendent and immanent. Every human
soul shares to a certain degree in the essence of the
divine. In thus positing the divinity of the human
soul, Judaism bridges the chasm between the tran-
scendental and the immanent elements of its concep-
tion of God. Pantheism is rejected as one-sided;
and so is the view, falsely imputed to Judaism, which
has found its expression in the absolute God of
Islam.

The implications of the Jewish God-idea may be
described as "pan-monotheism," or "ethical mono-
theism." In this conception of God, Israel is called
to the duty, which confers no prerogatives not also
within the reach of others, of illustrating in life the
godliness of the truly human, through its own

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God

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Critical View: Biblical historiography presents the theory that God revealed Himself successively to Adam, Noah, Abraham, and His descendants, and finally to Moses. Monotheism was thus made known to the human race in general and to Israel in particular from the very beginning. Not ignorance but perverseness led to the recognition of other gods, necessitating the sending of the Prophets to base its hypothesis upon certain data discovered in the Biblical books as well as upon the facts of the earlier revelation. Contrary to this view, the modern critical school regards monotheism as the final outcome of a long process of religious evolution, basing its hypothesis upon certain data discovered in the Biblical books as well as upon the analogy presented by Israel's historical development to that of other Semitic groups, notably, in certain stages thereof, of the Arabs (Wellhausen, "Skizzen und Vorarbeiten," iii. 166; Nöldeke, in "Z. D. M. G." 1887, p. 710).

The primitive religion of Israel and the God concept therein attained reflected the common primitive Semitic religious ideas, which, though modified in Biblical times, and even largely eliminated, have left their traces in the theological doctrines of the Israel of later days. Renan's theory, formulated in his "Précis et Système Comparé des Langues Semitiques" (1869), ascribing to the Semites a monothetic instinct, has been abandoned because it was found to be in conflict with facts. As far as epigraphic material, traditions, and folklore throw light on the question, the Semites are shown to be of polytheistic leanings. Astral in character, primitive Semitic religious beliefs claimed the sun, the moon, and the other heavenly bodies. The Semites, storm-clouds, thunder-storms, and the forces of nature making for fertility or the reverse were viewed as deities. As long as the Semites were shepherds, the sun and the other celestial phenomena connected with the day were regarded as malevolent and destructive; while the moon and stars, which lit up the night—the time when the grass of the pasture was revived—were looked upon as benevolent. In the conception of Yhwh found in the poetry of the Bible, speaking the language of former mythology and theology, the element still dominant which, associating Him with the devastating cloud or the withering, consuming fire, virtually assimilates His destructive, fearful nature (Wellhausen, i. i. 77, 170; Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 9. Berlin, 1889; Nöldeke, "Lehrbuch der Alttestamentlichen Religionsgeschichte," p. 19, Leipzig, 1890).

The intense tribal consciousness of the Semites, however, welded from a very early period a decisive influence in the direction of associating with each tribe, sept, or clan a definite god, which the tribe or clan recognized as its own, to the exclusion of others. For the tribe thought itself descended from its god, which it met and entertained at the sacrificial meal. With this god it maintained the blood covenant. Spencer's theory, that ancestral animism is the first link in the chain of religious evolution, can not be supported by the data of Semitic religions. Ancestral animism as in vogue among the Semites, and the "cult of the dead" (see Witch of Endor) in Israel point rather to individual private conception than to a tribal institution. In the development of the Israelitish God-idea it was not a determining factor (Gedächter, "Le Cult des Ancêtres et des Morts chez les Arabes," in "Revue de l'Histoire des Religions," x. 322; Oort, in "Theologische Tijdschrift," 1891, p. 550; Staud, "Geschichte des Volkes Israel," i. 387).

Characteristic, however, of the Semitic religious ideas is the designation of the tribal or clan deity as "adon" (lord), "melek" (king), "ba'al" (owner, fructifier). The meaning of "el," which is the common Semitic term, is not certain. It has been held to connote strength (in which case God would be the "strong"), leadership ("the first"), and brilliancy (Sprenger, in his "Das Leben und die Lehre des Mohammad," in which God = "sun"). It has also been connected with "elah," the sacred tree (Ed. Meyer, in Roscher's "Ausführliches Lexikon der Griechischen und Römischen Mythologie," s. v. "El"); and Smend, i.e. p. 26, note 1). Equally puzzling is the use of the plural "Elohim" in Hebrew (אלהים) in Phenician; comp. Ethipique "amahk"). The interpretation that it is a "pluralis majestatis" with the value of an abstract idea ("the Godhead"), assumes too high a degree of grammatical and philosophical reflection and intention to be applicable to primitive conditions. Traces of an original polytheism might be embodied in it, were it not for the fact that the religion of Israel is the outgrowth of tribal and national monolatry rather than of polytheism. Each tribe in Israel had its tribal god (see, for instance, Dan; Gad; Asher). Nevertheless from a very remote period these tribes recognized their affinity to one another by the fact that they celebrated a common festival of the dead. The Yhwh, whose seat was Sinai, where He manifested Himself amidst the thunder and lightning (Yhwh, whose seat was Sinai, where He manifested Himself amidst the thunder and lightning

Tribal above their own tribal god they acknowledged allegiance to Yhwh. This Yhwh was the Lord, the Master, the Ruler. His will was regarded as supreme. He revealed Himself in fire or lightning. In Ex. vi. 3 Yhwh is identified with El-Shaddai, the god of the Patriarchs. What the latter name means is still in doubt (see Nöldeke in "Z. D. M. G.") 1888, p. 735; 1888, p. 490). Modern authorities have argued from the statement in Exodus that Yhwh was not known among the Hebrews before Moses, and have therefore insisted that the name at least, if not the god, was of foreign origin. Delitzsch's alleged discovery of the name "Yhwh" on Babylonian tablets has yet to be verified. Moses is held to have identified a Midianite-Kenite deity with the patriarchal El-Shaddai. However this may have been, the fact remains that from the time of the Exodus onward Israel regarded itself as the people of Yhwh, whose seat was Sinai, where He manifested Himself amid thunder and lightning in His unapproachable majesty, and whence He went forth to aid His people (Judges v. 4; Deut. xxxii. 2). It

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was **YHWH** who had brought judgment on the gods of Egypt, and by this act of His superior power had reserved the covenant relation which the fathers of old had maintained with Him.

From the very outset the character of **YHWH** must have been of an order conducive to the subsequent development of monothestic and ethical connotations associated with the name and the idea. In this connection it is noteworthy that the notion of sex, so pernicious in other Semitic cults, was from the outset inoperative in the worship of **YHWH**. As Israel's God, He could not but be jealous and intolerant of other gods beside Him, to whom Israel would pay honor and render homage. Enthroned in the midst of fire, He was unapproachable ("ko-desh"); the sacrificial elements in His cult were of a correspondingly simple, pastoral nature. The jealousy of **YHWH** was germinal of His unity; and the simplicity and austerity of His original desert worship form the basis of the moralization of the later theology.

With the invasion of the land, Israel changed from a pastoral into an agricultural people. The shepherd cult of the desert god came into Change of contact and conflict with the agricultural and social deities and cults of the Canaan-Conditions. **YHWH** was partly worshiped under Canaanitish forms, and partly replaced by the Canaanitish deities (Baalim, etc.). But **YHWH** would not relinquish His claim on Israel. He remained the judge and lawgiver and ruler and King of the people He had brought out from Egypt. The Nazarites and the Prophets arose in Israel, emphasizing by their life and habits as well as by their enthusiastic and indignant protest the contrast of Israel with the peoples of the land, and of its religion with theirs (comp. the **YHWH** of EIZZAR; He is "Ha Elohim"). With Canaanitish cults were connected immorality as well as social injustice. By contrast with these the moral nature of **YHWH** came to be accentuated.

During the first centuries of Israel's occupation of Palestine the stress in religious life was laid on Israel's fidelity to **YHWH**, who was Israel's only God, and whose service was to be different from that offered unto the Baalim. The question of God's unity was not in the center of dispute. **YHWH** was Israel's only God. Other peoples might have other gods, but Israel's God had always shown His superiority over these. Nor was unchangeable at this time at the representations of **YHWH** by figures, though simplicity still remained the dominant note in His cult. A mere stone or rock served for an altar (Judges vi. 9, xill. 10; I Sam. vi. 14); and natural pillars (holly trees, "mazebot") were more frequent than artificial ones (see Smend, *i.e.* pp. 40 f. *et seq.*). The **Ezrahn** was perhaps the only original oracular implement of the **YHWH** cult. Teraphim belonged apparently to domestic worship, and were tolerated under the ascendency of the **YHWH** national religion. "Massekah" was forbidden (Ex. xxxiv. 17), but not "pesel"; hence idols seem not to have been objected to so long as **YHWH**'s exclusive supremacy was not called into doubt. The Ark was regarded as the visible assurance of **YHWH**'s presence among His people. Human sacrifices, affected in the Canaanitish Moloch cult, were especially abhorred; and the lascivious rites, drunkenness, and unchastity demanded by the Baalim and their consorts were declared to be abominations in the sight of **YHWH**.

These conceptions of God, which, by comparison with those entertained by other peoples, were of an exalted character, even in these early centuries, were enlarged, deepened, refined, and spiritualized by the Prophets in proportion to the Divine. **YHWH** was conceived of as the object of Israel's faith, and, as such, the God-concept of Israel. For them **God is One**; **He is Universal**. He is Creator of the All. He can not be represented by image. The broken heart is His abiding-place. Weak Israel is His servant ("sheb"). He desires the return of the sinner. His intentions come to pass, though man's thoughts can not grasp them.

After the Exile a double tendency in the conceptions of God is easily established. First, He is Israel's Lawgiver; Israel shall be holy. Secondly,

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He is all mankind’s Father. In the Psalms the latter note predominates. Though the post-exilic congregation is under the domination of the dominant human attributes and passions (see Anthropomorphism and Anthropopathism). The critical school points to the final result that the traditional view assumes as the starting-point. The God whom Israel, through the events of its history, under the teachings of its men of genius, the Prophets, finally learned to proclaim, is One, the Ruler and Creator and have come to pass.

BIBLIOGRAPHY: E. G. H.

God, Children of (“bene ha-Elohim,” perhaps = sons of the gods): The “sons of God” are mentioned in Genesis, in a chapter (vi. 2) which reflects preprophetic, mythological, and polytheistic conceptions. They are represented as taking, at their fancy, wives from among the daughters of men. For the interpretations given to this statement see Fall of Angels, and Flood in Rabinic Literature. As there stated, the later Jewish and Christian interpreters endeavored to remove the objectionable implications from the passage by taking the term “bene ha-Elohim” in the sense of sons of judges or sons of magistrates. In the introduction to the Book of Job (i. 6, ii. 1) the “bene ha-Elohim” are mentioned as assembled at stated periods, Satan being one of them. Some Assyro-Babylonian mythological conception is held by the critical school to underlie this description of the gathering of the “sons of God” to present themselves before YWEEN. Another conception, taken from sidereal religion, seems to underlie the use of the phrase in Job xxxvi. 7.

The Israelites are addressed as the “children of the Lord your God” (Deut. xiv. 1). When Israel was young, he was called from Egypt to be God’s son (Hosea ii. 1). The Israelites are designated also the children of the living God” (Er, ii. 1 [R. V. i. 101]; comp. Jer. iii. 4). The Israelites are the “sons of the children of the living God” (Isa. vii. 16, Hebr.). “Thou art our father; we are the clay” (Jer. xvi. 18, Hebr.). “Have we not one father?” (Mal. ii. 10).

The relation of God to the individual man is also regarded as that of a parent to his child. “For my father and my mother have forsaken me, but YWEEN takes me up” (Ps. xxvil. 10, Hebr.; comp. II Sam. vii. 14). That other peoples besides Israel are God’s children seems suggested by Jer. iii. 19, the rabbinical interpretation of the verse construing it as implying this (םִּבְנֵי הָאֱלֹהִים). Tan. Mishpaṭim, ed. Bieber, 10; Yalk., Jer. 270; Bacher, “Ag. Pal.”, 84, note 1).

Israel is the “first-fruits” (תִּבְנֵי פְטָרָה) in the “beker” or first-born, in the household of God’s children (Jer. ii. 8, Ex. iv. 23). In the interpretation of the modern Synagogue this means that Israel shall be an exemplar unto all the other children of God (see Lazarus, “Der Prophet Jeremia,” p. 31, 22). According to the teachings of Judaism, as expounded in the Catechisms, every man is God’s child, and, therefore, the brother of every other man. Mal. ii. 10 is applied in this sense, though the prophet’s appeal was addressed solely to the warring houses of the house of Israel. In this modern Judaism merely adopts the teachings of the Apocrypha and the Dead Sea Scrolls, Sib. Deut. 48 (ed. Friedmann, 48b); Ab. iii. 14; R. H. iii. 8; Yer. Ma’as. 50e; Sifra (ed. Weins). 86r, 86b. M. T., Teh. 12. 5 (comp. Bacher, “Ag. Tan.”, ii. 457). See Sons of God.

BIBLIOGRAPHY: E. G. H.
God, Names of

GODFREY, MICHAEL H.: Dutch jurist and
minister of justice; born at Amsterdam Jan. 13, 1814;
died at Würzburg June 27, 1882. He devoted
himself to the study of jurisprudence, and at a very
early age secured employment under the state. When
but thirty two, upon the death of Boss, he became
by royal appointment judge of the provincial court
for North Holland; and two years later (1848) he was
elected in the city of Amsterdam a member of the
second chamber of the Staten Generel of the Nether-
lands, which position he held until the year 1851.
In 1860 he prepared a new code of judicial practice
and procedure; this was adopted, and in recognition
of his labors thereon the king decorated him with
the cross of the Order of the Netherlands Lion. On
several occasions at the formation of ministries he had
been offered a portfolio, but had each time declined,
until in Feb., 1860, the king himself joining the
finance minister, Van Hall, in soliciting Godefroy
to aid in the formation of a cabinet, he accepted the
ministry of justice. He has the distinction of being
the first Jew to fill a cabinet position in Holland,
and this is the more noteworthy since he was a con-
sistent and outspoken adherent of his faith, occupying
the prominent position of president of the Jew-
ish consistory and having been a member of the
Institut zur Förderung Israelitischen Literatur dur-
ing the eighteen years of its existence.
Godefroy in his public life was a very ardent friend
of his people. At one time he exposed in the cham-
ber the abuses of the missionary efforts in Amster-
dam, and protested vigorously against the excesses of
the proselytizing zealots. As minister of justice he
contributed greatly toward securing the eman-
ipation of the Jews in Switzerland; the commer-
cial treaty between the Netherlands and Switzerland
was not ratified until assurance had been given of
the establishment of the legal equality of Jews and
Christians in the latter country. Again, on Sept.
23, 1872, and in Dec., 1876, he delivered exhaustive
speeches in the chamber, insisting that the commer-
cial treaty with Rumania should not be ratified un-
til guarantees should have been given that Nether-
land Jews in that country should enjoy perfect
equality before the law. The influence of this atti-
tude upon his Christian colleagues in the chamber
was evidenced after his death, when, early in July,
1882, the Rumanian commercial treaty was again the
subject of discussion in the chamber. A member,
Von Kerwijk, dwelt with fervor upon the intoler-
ance manifested in Rumania against the Jews, re-
ferring with indignation to the awful persecutions
they had endured in Russia, Germany, and other
countries. With creditable pride he pointed out that
Holland embodied the true spirit of religious free-
don; and he illustrated the contention by showing
the honor and respect manifested toward Godefroy,
paying a loving tribute to the great Jewish states-
man.

Godfather: Primarily, one who assists in
the performance of the rite of circumcision by hold-
ing the child upon his knees; secondarily, one who
in a measure takes the place of the father, interest-
ing himself in the lad's welfare. In the first sense
the function of the godfather undoubtedly has its
origin in Hebrew antiquity, and arose naturally
from the necessity of having some one to assist the
moedl, or circumciser, by holding the child firmly
during the performance of the operation. In Tal-
mudic literature the godfather is called "sandik"
or "sandilus," a term which is usually identified
with the Greek σανδικ (Lat. "syndicus"), in the
sense of "representative," "patron," "advocate,"
Kohut "Or Chayim," vi. 84 and Löw "Le-
bensalter," p. 84 claim, on the authority of the na-
dorial rabbinical works "Hokesh" and "Or Zarah,"
that the correct reading is סנדיק, and identify it
with the Greek συντητ ("companion to the father";
comp. the German "Gevatter," French "compère,"
Spanish "padrino," which all contain this idea of
association with the father). A number of refer-
ences in Midrashim and other early rabbinical works tes-
yify to the existence of the godfather in the Talmudic
age (see the Midrash to Ps. xxxv. 10, and passages
in interpretation of Gen. xvii. 1 and of Neh. ix. 8;
also a reference in Pirke R. El.). The version of
the Targum of Jonathan ben Uziel to Gen. 1. 23 is
also an apparent allusion to the office. In mediev-
al rabbinical literature the references to the office
are numerous, and it appears to have been well
established and highly esteemed. Thus the "Bag-
ghalot Mainuyot" (on the "Yad," Midah, iii.)
mentions that many "covet and eagerly desire to
hold the child upon their knees as it is circumcised.
Godefroy became known in medieval times by
many names in addition to the ancient designa-
tion of "sandik." He is called "ba'al berit" (master
of the covenant), "ba'al berit ha-milah" (master
of the covenant of circumcision), "ofe ha-yeled"
(holder of the child), "ab sheni" (second father),
and also "shali" (messenger). The office was sur-
rounded with marks of honor. A special seat, usu-
ally richly decorated, was prepared in the Synagogue
for the sandik, and if the circumcision happened on
a day on which the Law was read, he was entitled
to be called up. The privilege was reserved for
persons of standing and of good moral and religious
character. It was restricted also in other ways.
Rabbinical authorities (for instance, Rabbeinu Peseh
of Corbell and Judah the Pious) decreed that the
privilege should not be given more than once to the
same man in the same family, neither should it, un-
less unavoidable, be given to women. This latter
prohibition was based on motives of delicacy.
Women were, however, permitted to participate in-
directly in the privilege as associates to the god-
father. They carried the child to the entrance of
the Synagogue or to the room in which the circums-
ction was about to take place, where it was taken
by the godfather.

The modern manner of observing the custom is
practically identical with the medieval. The Ger-
man Jews do not use the term "sandik," but only
the German "Gevatter," and, for the godmother,
"Gevatterin." According to Polish custom, the of-

des Jud. 1882, pp. 824, 826.
M. Co.

GODFATHER: Primarily, one who assists in
the performance of the rite of circumcision by hold-
GODLINESS: The quality of being godly, i.e., godlike, manifested in character and conduct expressive of the conscious recognition and realization of man's divine origin and destiny, and in the discharge of the duties therein involved. According to its etymology, the quality of godliness is nothing more than the quality of one who is guided by the knowledge of God. For the godly may best be derived from the fuller acquaintance 횅 God's attributes, as enumerated in Ex. xxxiv. 6, 7a (comp. Yalk., Deut. 873). As God is merciful, man also should be

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in the corrupted Poëla-Jewish form of the word, as enumerated in Ex. xxxiv. 6, 7a (comp. Yalk., Deut. 873). As God is merciful, man also should be
merciful; and so with respect to all other characteristics of godliness.

According to the Rabbis, the beginning and the conclusion of the Torah relate deeds of divine benevolence. God clothed the naked; He comforted the mourner; He buried the dead (Sotah 1a; B. B. 90b; B. M. 300a based on Mek., Yitro, 3 [ed. Weiss, 68a; ed. Friedmann, 590]; comp. the second "berekhah" in the Shemonee "Esehu). Godliness thus involves a like disposition and readiness on the part of man to come to the relief of all that are in distress and to be a doer of personal kindness to his fellow men ("gemilut "bashan") (see Charity) is characteristic of godliness. Matt. xxv. 40 et seq. is an enumeration of the implications of Jewish godliness, the conclusion being laid on "exceeding" justice (Mek., Yitro, 2, cited above).

"Charity the text ("then shall he sit upon the throne of his glory"; cf. xxv. 31) indicating that this catalogue was derived from a genuinely Jewish source (comp. Midr. Teh. to Ps. cxviii. 20, ed. Buber, p. 486). Jewish godliness also includes modesty and delicate consideration of the feelings of one’s fellow man. According to Eileazar ben Pedat, "to do justly" (Mish. vi. 8) refers to judgments rendered by judges; "to love mercy [love]," to the doing of acts of love ("gemilut "bashan"); "to walk humbly," to quiet, unostentatious participation in burying the dead and the providing of dowries for poor girls about to be married. It," he continues, "for the prescribed acts the Torah insists on secrecy and unostentatiousness, how much more in the case of acts which of themselves suggest the propriety of secrecy" (Suk. 49b; Mak. 24b). He who is charitable without ostentation is greater than Moses (B. B. 9a). Greater is he that induces others to do kindly deeds than one that thoughtlessly or improperly performs them himself (B. B. 9a). He who does justly and loves mercy fills as it were the whole world with divine love (Ps. lxxii. 5; Suk. 49b). Jewish godliness is not an "opus operatum," as is so often held by non-Jewish theologians. Charity without love is unavailing ("eu zedakah meshallem eta lef hered she-bah"); Suk. 49b). It comprises more than accurate justice, insistence being laid on "exceeding" justice (Mek., Yitro, 2, cited above).

Godliness also comprehends the sense of dependence upon divine grace and of gratitude for the opportunity to do good. "Prayer is consideration, greater than good works" (Ber. 22b).

Others’ the poor, does not Himself provide for Feelings, them, is answered by declaring it to be God’s intention to permit man to acquire the higher life (B. B. 10a). Jewish godliness is careful not to put another to shame ( Hag. 5a, on public boastful charity); God’s consideration for the repentant sinner (Hosea xiv. 14) is commended to man for imitation (Pes. 183b). He who gloats over the shame of his fellow man is excluded from the world to come (Gen. R. 1). "Better be burned alive than put a fellow man to shame " (Sotah 10b). It is ungodly to remind the repentant sinner of his former evil ways; as it is to remind the descendant of non-Jews of his ancestors (B. M. 398). There is therefore no forgiveness for him who puts another to shame or who calls him by an offensive name (B. M. 398). Godliness includes the forgiving disposition (Prov. xvii. 9; Ab. i. 12, v. 14; B. B. 17a). To be beloved of God presupposes to be beloved of men (Ab. iii. 13). Slander and godliness are incompatible (Pes. 118a). Pride and godliness are absolute contraries (Prov. vi. 16-19; Taan. 7b).

Sotah 4b, 5a, b; "Ab Zarah 20b; humility is the greatest virtue." To be among the persecuted rather than among the persecutors is characteristic of the godly (Tit. 3:10). "God says, 'Be like unto me. As I requirements for evil, so do thou render good for evil" (Ex. xxv. 39; comp. Gen. R. xxvi).

R. E. G. B.

GODOWSKY, LEOPOLD: Russian pianist and composer; born at Wilna Feb. 18, 1876. At a very early age he showed remarkable talent for music, and when nine years old was taken upon the road as a child wonder, traveling in Russia and Germany. In 1892 he entered the Hochschule für Musik at Berlin, where he remained for two years, at the end of that time going to the United States to tour the country, and the following year to Paris, where he studied music until 1896. In 1897 he appeared in England with much success, being heard even at Marlborough House. He then traveled through Europe, and went again to the United States in 1911. Since then he has played on both sides of the Atlantic. He has been connected with the Thomas orchestra, the New York Philharmonic orchestra, the Kneisel quartet, and other well-known orchestras. He has composed over one hundred pieces.

BIBLIOGRAPHY: Maurice Awsum, in The Reform Advocate, Chicago, Feb. 24, 1900.

F. T. H.
Another duty of the go'el was to redeem his kinsman from slavery if sold to a stranger or sojourner (Lev. xxv. 47-55). In both cases much depended upon the nearness or remoteness of the year of jubilee, which would automatically release either the land or the person of the kinsman from subjection to another. As the go'el had his duties, so he had his privileges and compensation. If an injured man had claim to damages and died before they were paid to him, his go'el would have the right to them (Lev. v. 21-26 [A. V., vi. 1-7]). The whole conception of the go'el was based on the solidarity of the interests of the tribe and the nation with those of the national God, and accordingly the notion of the go'el became spiritualized as applied to the relations between God and Israel. God was regarded as the go'el of Israel, and as having redeemed him from the bondage of Egypt (Ex. vi. 6, xv. 19). Especially in Deutero-Isaiah is this conception emphasized (Isa. xli.; xiii. 14; xlix. 14; lx. 6, 12, et passim).

However, the chief of the go'el's duties toward his kinsman was that of avenging him if he should happen to be slain by some one outside the clan or tribe. This custom is found in all early or primitive civilizations (comp. Post, "Studien zur Entwickelungsgesch. des Familierechts," pp. 115-137). Indeed, it is the only expedient by which any Avenger of check could be put upon the tendency to do injury to strangers. Here again the principle of solidarity was applied to the family of the murderer, and the death of one member of a family would generally result in a vendetta. It would appear that this custom was usual in early Israel, for the crimes of a man were visited upon his family (Josh. vii. 24; II Kings ix. 26); but at a very early stage the Jewish code made an advance upon most Semitic codes, including that of Hammurabi, by distinguishing between homicide and murder (Ex. xxi. 13, 14). It was in order to determine whether a case of manslaughter was accidental or deliberate that the Cities or Refuge were instituted (Deut. xiii.; Num. xxxv.). In a case where the elders of the city of refuge were satisfied that the homicide was intentional, the murderer was handed over to the blood avenger ("go'el ha-dam") to take vengeance on him. Even if it was decided that it was a case of unintentional homicide, the man who committed the deed had to keep within the bounds of the city of refuge till the death of the high priest, as the go'el could kill the homicide with impunity if he found him trespassing beyond the bounds (Num. xxxv. 26, 37).

In other legislations grew the principle of corralling the penalty by a money fine, known among the Anglo-Saxons as “wergild,” which varied in amount according to the rank of the person; but such a method was distinctly prohibited in the Israelite code (Num. xxxv. 31).

It would appear that the custom of the blood-avenger still existed in the time of David, as the woman of Tekoa refers to it in her appeal to the king (II Sam. xiv. 11), but no further trace of it is found. Later the concentration of the population in cities gave fuller power to the courts of justice to punish cases of murder. The term “go'el” thus became entirely confined to the spiritual sense of “redeemer.” It is probably used in that way in the celebrated passage in Job xix. 25: “I know that my redeemer [go'el] liveth.” In the Talmud it is used exclusively in this manner.


J. E. C.

GOG AND MAGOG.—Biblical Data: Magog is mentioned (Gen. x. 2; I Chron. v. 5) as the second son of Japheth, between Gomer and Madai. Gomer represents the Cimmerians and Madai the Medes. Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations (Gen. x.) the term connotes rather the complex of barbarian peoples dwelling at the extreme north and northeast of the geographical survey covered by the chapter. Josephus (Ant. iii. 6, § 1) identifies them with the “Scythians,” a name which among classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus, near the Caspian Sea. It is very likely that the name is of Caucasian origin, but the etymologies adduced from the Persian and other Indo-European dialects are not convincing.

In Ezek. xxxviii. 2 “Magog” occurs as the name of a country (with the definite article); in Ezek. xxxix. 1 as that of a northern people, the leader of whom is Gog. This “Gog” has been identified with “Gyges,” but is evidently a free invention, from “Magog,” of either popular tradition or the author of the chapter.

The vivid description of the invasion indicates that the writer, either from personal knowledge or from hearsay, was acquainted with a disaster of the kind. Probably the ravages committed by the Scythians under Josiah (comp. Herodotus, i. 103, iv. 11) furnished him with his illustrative material. As contained in Ezekiel, the prophecy partakes altogether of the character of the apocalyptic prediction; i.e., it is not descriptive of events but predictive in a mystic way of happenings yet to be, according to the speculative theology of the writer. Winkler’s theory (“Alt-oriental. Forschungen,” ii. 137, iii. 36) is that Alexander the Great and his invasion are the background. But this anticipates the development of the Gog legend, which, indeed, saw in the Macedonian king the Gog of the Biblical prophecy (see Gog and Magog in Arabic Literature).

The Gog myth is probably part of a cycle which goes back to the Babylonian-Assyrian Creation accounts (the fight with and the defeat of the Dagon) and, on the other hand, enters largely into the eschatology of Judaism and Christianity (see Bouasse, “The Anti-Christ Legend,” London, 1896; Gunnel, “Schöpfung und Chaos,” Göttingen, 1895).

For the rabbinical development of the legendary material in connection with the advent of the “end time” and the Messiah, see Eschatology.

—In Arabic Literature: Gog and Magog, or Yajuj and Majuj among the Arabs, are mentioned in the Koran and by most Arabic geographers as more or less mythical peoples. The chief interest in
then centers about two points: (1) the wall built by Dün al-Karmain (Alexander the Great) to shut them off from the rest of the world, and (2) their reappearance as a sign of the last day. Geographically they represent the extreme northeast, and are placed on the borders of the sea which encircles the earth. Descended from Japheth, son of Noah, they number twenty-four tribes. Six of these are known by name (one being that of the Turks); and the number of each tribe equals that of all the other people in the world. Some say that they belong to the Chazars, who are all Jews (Yakut, ii. 449).

They are of small stature, attaining to only one half the size of a man (another report, in Yakut, i. 113, makes them larger). Very ferocious, they have claws instead of nails, teeth like a lion, jaws like a camel, and hair which completely hides the body. Their ears, hairy on one side, are so large that they use one for a bed and the other for a covering. They live principally on fish, which are miraculously provided for them. They resemble animals in their habits: and Mas'udi classes them among the beasts. They used to ravage the country, devouring every green thing; and it was to prevent this that the people living near them beggared Alexander to build the wall shutting them in. It is even said that they were cannibals (Baidawi).

The wall is generally supposed to have been at Derbent, although in later times it seems to have been confused with the Great Wall of China (Abu al-Fida). The geographers frequently quote an account of it given by Salam, the interpreter. The calif Wathiq Billah had seen the wall destroyed in a dream, and he sent Sallam to investigate. The latter recounts marvelous things of the countries through which he passed on his way thither, and gives a minute description of the wall itself. It was built in a gorge 150 cubits wide, and reached to the top of the mountains. Constructed of iron bricks, embedded in molten brass, it had a peculiar red-and-black striped appearance. In it was an immense gate provided with a giant bolt, lock, and key, the last of which was suspended by a chain. Yakut remarks on this story that God, who knoweth all things, also knows whether it be true or not, but of the existence of the wall there can be no doubt, since it is mentioned in the sacred book.

As one of the signs of the approaching day of judgment this wall will be broken down and Yajuj and Majuj will appear at Lake Tiberias, the water of which the vanguard of their host will entirely cease, so that the rear will pass over on dry ground. They will then eat, every one they meet, even corpses, and every green thing, until they come to Jerusalem. Here, until God shall destroy them, they will annoy Jesus and his faithful companions. It is said that Mohammed gave Yajuj and Majuj an opportunity to embrace Islam on the occasion of his night journey to Jerusalem; but they refused to do so, and consequently are doomed to destruction.

**GOITEN, BARUCH (BENEDICT):** Hungarian rabbi, died at Hőgyész, Hungary, Nov. 10, 1842. He occupied the rabbinate of Hőgyész for many years, and wrote a work on Talmudic methodology under the title of "Kesef Nibhar" (Prague, 1837-38, and reprinted several times). It contains 160 principles of rabbinical law, giving the sources as found in the Talmud and their application to practical cases. The work is of great value because of its lucid presentation of an intricate subject. Goitein retired in 1841, and was succeeded in the rabbinate of Hőgyész by his son Hermann (Hirsch) Goitein (b. 1808; d. 1880), who was himself succeeded by his son Eliahu Menahem (b. 1837 in Hőgyész; d. Sept. 31, 1902). Of the latter's sons, one, Hirsch (b. 1863; d. Aug. 28, 1896), was rabbi at Copenhagen; another, Eduard, is rabbi at Burg- kunstadt, Bavaria. Hirsch is the author of "Op- timumismus und Pessimismus in der Jüdischen Reli- gionsphilosophie." Eduard wrote "Das Vorgestern- nungsprinzip in den biblischen und talmudischen Sprachrechnungen" (1886).


**D.**

**GOLD:** One of the precious metals. There are six Hebrew words which denote "gold," four of which occur in Job (xxviii. 15-17): (1) מַט, the most common term, used on account of the yellow color; it is generally accompanied by epithets, as "pure" (Ex. xxv. 11), "beaten," or "mixed" (I Kings x. 16). "refined" (I Chron. xxvii. 18), "fine" (If Chron. iii. 5). (2) נֶשֶׁר, treasured, fine gold (Job xviii. 15; used elsewhere as an adjective with גרה). (3) מַט, pure or native gold (Job xxviii. 17 and elsewhere); the word נֶשֶׁר (I Kings x. 18) either is an adjective formed from נַשֶּׁר or it stands for נֶשֶׁר (comp. Jer. x. 9 and Dan. x. 5). (4) מַט, gold ore (Job xii. 34). (5) נַשֶּׁר, a poetical term the meaning of which is "hid- den" (Cant. v. 11 and elsewhere). (6) נֶשֶׁר, also a poetical term, the meaning of which is "yellow" (Prov. viii. 10 and elsewhere). Gold was known from the earliest times (Gen. ii. 11) and was chiefly used at first for the fabrication of ornaments (Gen. xxiv. 22). It is only later, in the time of the Judges, that gold is mentioned as money (Judges vii. 30). It was abundant in ancient times (I Chron. xxii. 10; II Chron. l. 15; and elsewhere), and a great quantity of it was used to ornament the houses of the rich and more especially the temples. Both sides of the walls of the Tabernacle were covered with gold, while the Ark of the Covenant and all the other utensils were made of pure gold (Ex. xxv. - xxvii. passim). In the Temple of Solomon even the floor and the ceiling were covered with gold (I Kings vi. 22, 30). Gold was used also in making the garments of the high priest (Ex. xxviii. passim). The crowns of kings were of gold (II Sam. xii. 30). Solomon and certain other kings had their shields and buck- lers made of gold (I Kings x. 16, 17; I Chron. xvii. 7).

The countries particularly mentioned as producing gold are: Havilah (Gen. ii. 11, 12), Sheba (I Kings x. 2, 10), Ophir (cb. lx. 28; Job xvii. 16), Uphaz (probably the same as Ophir, 1259 being a corrup-
GOLDEN RULE, THE: By this name is designated the saying of Jesus (Matt. vii. 12): "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." In James ii. 8 it is called "the royal law." It has been held to be the fundamental canon of morality.
In making this announcement, Jesus is claimed to have transcended the limitations of Jewish law and life. The fact is, however, that this fundamental principle, like almost if not quite all the "logics" attributed to Jesus in the Sermon on the Mount, had been proclaimed authoritatively in Israel. In the instructions given by Tobit to his son Tobias (Book of Tobit, iv.), after admonishing him to love his brethren, the father proceeds to urge upon the son to have heed of all his doings and to show himself of good breeding ("derek eretz") in all his conduct. And what is dispelling to thyself, that do not unto other (verse 15). Again, there is the well-known anecdote in which Hillel explains to a would-be proselyte that the maxim "not to do unto one's fellow what is hateful to oneself" is the foundation of Judaism, the rest being no more than commentary (Shab. 31a). See Brotherly Love and Didache.

It has been argued (by Hilgenfeld, Siegfried, and recently by Boussot) that the maxim of Hillel applied, like the Biblical command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18), meaning of 18), only to fellow Jews. In proof of the contention, the word "haber" used by Hillel is noted. As in a technical sense HABER designates a member of the Pharisaic fraternity of learned pious men, so here, according to the scholars referred to above, it has a restricted significance. The circumstances under which Hillel was speaking preclude the possibility of his having thought of the technical meaning of the word. He addresses himself to a non-Jew who at best could not for years hope to be a HABER, "Haber" is the normal rendering for the Hebrew "rea'" (neighbor). Much philological hair-splitting has been used to restrict the meaning of this word to "companion," but the context of Lev. xix. 18 makes it plain that "rea'" is interpreted, not by the "holiness laws" themselves (see Ethics), but by a technical usage (see Tractate), embraces the stranger. Tobit's admonition proves this word to be "compatriot," but the context of Lev. xix. 18 makes it plain that "rea'" as interpreted by these "holiness laws" themselves (see Ethics), embraces the stranger. Tobit's admonition proves the same. After speaking of "brothers," viz., men of his race and people, the father proceeds to give his son advice regarding his conduct to others, "the hired man," for instance, and in connection with this, not in connection with the subject of his marriage, he enjoins the observance of the Golden Rule.

Love of one's friends and hatred of one's enemies are nowhere inscribed in Jewish literature, despite the fact that Boussot ("Religion des Juden- thums," p. 113), referring to Matthew v. 48, calls this verse the comprehensive statement of Jewish ethical belief and doctrine. Either the second half of the sentence is an addition by a later hand, or, what is more likely, it resulted from a misapprehension of a rabbinical argumentative question. According to Schechter the statement should read as follows: "Thou shalt love thy neighbor as thyself," which term certainly embraces all humanity. Nor is it true that the seeming universalism of this sentence (Abot i. 12) is restricted by the addition "addition bringing them toward the Torah," as Boussot, following Hilgenfeld, would have it appear. "Thou shalt love thy neighbor as thyself," is the equivalent of the modern "religion," and if Jesus in the Golden Rule declares it to be the "law and the prophets," he puts down merely the more specific for the wider implications of the word "torah." R. Akiba ascribed the wider application to the command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra, Eshel, p. 80). Hillel ascribed the wider implication of the command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra, Eshel, p. 80). Hillel meant in which it is cast in Matthew. "What you would have others do unto you," makes the effect upon others the regulating principle. But be this as it may, the Golden Rule is only an assertion of the essentially Jewish and rabbinical view that "measure for measure" should be the rule regulating any one man's expectation from others (rights), while more than measure should be the rule indicating one's services to others (duties). The former is termed "ma'ahabot" (Sotah 2b)."
Goldfaden, Abraham

1838-43), the appearance of which only one number appeared. Another periodical, which was a monthly periodical, "Leipsic, Nisan, 1845," of which "Das Neue Zion," he issued, "Das Morgcnland," was also short-lived. The pure, classic Hebrew employed by these scholars put an end to the conceits and circumlocutions of the older Hebraists; and the spirit of criticism and historical investigation manifested in all their articles dealt a blow in Galicia to Hasidism, which had formerly counted among its followers many of the contributors to the "Kerem Hemed."


A. R.

GOLDENTHAL, JACOB: Austrian Orientalist, born at Brody, Galicia, April 16, 1815; died at Vienna Dec. 28, 1868; educated at the University of Leipsic. In June, 1838, he became principal of the Jewish school at Elisabeth, Rosmaria, and held the office for some years. He was appointed professor of rabbinics and Oriental languages at the University of Vienna in Sept., 1849, and held the chair until his death. Upon the nomination of Hammer-Purgstall he was elected corresponding member of the Vienna Academy of Sciences. His chief literary activity consisted in editing the following manuscripts: (1) "Moreh Ze'dek," a treatise on philosophical ethics by Al-Ghazali, translated into Hebrew by Abraham ibn Ha'addai, with an introduction on the lives and works of Al-Ghazali and Ibn Ha'addai, 1838, (2) "Bi'ur ibn Roshd," Todrosi's Hebrew translation of Averroes' commentary on Aristotle's "Rhetorica," with a historical and philosophical introduction, 1842, (3) "Nesharot Mosheh," commentary by Kalamus on Maimonides' system of Divine Providence, with his explanation of Ps. xix. and xxxvii., 1845, (4) "Mafteah," methodology of the Talmud by Nissim ben Jacob of Kairwan, with introduction, notes, and references, 1847. (5) "Midkofa Me'at," Moses Hietl's didactic poem on ancient philosophy and the history of Jewish literature, with an Italian and Hebrew preface, 1851 (see "Alig. Zeit. des Jud." 1859, p. 124).

Goldenthal further published a catalogue of Hebrew manuscripts in the Imperial Library of Vienna, 1854, and an Arabic grammar in Hebrew for the use of the Oriental Jews, with a French preface, 1857. Volume i. of the "Denkschriften" of the Vienna Academy of Sciences contains his "Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterbuche." He issued "Das Neue Zion," a monthly periodical, Leipsic, Nisan, 1845, of which only one number appeared. Another periodical which he edited, "Das Neue Zion," was also short-lived.


GOLDFADEN, ABRAHAM B. HAYYIM HAYPPLE: Hebrew and Yiddish poet and founder of the Yiddish drama; born at Starokonstantinov, Russia, July 12, 1849. He graduated from the rabbinical school of Jitomir in 1866. For nine years he taught in government schools, first at Simferopol and afterward at Odessa, and in 1873 went to Lemberg, where he founded "Yisrolik," a humorous weekly in Yiddish which circu- lated mostly in Russia, but ceased to exist six months later, when its entrance to that country was prohibited. Goldfaden then went to Czernowitz, where he established the "Bukowsky Israelitisches Volschblatt," which also had only a brief existence.

While on a visit to Jassy, Rumania, in 1876, his initial dramatic creation, "The Recruits," was put upon the first regularly organized modern Yiddish stage. It was entirely its own creation, for he himself built the stage, painted the decorations, wrote the piece, composed the music, and instructed the actors. In 1878, when he already had a tolerably good troupe of actors, and a repertoire of fourteen pieces from his own pen, he carried his enterprise into Russia and at first established himself in the Maryinsk Theater in Odessa. He conducted several very successful tours through Russia until it was forbidden by the government to continue Yiddish theaters (1888). After a few years in Rumania and Galicia he revived his theater in Warsaw for a short time, but in a German guise. In 1887 he came to New York, founded the "New Yorker Illustrirte Zeitung," the first Yiddish illustrated paper, and was connected with the Romanian Opera-House of that city. He returned to Europe in 1889, and lived in Paris, but in 1903 he settled in New York. He died Jan. 9, 1908.

Goldfaden's Hebrew poetry, most of which is contained in his "Zizim u-Prakim" (Jitomir, 1855), possesses considerable merit, but it has been eclipsed by his Yiddish poetry, which, for strength of expression and for depth of true Jewish feeling, remains unrivaled. He was the most Jewish of all the Yiddish poets, and his songs, especially those contained in his popular plays, are sung by the Yiddish-speaking masses in all parts of the world. His earliest collection of Yiddish songs, "Das Yidele," has been reprinted many times since its first appearance in 1866. But his fame rests on his dramatic productions, which number about twenty-five. The best of them, "Shulamit" and "Bar Kochba," are considered the most popular dramatic works in Yiddish. Of the others, "Shomendrik," "Die Kishufmacherin," "Der Zwej Kune Lemela," and "Dr. Almasada" deserve special mention. Most of them were reprinted many times, both in Russia and in the United States.
Goldfogle, Henry
Goldfogle, Bernard

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and "Shulamit" was played with considerable success in Polish, German, and Hungarian translations.

BIBLIOGRAPHY: S. F. T. H.

Goldfogle, Henry:
German lawyer and politician; born in New York city May 23, 1856; educated in the public schools and at Townsend College; admitted to the bar 1877. Goldfogle was elected judge of the municipal court, New York city, 1888, and reelected, unopposed, 1892. He resigned to resume the practice of law in 1896. He has taken part in every Democratic state convention, as delegate, during the past twenty-two years, and in 1896 was elected delegate to the Democratic national convention. He served several terms as grand president of District No. 1, Independent Order of B'nai B'rith, and also as governor of the Home for the Aged and Infirm, Yonkers. As representative of the ninth district, New York city, he was elected to the Fifty-seventh Congress (1901), and was reelected for the same district to the Fifty-eighth Congress (1903). During the year 1902 he took steps in Congress looking to the removal of the restrictions placed upon American Jews traveling in Russia.

P. W. T.

Goldfogle, Henry Mayer:
American lawyer and politician; born in New York city May 23, 1856; educated in the public schools and at Townsend College; admitted to the bar 1877. Goldfogle was elected judge of the municipal court, New York city, 1888, and reelected, unopposed, 1892. He resigned to resume the practice of law in 1896. He has taken part in every Democratic state convention, as delegate, during the past twenty-two years, and in 1896 was elected delegate to the Democratic national convention. He served several terms as grand president of District No. 1, Independent Order of B'nai B'rith, and also as governor of the Home for the Aged and Infirm, Yonkers. As representative of the ninth district, New York city, he was elected to the Fifty-seventh Congress (1901), and was reelected for the same district to the Fifty-eighth Congress (1903). During the year 1902 he took steps in Congress looking to the removal of the restrictions placed upon American Jews traveling in Russia.

P. H. V.

Goldmark, Karl:
Hungarian violinist, pianist, and operatic composer; born at Reznice, Hungary, May 18, 1850, where his father, Hugo Goldmark, was cantor in the synagogue. Karl received a rudimentary musical education from a schoolmaster in his native town, and at the age of twelve entered the school attached to the Oedenburger Musikverein. At a concert given by that society in 1842 Goldmark displayed such talent that his parents decided to send him to Vienna, where, after a preparatory course with Jansa (1843-44), he entered the Conservatorium, becoming a pupil of Bohm (violin) and Preyer (harmony).

Here he continued his studies until the outbreak of the revolution in 1848, when he was compelled to enter the army.

Upon completing his term of service his elder brother, Joseph Goldmark, enabled him to continue his musical studies. Shortly after his return to Europe Karl entered the Berlin Conservatorium, his brother, who had been an active participant in the insurrection and who was suspected of complicity in the assassination of Minister of War La Tour, was compelled to leave Hungary, and Karl was constrained to suspend his studies and to seek an engagement in a theater orchestra. In this he was successful; and after a brief career as an orchestral player in Halb, Hungary, he in 1850 secured a position as violinist in the Josephstädter Theater, Vienna.

It was not until 1852 that Goldmark began to compose, his first efforts showing clearly the influence of Felix Mendelssohn-Bartholdy. In 1857 he gave a concert of his own compositions, which proved a great success, and he determined, notwithstanding the offer of an engagement at the Vienna Carlsheater, to continue his career as an orchestral player. In 1864 he wrote his overture to "Sakuntala," a composition which rapidly became popular and served to establish the fame of the composer. Goldmark's next composition, the "Queen of Sheba," was played on March 10, 1875, at the Vienna open-house. Its reception was a most enthusiastic one, and the composer was compelled to appear forty times before the curtains. The "Queen of Sheba" has since been performed in nearly all the principal cities of Europe and America; in England, however, in consequence of the Biblical nature of the subject, its production was forbidden. The number of performances in Budapest alone amounted
GOLDSCHMIDT, HERMANN (Herman Goldschmidt): German painter and astronomer; born at Frankfurt-on-the-Main June 17, 1820; died at Fontainebleau Sept. 10, 1886. Destined originally for a commercial career, he spent a dozen years in his father’s warehouse, devoting, however, his leisure to painting. At length he repaired to Munich, where he studied under Cornelius and Schnorr. In 1868 he settled in Paris, and exhibited his first picture, “Woman in Algerian Costume.” This was followed by many others until Goldschmidt became famous as a historical painter. One of his later works was the “Death of Romeo and Juliet” (1857).

In 1847 Goldschmidt became interested in astronomy. He procured a little two-inch telescope, and with this discovered (Nov. 15, 1852) a minor planet named “Lutetia” by Arago. With a two and two-third inch telescope he discovered four more planets, Paimona, Aialanta, Harmonia, and Daphna. Next Goldschmidt procured a four-inch telescope, with which he found nine more planets, Nysa, Eugenia, Doris, and Pales (discovered in the same year), Europa, Alexandra, Melete, Dione, and Panopea. Thus within nine years Goldschmidt discovered fourteen minor planets with nothing larger than a small telescope, and from the windows of his garter, which necessarily afforded a very limited view of the heavens. Goldschmidt’s work was not confined to the discovery of planets. He was one of the observers who journeyed to Spain to watch the solar eclipse of 1860. The Lalande astronomical prize was awarded to him eight times by the Academy of Sciences; he received the cross of the Legion of Honor in 1857 and the gold medal of the Royal Astronomical Society of London in 1861. In 1863 the French government awarded him a pension of 1,500 francs.


GOLDSCHMIDT, HENRIETTE (née Be-...
the local gymnasium, and studied law at the universities of Heidelberg, Leipzig, and Marburg. He was first referendarr and then (1858) became "Ge-
richtsassessor" in his native city. Soon thereafter he embarked a literary career. He published, among other works, a social novel, "Ein Weg zum Frieden" (1880), and in the following years he wrote the plays "Fortuna," "Der Freie Wille," "Goldene Lüge," "Hans der Tucher," "Ewige Liebe," "Ein Glücklich-
es Paar," and "Frau Lili," all of which have been produced on German and foreign stages, including the court theaters of Berlin, Vienna, Munich, the Berliner Deutsches Theater, etc.

Goldschmidt, Julius: German physician; born at Mayence Feb. 12, 1843. He studied at the universities of Würzburg and Gießen, receiving from the latter his degree as doctor of medicine in 1866. Accompanying in the same year a patient to Madeira, he established himself there as a physi-
cian, and soon became one of the leading practitioners. In Funchal, the capital of the island, he founded and endowed an international hospital for sailors. In 1886 he removed to Paris, where he is now (1900) practising.

Goldschmidt's special field is the treatment of pul-
monary diseases and leprosy, on which latter disease he is a high authority. It was partly through his
endeavors and influence that in 1897 a congress for
the consideration of leprosy was convened at Berlin,

Goldschmidt's essays may be mentioned:

"Sur la Curabilité de la Lèpre," in "Bulletin de Méde-
cine," ix.; "Erste Behandlung der Lepora Durch
Tuberculins," in "Deutsche Medizinische Wo-
chenchrift," 1891; "Kochsche Reaction und Heilwir-
kung bei Lepora Tuberosa," 3d. No. 15; "Immu-
nität Gegen Infektion Durch Vaccinierung mit Ani-
maler Lymph," 3d. No. 45; "Behandlung und Heilung der Lepora Tuberosa mit Europhen," in "Therapeu-
tische Monatschrift," 1893; "Zur Aetio-
logie und Prophylaxis der Lepora," in "Berliner
Klinische Wochenchrift," 1894.

He is also the author of the following works:

"Madère, Etudiee Comme Station d'Hiver et d'Ete," Paris, 1884; "Madeira und Seine Bedeutung
für das Gesammte Handelsrecht," in "Deutsche Mediz-
inische Wochenschrift," 1891; "Kochsche Reaction und Heilwirkung
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tische Monatschrift," 1893; "Zur Aetio-
logie und Prophylaxis der Lepora," in "Berliner
Klinische Wochenchrift," 1894.
Meir Aaron Goldschmidt was a Danish political writer and journalist; born Oct. 30, 1819, at Vordingborg, an ancient cathedral town situated on the south coast of the island of Seeland, Denmark; died at Copenhagen Aug. 15, 1887.

The dream of his youth was to become a famous physician, but as Danish church orthodoxy prevented him, because he was a Jew, from taking his B.A. degree (1836), Goldschmidt gave up the academic course, and in 1837 started the "Nastved Ugeblad," a political weekly. He at once came into conflict with the authorities, and was fined heavily, and condemned to submission to censorship for a year. Goldschmidt sold the paper, and as the Danish king (Frederick VI.) died at this time and a liberal government was expected under his successor (Christian VIII.), he moved to Copenhagen, and again entered into politics, with a new paper, the "Corshavn" (October, 1840). This journal was a brilliant but reckless paper, representing extreme republicanism and socialism, and taking a strong stand against the crown, which had failed to grant the expected liberties. For this the government promptly condemned Goldschmidt to imprisonment on bread and water for twenty-four days, and to the permanent censorship of his paper. But he was undaunted and continued the publication of the "Corshavn." It likewise brought him into conflict with individual public men, but it matured his mind, won him fame, and caused some novels of his to sell so well (1846) that he went abroad on the proceeds (1847). In Copenhagen he met the reformed priest Goldschmidt, Julius, Meir Aaron

work which occupied him during the remainder of his lifetime, but which he did not live to complete, especially "Das Handbuch des Handelsrechts," etc., namely, "Das Handbuch des Handelsrechts," etc., 1844-69. This is the work with which his fame as a historical jurist is identified, it being regarded as a masterly presentation of the general history of commercial law.

In 1846 Goldschmidt was promoted to a professorship in the Faculty of Law at Heidelberg. He next occupied the appointment of "Geheimer Justizrat" in the government at Leipzig, after which he occupied a judicial position at the Reichsgericht in Berlin. In 1873 Goldschmidt received the title "Geheimer Justizrat." From 1875 to 1877 he was also a member of the German Reichstag, representing the city of Leipzig.


GOLDSCHMIDT, MEIR AARON: Danish political writer and journalist; born Oct. 30, 1819, at Vordingborg, an ancient cathedral town situated on the south coast of the island of Seeland, Denmark; died at Copenhagen Aug. 15, 1887.

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GOLDSCHMIDT, OTTO: German pianist and composer; born at Hamburg Aug. 21, 1829. He studied under Jacob Schmitt and F. W. Grund; with Hans von Bölow under Mendelssohn at the Leipzig Conservatory; and in 1846 under Chopin in Paris. In 1849 he played at a concert given in London by Jennjr. Lincoln; in 1851 he accompanied her on a tour through America; and on Feb. 5, 1853, was married to her at Boston. From 1852 to 1855 they lived in Dresden, and from the latter year until Madame Goldschmidt’s death (1887), in London and Paris. In 1849 he played at a concert given in London by Jennjr. Lincoln; in 1851 he accompanied her on a tour through America; and on Feb. 5, 1853, was married to her at Boston. From 1852 to 1855 they lived in Dresden, and from the latter year until Madame Goldschmidt’s death (1887), in London and Paris. In 1853 he became professor of organ at the University of Prague, and in 1854 professor of composition at the University of Breslau. In 1861 he was elected an honorary member of the London Philharmonic Society; in 1863 he was appointed vice-principal of the Royal Academy of Music (London); in 1863 and 1866 he conducted musical festivals at Düsseldorf and Hamburg respectively; and in 1879 he founded the Bach Choir in London. His principal works are: “Ruth,” an oratorio, performed at the Hereford musical festival of 1867; piano concerto, op. 10; trio for piano, viola, and cello, op. 12; 12 studies for the same instrument, op. 18; 12 songs, op. 8, 9; and some part-songs. With Sir William Sterndale Bennett he edited “The Chorale Book for England.”


GOLDSCHMIDT, SIGGFRIED: German Orientalist; born at Cassel Oct. 29, 1844; died at Strasbourg Jan. 31, 1884. He was educated at the universities of Leipzig, Berlin, and Tübingen, graduating (Ph. D.) in 1867. His doctor’s dissertation, “Der Völfe Prapāṭhaka des Sāmaveda-Ārdaya in der Nāgēya-Cākṣṭha Naḥebed Andern Mitteilungen über Die selbe,” published in the “Monatsberichte der Königlichen Preussischen Akademie der Wissenschaften,” 1868, pp. 208-249, was an edition of the single portion which has been preserved of the Kāthaka reading of the Sāmaveda. Siegfried continued his studies, first at Göttingen and later in Paris, where he gained a thorough mastery of the French language. On the outbreak of the Franco-Prussian war he returned to Germany and enrolled as a volunteer. He took part in the siege of Paris. At the close of the war Goldschmidt was appointed assistant professor in the newly created University of Strasbourg, with which he was connected during the remainder of his life. He became professor Sept. 12, 1881, but was fated never to sit in the faculty. Spinal consumption, the disease which ended his life, had already sapped his vitality, and after two and a half years of suffering death came as a welcome relief.

Siegfried Goldschmidt was not a prolific writer. He published but fourteen scientific studies, mostly short notes in Kuhn’s “Zentralblatt für Vergleichende Sprachforschung” and in the “Zeitschrift der Deutschen Morgenländischen Gesellschaft.” His interest was centered upon Prakrit, and brief as his articles were they formed valuable contributions to the investigation of the medieval languages of India. His most important work was his edition of the great Prakrit poem ascribed to Kālidāsa, the Rāvaṇavaha or Śrībhadra (Strasburg, 1880-84). This is in two volumes, the first of which comprises the text and an index of the Prakrit words, in preparing which Siegfried was assisted by his brother Paul, while the second part contains the German translation.

The only other book published by this scholar was a volume of “Prakritica” (1878), containing grammatical studies on Prakrit.

BIBLIOGRAPHY: Jahresber. für die Orientalische Bibliographie, i. 279-280.

GOLDSCHMIDT, GUIDO: Austrian chemist; born in Triëst Oct. 5, 1850; studied at Vienna and Heidelberg. As first assistant, later as associate professor at the chemical laboratory of Vienna University, he published a number of important articles on organic chemistry, for which he received the Lieben prize of the Imperial Academy of Sciences on different occasions. After a short activity as professor at the High School for Agriculture in Vienna, he was called as professor to the university at Prague in 1883. He was distinguished by his demonstration of the constitution of papaverine, of which he had made a thorough study. In conjunction with several of his pupils, as well as independently, he published a large number of treatises on substances of the pyridin and quinolin order, besides essays in other departments of organic chemistry. The University of Prague elected him dean of the philosophical faculty in 1900. He is also a member of the council of the University and of the Imperial Academy of Sciences.

A. K.

GOLDSMID: A family of English financiers, who trace descent from a certain Uri ha-Levi of Edom, as shown in the pedigree on opposite page. The following were some of the prominent members of the family:

Aaron F. Goldsmid: London merchant and founder of the Goldsmid family of England; born at Amsterdam; died June 3, 1783. He was the son of Benedict Goldsmid, a Hamburg merchant. In 1765 he left Holland with his family to settle in London, where he founded the firm of Aaron Goldsmid & Son, subsequently Goldsmid & Elissen. The firm of Aaron Goldsmid & Son experienced serious reverses through the failure of Clifford & Byarne, one of the principal houses in Holland. Hence only George, the eldest son, entered into partnership with his father. The other sons founded new businesses for themselves in which they amassed large fortunes. Goldsmid left four sons and four daughters. The second son, Asher, was one of the founders of the firm Mocatta & Goldsmid, bullion-brokers to the Bank of England. Benjamin and Abraham were famous as financiers and philanthropists.


J. I. H.

Abraham Goldsmid: English financier and philanthropist; born in Holland in 1766 (?); died at Morden, near London, Sept. 28, 1816; third son of Aaron Goldsmid. About 1785 he went to England with his father, and soon entered into partnership with his brother, Benjamin Goldsmid, the two starting in business as bill-brokers about 1777. They afterward took a house in Capel street, and soon became successful bidders for the national loan.
was regarded on the Stock Exchange as an unprecedented event that men, till then scarcely known, should succeed in wresting the negotiation of government loans from the hands of the banking clique. This was the first step in their rise to eminence; and after having been very successful in negotiating several public loans, they acquired considerable wealth. 

After the death of his brother Benjamin in 1808, Abraham continued the operations of the firm. In 1810 the house of Baring & Goldsmid contracted for the government loan of £14,000,000 ($70,000,000). Sir T. Baring, with whom the Goldsmds had been connected in business, died at this juncture; and his death added greatly to Goldsmid's many burdens, he having now to struggle alone. In addition, a powerful organization had been formed against the loan, and the resources of the two houses of Baring & Goldsmid combined were scarcely sufficient to combat it. The price of scrip fell daily, and the fortunes of Goldsmid fell with it. At the same time, the East India Company, which had placed in his hands for sale bills of exchange to the value of half a million, became alarmed, and claimed the price of its property. The payment was fixed for Sept. 28, 1810. Goldsmid was unprepared, and on the following morning he was found dead, with a pistol by his side.

The Goldsmid firm subsequently made great efforts to discharge their liabilities. By 1816 they had paid fully fifteen shillings on the pound; and in 1820 Parliament, on the petition of the creditors, annulled the remaining portion of the debts.


**Albert Goldsmid:** Major-general in the British army; born in 1784; died Jan. 6, 1861; son of Benjamin Goldsmid. He entered the army in 1811 as cornet in the 11th Light Dragoons, and the following year went on active duty in Spain, where he continued to serve until the close of the war in 1814.

He was present at the cavalry affairs of Castlión, Quintare de Puerta, and Monasterio, and at the battles of Salamanca, Vitoria, Nivelle, and Nive, and was awarded the silver medal and four clasps. He served also during the campaign of 1815, and was present at Waterloo. In June, 1826, he retired on half-pay with the rank of major, but was gazetted lieutenant-colonel Nov. 28, 1841; colonel June 20, 1854; and major-general Oct. 26, 1858.

**Albert Edward W. Goldsmid:** Colonel in the British army; born at Puna, Bombay, Oct. 6, 1846; son of Henry Edward Goldsmid. In June, 1866, he was gazetted from Sandhurst, England, to his first commission in the 104th Foot of the Bengal Fusiliers. He became adjutant of battalion in 1871, captain in May, 1873, major in 1883, lieutenant-colonel in 1888, and colonel on April 21, 1894. In 1892 Colonel Goldsmid was selected by Baron de Hirsch to supervise the colonies in Argentina, but retired from the task to take up his appointment as colonel-in-command of the Welsh regimental district at Cardiff in 1894. In 1897 he was promoted chief of staff, with the grade of assistant adjutant-general in the Thames district. At the departure of the Aldershot staff with Sir Redvers Buller in the conflict with the Boers in 1899, he acted as chief staff-officer on the camp at Aldershot, and was entrusted with the duties of mobilization. In Dec., 1899, when the sixth division of the South-African field force was mobilized, Goldsmid was selected as chief staff-officer to General Kelly-Kenny with the grade of assistant adjutant-general, and in that capacity was present at the battle of Paardeberg.
the earlier stages of the war he was commandant of the Orange River, Herber, and Hay districts, 1900.

Colonel Goldsmid was an ardent Zionist, and was chief of the Chovevei Zion of Great Britain and Ireland. The success of the Jewish Lads' Brigade in London and the provinces is mainly due to Goldsmid's initiative. In 1868 he became president of the Maccabees, of which he had been one of the founders. He died in London, March 27, 1904.

Bibliography: Gentleman's Magazine, Ixxviii.; L. Alexander, Memoirs; Young Israel, i., No. 20.

Anna Maria Goldsmid: Writer and communal worker; born in London Sept. 17, 1805; died there Feb. 8, 1899; daughter of Sir Isaac Lyon Goldsmid, Bart. She was a pupil of the poet Thomas Campbell, and translated (1829) into English twelve sermons delivered by Dr. Gotthold Salomon at Hamburg, Ludwig Philippson's "Die Entwicklung der Religions Idee" (1836), and J. Cohen's "Les Déicides" (1872). Miss Goldsmid also published many original pamphlets on educational and other questions, and the formation of the Jews' Infant-Schools was largely due to her enthusiasm and support. She was also interested in University College School and Hospital and the Jews' Deaf and Dumb Home.


Benjamin Goldsmid: English financier and philanthropist; born in Holland 1725; committed suicide April 15, 1808; eldest son of Aaron Goldsmid, a London merchant. In 1777 Benjamin and his brother Abraham established themselves in business as bill-brokers. Their means increased on the death of an uncle in Holland who bequeathed to them £15,000. The marriage of Benjamin Goldsmid to Jessie, daughter of Israel Levin Salomons of Clapton, with a dowry of £100,000, placed the credit of the firm on a solid footing. Large sums passed through the hands of the Goldsmids in the purchase and sale of bullion, stocks, navy and exchequer bills, and in negotiating English and foreign bills of exchange. They became the largest loan-contractors of their day in England. Benjamin's great wealth brought him much social recognition, and he was intimately connected with Pitt, whose financial schemes were largely carried out through him, and with several members of the royal family, who visited him at Roehampton.

Goldsmid was the founder of the Naval Asylum, which for a time was under his management. The two brothers collected a fund for a Jewish hospital. This was never erected, but some of the money raised was used in building and endowing the Neweh Zedek at Mile End.


Sir Francis Goldsmid: English philanthropist and politician; born in Spital square, London, May 1, 1812; died May 22, 1878. The eldest son of Sir Isaac Lyon Goldsmid, Bart., he was educated privately, and was called to the bar in 1833, becoming queen's counsel in 1838. In 1859 he succeeded to his father's honours, which included a barony of Portugal. He entered Parliament in 1860 as member for Reading, through a by-election, and represented that constituency in the Liberal interest until his death. While still a young man he actively co-operated with his father to secure the Jews' full emancipation from civil and political disabilities. In 1839 he wrote "Remarks on the Civil Disabilities of the Jews," and in 1849 "A Reply to the Arguments Against the Removal of the Remaining Disabilities of the Jews." He was one of the chief supporters of University College, and gave material aid to University College Hospital.

He was associated with various Jewish religious and charitable organizations. He was connected with the Reform movement from its commencement, and was elected president of the Council of Founders of the West London Synagogue. He was vice-president of the Anglo-Jewish Association from its establishment in 1871, and was president of the Rumanian Committee which originated in the association. His greatest services to his race were, however, in the direction of improving the social condition of the Jews in those countries in which they were oppressed. The condition of the Poles in 1863 moved him to organize meetings for the purpose of securing some alleviation of their sufferings, and he also forcibly protested on several occasions in Parliament against the oppression of the Jews, notably that in Servia and Rumania.

Goldsmid was deputy lieutenant for Berks and a justice of the peace for Berks and Gloucester. Having no children, the baronetcy devolved upon his nephew, Julian Goldsmid. His writings include, besides those already mentioned: "Two Letters in Answer to the Objections Urged Against Mr. Grant's Bill for the Relief of the Jews" (1830); "A Few Words Respecting the Enfranchisement of British Jews Addressed to the New Parliament" (1839); "A Scheme of Peacable Reform, with Reasons for the Scheme" (1839).


Frederick David Goldsmid: English member of Parliament; born in London 1812; died there March 18, 1886. He was the second son of Sir Isaac Lyon Goldsmid, and was educated at University College, London. After his marriage (1834) he spent a year in Italy, and on returning to England, became a member of the firm of Moratt & Goldsmid. Goldsmid was an active member of the Metropolitan Association for Improving the Dwellings of the Laboring Classes, as well as of a large number of Jewish charities. He was also a member of the council of University College, London, and of the committee of the college hospital, as well as president of the Jews' Hospital and of the West Metropolitan Jewish School.

Goldsmid was member of Parliament for Houton from July, 1865, until his death.


Henry Edward Goldsmid: Indian civil servant; born in London May 9, 1812; died at Cairo, Egypt, Jan. 8, 1855. He entered the service of the East India Company in 1832, and three years later became assistant revenue commissioner for Bombay. While occupying this post he devised the
Sir Isaac Lyon Goldsmid: English financier and the first Jewish baronet born in London Jan. 13, 1778; died there April 27, 1839. He was the son of Asher Goldsmid, and nephew of Benjamin and Abraham Goldsmid, the financiers. Educated at an English school in Finsbury square, he received a sound financial training in the technicalities of his father's business of bullion-broking. At a later period his association with Ricardo made him familiar with the leading questions of political science. He became in due course a partner in the firm of Moratta & Goldsmid, bullion-brokers to the Bank of England and to the East India Company. His early ventures on the Stock Exchange were unfortunate, and, after losing on one occasion £16,000, he abandoned speculation and contented himself with steady business as a jobber. Goldsmid gradually rose to eminence as a financier, and ultimately amassed a large fortune. His most extensive financial operations were connected with Portugal, Brazil, and Turkey; and for his services in settling an intricate monetary dispute between Portugal and Brazil he was, in 1846, created Baron de Palmeira by the Portuguese government.

Goldsmid was one of the founders of the London Docks. The main effort of his life was made in the cause of Jewish emancipation. He was the first English Jew who took up the question, and he enlisted in its advocacy the leading Whig statesmen of the time. Soon after the passing of the Act of 1829, which removed the civil disabilities of the Roman Catholics, he secured the powerful aid of Lord Holland, the Marquis of Lansdowne, the Duke of Sussex, and other eminent members of the Liberal party, and then induced Robert Grant to introduce in the House of Commons a similar measure for the Jews. During more than two years from the time when Jewish emancipation was first debated in Parliament, Goldsmid gave little heed to his ordinary business, devoting himself almost exclusively to the advancement of the cause. He was one of the chief agents in the establishment of University College, London, purchasing at his own risk the site of the university.

Goldsmid was a liberal supporter of the Reform synagogue and of all Jewish institutions.


Sir Julian Goldsmid: English baronet, privy councilor, member of Parliament, and philanthropist; born Oct. 2, 1839; died at Brighton Jan. 2, 1896. He was the eldest son of Frederick D. Goldsmid, M.P. Educated privately up to the age of seventeen, he entered University College, of which he became a prize-man. He received his B.A. degree with honors at the University of London in 1859, and in 1861 obtained his M.A., with the first place in classics. In 1864 he was made a fellow of University College, and in the same year was called to the bar. For a short time he went on the Oxford circuit, but abandoned legal practice when elected M.P. for Honiton in March, 1866.

When Honiton was disfranchised by the Reform Bill of 1867 Goldsmid stood unsuccessfully for Mid-Surrey, but was returned in 1870 for Rochester, and sat for that constituency till 1880. He was defeated at Sandwich, but in 1885 was returned for St. Pancras South. During 1894 Goldsmid, who belonged to the Liberal party, often had the honor of presiding over the deliberations of the House of Commons as deputy chairman of committees. In this capacity he showed great boldness and promptitude in the use of his extensive knowledge of the rules of Parliament, and acted with an authority born of his experience as the ruling spirit of important financial undertakings. As the Liberal Unionist candidate for St. Pancras South, Sir Julian Goldsmid was returned in 1895 by an overwhelming majority.

The Jewish communal institutions with which Goldsmid was most prominently identified were the Anglo-Jewish Association and the Russo-Jewish Committee. He was elected a vice-president of the former at its foundation in 1871, which office he held till 1886, when he was unanimously chosen to succeed Baron de Worms in the presidency. His thorough knowledge of foreign affairs enabled him to present in the clearest light the situation of the Jews in Eastern countries; and his intimacy with ministers was utilized by him to carry through many a difficult and delicate diplomatic negotiation. The period of his presidency was the most brilliant in the history of the Anglo-Jewish Association. In 1893 the state of Goldsmid's health obliged him to give up many of his responsible positions. He resigned his presidency in that year, and also relinquished many of his financial interests.

Goldsmid was chairman of the Russo-Jewish Committee from its foundation in 1882 until 1894; a member of the violation committee of the Jewish board of guardians; president of the Jews' Infant-Schools from 1883; and a member of the committee of the Jews' Free School. He was warden, and oc-
Goldsmith, Lewis
Goldstein, Joseph

THE JEWISH ENCYCLOPEDIA

Goldsmith, Lewis: English political writer and agitator; born 1756; died Jan. 6, 1846. Educated in London, he was trained for the legal profession, but soon abandoned this profession for the writing of political pamphlets and satires. He started his career as an elastic defender of the French Revolution. His first literary venture was an edition of Barlow's "Advice to the Privileged Class," published in 1789. This was followed (1801) by "State of the French Republic at the End of the Year 1800," a translation from the French. In the same year he published "The Crimes of Cabinets, or a Review of the Plans and Aggressions for Annihilating the Liberties of France, and the Dismemberment of Her Territories." So unpopular in England were the views which he held that the London booksellers scarcely dared to offer his books for sale. Being threatened with prosecution for this last work, he sought safety in flight, and went to Paris (1803). There he offered the French government the help of his pen against England. The offer was accepted, and resulted in the publication of an English journal at Paris—"The Argus, or London Reviewed in Paris." But there were limits to his denunciations, and because he refused to do as his employers wished they negotiated with the English government to surrender him in exchange for a French political prisoner in England named Peltier. He continued to reside in France, however, and was taken back into the confidence of Napoleon, who employed him upon various secret missions. In 1809 he was conveyed to England, formally tried for treason, and discharged. Embittered by the treacherous conduct of the French government, he started (1811) a Sunday newspaper called the "Anti-Gallican Monitor," in which he denounced the French Revolution as unjustly as he had formerly espoused it. He went so far as to propose the assassination of Napoleon. In his "Secret History of the Cabinet of Bonaparte" and his "Secret History of Bonaparte's Diplomacy," he brought the most serious charges against his former employer. In pursuance of his new policy he advocated the restoration of Louis XVIII., and when this event took place his monarch rewarded Goldsmith with a pension for life. The latter part of his life was spent principally in Paris. He had one daughter, Georgiana, who became the second Lady Lyndhurst.


I. H.

GOLDSMITH, MILTON: American merchant and author; born at Philadelphia May 22, 1891. In 1877 he went to Europe and studied three years at Zurich. Goldsmith has written two novels: "Rabbi and Priest," 1891; "A Victim of Conscience," 1892, and in addition several librettos for comic operas and several dramatic pieces. He has also contributed short stories to newspapers and poems to the magazines.

GOLDSMITHS AND SILVERSMITHS: The earliest descriptions of productions of the goldsmith's art refer to the work of Jewish goldsmiths. The Bible, which contains these descriptions, gives also the names of the workers—Bezaleel, Uri and Aholiab. Their names are found in the "Book of Exodus" (xxv., xxxvi.). Important as were their achievements, the Jewish goldsmith's art did not reach its height until the time of King Solomon. Although he used foreign skill in a certain extent in the making of the utensils for his house and for the Temple, yet Hiram, the overseer of the whole work, was of Jewish extraction, at least on his mother's side. Even after the downfall of the Jewish state, Jewish goldsmiths were heard of everywhere. Thus the Talmud relates that the synagogue of Alexandria had a section reserved for gold- and silversmiths, just as for the other trades. It is also related of the Jewish tribe Kainuka in northern Arabia in the sixth century, that it engaged in the goldsmith's trade and in money-changing. (Grätz, "Geschichte," v. 84). In the eleventh century the Jewish goldsmiths in Languedoc bought the church treasure of Narbonne, and the tombs of the goldsmith Joseph b. Joziz (1106) evidences the existence of Jewish goldsmiths in Spain ("C. I. H." No. 175). In the thirteenth century Jews carried on the goldsmith's craft in England (Gaebble, "Jews of Anger in England," p. 207; Levy, in "Jew. Chron." April 4, 1902), and toward the end of the fourteenth century there were Jewish goldsmiths in Avignon in the county of Venaissin (Bardinet, in "Rec. Hist." 1880, Sept.-Oct.), in Navarre, where in the larger towns like Tudela and Pamplona the Jews also practiced the goldsmith's art. In the Middle Ages they had their own shops (Kafka, "Die Juden in Navarra," p. 50, 70), and in Lyon, whence, however, they were expelled. The refugees from Lyon settled in Toulouse, whither they carried the art of
Goldstein, Joseph

**Goldsmith, Lewis Goldstein, Joseph**

In Germany for a longer period than in any other country Jews were strictly forbidden to practise any trade, and Jewish goldsmiths are mentioned only as living in Berlin, at the beginning of the eighteenth century (Gleger, "Geschichte der Juden in Berlin," i. 54, 48); beyond Berlin they were found only in the former Polish provinces, in Posen as early as the seventeenth century; but they do not seem to have been very numerous, since they did not have a corporation as did the Jewish tailors, butchers, furriers, and haberdashers of that town (Perles, in "Munzschrift," 1884, p. 430, and 1885, p. 84). Nevertheless, one Jewish goldsmith, Hartin, does appear in East Franconia, who, on being received in Schwartz, 31 in 1557, promised to live only by his craft ("Munzschrift," 1880, p. 463).

At present there are many Jewish goldsmiths in Russia, who, according to Röhl ("Drei Tage in dasch Russland," pp. 53 et seq.), are highly skilled workers. The number is still greater in Rumania, where in 1879, in Bucharest, out of a total of 212 goldsmiths, 164 were Jews (Jacobs, "Jewish Statistik," p. 26). In Jerusalem, where in 1865 L. A. Frankl found only five Jewish goldsmiths and silversmiths, the number has recently increased to twenty-seven (ib.). According to Andree ("Volkskunde der Juden," p. 101), Jewish goldsmiths and silversmiths are found in Bengazi (Barca), Jebel Ghibriun, Bagdad, Arabia, and Persia. In 1888 eleven gold-workers belonged to the Jewish community in Berlin, forty-four to that in Vienna.

For illustrations of the goldsmith's and silversmith's art, relating to Jewish ceremonial, see the following articles: **Amulet; Betrothal; Binding; Circumcision; Crown of the Law; Cup; Esther; Etrog; Hardalah; Hanukkah; Layer; Omer; Passover; Ring; Engagement and Wedding; Sabbath; Scroll of Law (for breastplates, mantels, and pointers); Seder; Synagogue.**


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**Goldstein, Eduard:** Russian musician; born at Odessa 1851; died at Leipzig Aug. 8, 1897.

He was an accomplished pianist at the age of thirteen, and obtained a position in the Italian opera-house of Kielteif. In 1888 he was sent to the Leipzig Conservatorium, where he studied under Moscheles and Reinecke. Goldstein graduated with honors in 1873, and soon afterward made a successful tour through Germany. In 1874 he returned to Odessa and became leader of the orchestra in the Batten Theater. Later he occupied for some time the position of director of the opera in Kharof, and in 1876 went to St. Petersburg, where he soon attracted attention as a pianist. Goldstein struggled for official recognition for ten years, until Anton Rubinstein returned to the St. Petersburg Conservatory of Music as its director (1886) and appointed him professor of music and leader of the Philharmonic Society. Goldstein wrote various songs and melodies, and began the composition of "Count Faschi," an opera, which he left unfinished. He was the musical critic of the "Goles" and the "Pravildensz[ynj] Yevreish."
He remained there for two years, and then made a four years' tour through Austria and Germany, officiating in some of the largest congregations. Upon his return an admirer of his voice sent him to Vienna to be educated for the stage. On the completion of his course, and when about to enter upon his first engagement in Florence, he declined the offer and returned to the position of cantor, and received an appointment at the Leopoldstädter Tempel in Vienna in 1867, retaining the position until his death.

Among Goldstein's published works are: "Süre Yesurun," a collection of songs for the Sabbath and festival service, 1865; a requiem, 1891; a collection of "Festgesänge."

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S. A. KAI.

GOLDSTEIN, JOSEPH: Politician and statistician; born in Odessa, Russia, Jan. 9, 1869. After completing his studies at the gymnasium of his native town, he entered the technological Institute in Carlsruhe, Baden, and took a diploma as chemist. He next studied political economy at the University of Munich, graduating (Ph.D.) in 1890. He continued his studies in England and France until 1898, when he was appointed privadozent in political science at the University of Zurich. In 1899 and 1900 he revisited France, where he assisted Professor Wilson in preparing a new edition of his Sanskrit-English dictionary. Then turning he took the degree of A.M. at the University of Moscow, which practically conferred upon him the right to lecture in any university in Russia.


GOLDSTEIN, MICHAEL YULEYICH: Russian chemist; born at Odessa 1833; educated in the Richelieu Gymnasium of Odessa, and graduated from the Medical-Surgical Academy of St. Petersburg. In 1877 he went abroad and obtained the degree of doctor of philosophy. On his return he became assistant in chemistry in the St. Petersburg medical academy. In 1880 Goldstein passed the examination for master of chemistry, and in 1889 obtained his degree, his dissertation being on the rise of salt solutions in capillary tubes. "Materialy E Voprou o Vyrostakh," etc. In 1891 he became privadozent in theoretical and physical chemistry at the University of St. Petersburg, but in 1901 was compelled, by circumstances of a political nature, to discontinue his lectures. The researches of Goldstein, mostly in theoretical and physical chemistry, have been published in the following magazines: "Zhurnal-Russkoj Fiziko-Khimicheskoy Obshchey;" "Berichte der Deutschen Chemischen Gesellschaft;" "Annales de Chimie et Physique;" and "Zeitschrift für Physikalische Chemie." Goldstein also published in the "Nauchnoe Obozrenie," 1898-99, a portion of his work, "Elementy Filosofii Chimi." On the elements of chemical philosophy; and, between 1894 and 1899, under the pseudonyms "Cardanus," "Novosti." He has published in book form "Zalvojy i Mentov" (Living and Dead) and "O Fiesicheskom Dukhovnom Vospitanii" (On Physical and Intellectual Education). He has translated into Russian Duenna's sketches of the history of natural science, publishing with supplementary notes in "Mir Buzhi," 1896. At present he is the editor of the department of physics, chemistry, and technology of the "Bag shaya Entziklopedia."


J. G. L.

GOLDSTÜCKER, THEODOR: German Sanskritist; born at Königsberg, Prussia, Jan. 18, 1811; died in London March 8, 1872. In 1840 he gained his degree of Ph.D. at Königsberg University, where he first studied Sanskrit under Bohlen, continuing his studies in that language at Bonn and Paris. In 1843 he published a German translation of the Sanskrit drama "Prabodha Chandrodaya." At Paris he collected materials for an extensive work on Indian philosophy and for a new edition of the great epic poem "Mahabharata." In 1850 he went to England, where he assisted Professor Wilson in preparing a new edition of his Sanskrit-English dictionary. This edition outgrew all practicable proportions, and, having reached page 480 without completing the first letter of the alphabet, it was abandoned.

Goldstücker was professor of Sanskrit at University College, London, from 1851 until his death, and was the chief founder of the Sanskrit Text Society, established in 1860. He was also president of the Philological Society, and was well known in many of the literary societies of London. He left an edition of the "Nyaya-mala-Vistara," an important work on mimansa philosophy, and an edition of the "Mahabhasya," the well-known commentary on Panini's grammar (London, 1874); he had previously written a monograph on Panini (1861). From 1858 to 1866 Goldstücker was a contributor to "Chambers's Encyclopaedia" and the "Westminster Review." His essays were collected under the title "Literary Remains," 1879.


J. G. L.

GOLDSZMIDT, JOSEPH: Polish lawyer; born at Hrubieszow, government of Lublin, 1846; died 1896; graduate of the University of Warsaw. He wrote: "Wisunki Warszawskich Zydoch.
GOLDZIHER, Ignaz: Hungarian Orientalist; born in Stuhlweissenburg, Hungary, June 22, 1850; attended the gymnasium in his native town, and continued his studies at the universities of Budapest, Berlin, Prague, and Heidelberg, graduating (M.D.) at Vienna Dec. 23, 1871. In 1874 he settled in Budapest as an oculist; was appointed privat-docent at the University of Budapest in 1878; and became professor in 1895. While a student he published an essay written by him in Helmholtz's laboratory, "Zur Theorie des Elektrotonus," in "Archiv für Physiologie," 1870. He has since written many monographs and articles for medical periodicals. He is one of the chief contributors to Eulenburg's "Realencyclopadie der Medizinischen Wissenschaft," for which he prepares most of the material relating to practical ophthalmology. He also wrote "Die Therapie der Augenkrankheiten" (1881; 2d ed., 1900); and "Szeznesz Közkönyve" (1890), a manual of ophthalmology written in Hungarian, the first work of the kind in that language. In April, 1903, he was decorated by the Austrian emperor with the officer's cross of the Order of Franz Joseph.

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GOLDZIHER, Wilhelm: Hungarian oculist and ophthalmological writer, born at Kőpésznye (Kisiges), near Presburg, Jan. 1, 1849. He studied medicine at Vienna, Berlin, Prague, and Heidelberg, graduating (M.D.) at Budapest, Jan. 1, 1870; and continued his studies at the universities of Budapest, Berlin, Leipzig, and Leyden. In 1872 he became privat-docent at the University of Budapest. In 1873, commissioned by the Hungarian government, he undertook a scientific journey through Syria, Palestine, and Egypt, spending several months at the Azhar mosque in Cairo, where he attended the lectures of learned sheiks on Mohammedan theology and the science of law. In 1894 he was promoted to a professorship—the first instance in the history of the Budapest University of a Jew being admitted to the faculty. Goldziher is a member of the Hungarian Academy of Sciences, corresponding member of the Imperial Academy of St. Petersburg, honorary member of the Royal Asiatic Society of England, and corresponding member of the Jewish Historical Society of England and of other scientific societies. He was appointed to represent the Hungarian government and the Academy at many congresses, e.g., at the first meeting of the Association des Académies, held in Paris (1901). At the Oriental Congress in Stockholm (1889) he received the large gold medal. He holds the office of secretary of the Jewish community at Budapest, and since 1900 has been lecturer on religious philosophy at the Budapest rabbinical seminary.

Goldziher's chief importance for Semitic history and philology rests on the fact that he was the first to give a critical history of Arabic traditions ("Muhammedanische Studien," 1881), and that his estimates of Arabic civil and religious law have withstood the test of criticism. He has likewise placed the various theological movements which have arisen within Islam in their true light, and his knowledge of ancient Arabic poetry has enabled him to make valuable contributions to the knowledge of pre-Mohammedan paganism.

Jewish science is likewise indebted to him; he has pointed out the traces of Hebrew mythology in the Bible, and has presented comparative studies of Jewish and Arabic folk-lore and culture in the Middle Ages.

In the womb the navel is first formed, and from it everything not fully formed, as a needle without the eye, is designated as "golem" ("Aruch Completum," ed. Kohut, ii. 297). A woman is golem so long as she has not conceived (Sanh. 37a). A woman that eats much mustard give birth to glutinous children; those that eat many eggs, the embryo, children with large eyes; those that eat much celerly or parsley, children with fine complexions; those that eat olender, well-nourished children; those that eat paradise-apples, ignant children (Ket. 61a). The same Babylonian amora, of the fourth century, also indicates that "epileptic and otherwise defective children are born (Brehier, "Das Transcendentale, Magie und tische Heilarten im Talmud," pp. 174 et seq.). Male and female members are given as the principal factors in the birth of healthy or sickly children. D extinct behavior produces male children (Shab. 13b; comp. Nid. 71a), who are also regularly produced under certain conditions (Er. 100b; B. B. 109a; Nid. 31a, b). A dwarf should not marry a dwarf (Be. 48a). Other references to the embryo are found in Nid. 15a, 17a, 31b, 37b, 38a, 45a; Breis. 5a; Bek. 44b-45a; Hal. 137a; Ned. 20a; Pes. 121a, sev passion. Unformed hatred causes abortion and death of the child (Shab. 32b).

The imagination of the ancient Israelites frequently turned to the birth of the first man, who was formed of dust and not born of woman, a principal passage reads as follows: "How was Adam created? In the first hour his dust was collected; in the second his form was created; in the third he became a shapeless mass [golem]; in the fourth his members were joined; in the fifth his aperatures opened; in the sixth he received his soul; in the seventh he stood upon his feet; in the eighth Eve was associated with him; in the ninth he was transferred to paradise; in the tenth he heard God's command; in the eleventh he sinned; in the twelfth he was driven from Eden, in order that Ps. xlix. 13 might be fulfilled" (Ab. R. ed. Schechter, Text A, i. 5; comp. Pes. 18a).

Adam as Golem. R. ed. Friedmann, 187b, and note 7: Kohut, in "Z. D. M. G." xxv. 13. It God created Adam as a golem; he lay all alone, reching from one end of the world to the other, from the earth to the firmament (Hag. 12a; comp. Gen. vi. 11, vii. and xiv.; v. xxi. 6, 170). The Gnostics, following Irenaeus, also taught that Adam was immensely long and broad, and crawled over the earth (Hügel, "Die Judische Apokalypse," p. 344; comp. Kohut, l.c. x. xv. 87, note 1). All beings were created in their natural size and will their full measure of intelligence, as was Adam (S. H. 11a). According to another tradition Adam was only one hundred ells high (v. 75a): according to a Muslim legend, only sixty ells (Kohut, c. xxv. 3, note 5; the number "sixty" indicates Babylonian influence). When he hid from the face of God, six things were taken from him, one of being his size, which, however, will be restored to him in the Messianic time (Gen. R. viil.; Num. i. 11 in. 1; Kohut, c. xxv. 76, note 1; note 9). Other conceptions, for instance, that Adam was created androgy nous (see ANDROGYOS), or with six faces (aemphros = barygamos; Gen. R. viii. 71, be.
In Medieval Times: In the Middle Ages arose the belief in the possibility of infusing life into a clay or wooden figure of a human being, which figure was termed a "golem" by writers of which mention is first recorded in the "Sefer Yetzirah," 174-176, 1841, No.44 (abridged in "Sulamith," No.28, p.75, Vienna, 1862). It is sometimes alleged that Elijah of Wilna also made a golem, and the Hasidim claim the same for Israel Ba'al Shem-Tob, but apparently the claims are based on the similarity in the one case of the name "Elijah" and in the other of the appellation "Ba'al Shem" to the name and appellation of the rabbi of Chelm. The last golem is attributed to R. Davidi Jaffe, rabbi in Dorohoman, the government of Grodno, Russia (about 1800). This golem, unlike that of R. Low, was not supposed to rest on Sabbath. Indeed, it appears that it was created only for the purpose of replacing the Sabbath goy in heating the ovens of Jews on winter Sabbaths. All orders to make fires were given to the golem on Friday, which it executed promptly but mechanically the next day. In one case a slight error in an order to the golem caused a confusion that destroyed the whole town.

From this story it becomes probable that the whole of the golem legend is in some way a reflex of the medieval legends about Vergil, who was credited with the power of making a statue move and speak and do his will. His disciple once gave orders which, strictly carried out, resulted in his destruction. The statue of Vergil saved an adulteress, just as did the golem of R. Low in Philippson's above-mentioned poem (J. A. Tunison, "Master Vergil," p.145, Cincinnati, 1888).

GOLGOTHA (literally, "the skull"): Locality mentioned in the New Testament as the scene of Jesus' execution (Matt. xxvii.33 and parallels). The name is an Aramaic emphatic state, and corresponds to the Hebrew קְרֵבַת, in the Greek trans-literation of the Gospel it is written "The place of the skull." In the Greek translation of the Gospel of the 11th century except in one manuscript (Codex Bezae): "Golgatha" is the proper form. It was outside the city wall (John xix.50), near a tomb, a gate, and a road, and in a prominent position (Mark xv. 29, 40; John xix. 39, 41). Two places answer to this description: (1) The Church of the Holy Sepulcher, which is identified by tradition with Golgotha; it lay beyond the second wall and was near tombs and a road. A temple of Venus was erected on the site; and from the analogy of the temple of Zeus, which was built on the site of the Second Temple, this seems to imply that it was once a sacred spot. (2) A skull-shaped rock above the grotto of Jeremiah, about which there is a Jewish tradition that it was the place of stoning. The name does not occur in Talmudic literature. See also Adam.

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GOLIATH: A Philistine giant of Gath (I Sam. xvi. 4). The name "Goliath" is probably connected with the Assyro-Babylonian "Gual" = "running, raging spirits," "destroyers" (Jastrow, "Religion of Assyria and Babylon," p. 500; Miss-Arnolt, "Concise Dictionary," s.v. "The Throne-Carriers"; Drerich, "Asyrisches Handwörterbuch," s.v.).

BIBLICAL DATA: Goliath was the champion of the Philistines, who had encamped between Shobach and Azekah against Saul and the men of Israel arrayed for battle in the valley of Elah. He is described...
as being six cubits and a span in height, having
upon his head a helmet of brass, and wearing a coat
of mail weighing five thousand shekels of brass,
with graces of brass upon his legs and a target or
gorget of brass between his shoulders. The staff of
his spear is said to have been like a weaver's beam,
the spear's head weighing six hundred shekels of
iron.

Insolently challenging Israel to appoint one of
their number to meet him in single combat, with
the condition that the people whose champion
should be killed should become the slaves of the other,
Goliath strikes fear into the hearts of Saul and his
men. David, sent by his father with some provi-
sions to his brothers and to his captain in Israel's
army, hears the giant's challenge, and inquires what
reward there shall be for the man who dares meet
the monster. Rebuffed by his brother Eliash for his
presumption in leaving the sheep, and taxed by him
with idle curiosity, David persists in his inquiry.
Saul hears of David, and sends for him. The latter
relates his experiences with lions and bears, and de-
clares that the uncircumcised Philistine shall at his
hands meet a similar fate.

On being armed with Saul's armor, David finds
it impedes his gait, whereupon he discards it, takes
his staff, and chooses five smooth stones out of
the brook for use in his sling. He meets the giant,
who, upon catching sight of his diminutive adver-
sary, resents his coming as an insult. David de-
clares that he comes in the name of Yhwh of hosts,
the God of Israel, and warns the monster of his im-
minent destruction. David, using great strategy in
running forward and backward, watches until the
giant exposes his face, when, rushing upon him,
he slings one of the stones, which

**Is Slain**

well directed, strikes the giant be-
tween the eyes, and, striking deep into
his forehead, fells him to the ground.
Drawing the giant's own sword, the shepherd boy
severs the head from the trunk. The defeat and
death of their champion are the signal for a hasty
departure of the Philistines. In consequence of this
feat, David is received into Saul's family, but Saul
becomes jealous of the young conqueror's popular-
ity (I Sam. xviii. 9). Goliath's sword is reported to
have been kept, "wrapped in a cloth behind the
altar," in the sanctuary at Nob in which Ahimelek
was priest. David, a fugitive from Saul, knowing
its worth, takes it with him in his flight to the King
of Gath (I Sam. xxii. 9 [A. V. 10]). According to
another account (II Sam. xxii. 19), Goliath was killed
by Elhanan from Bethlehem.

**In Rabbinical Literature:** Goliath was of
ignoble birth. His mother is said to have been Or-
pah (נרה פאר), and her brother, Lahmi, the slayer
of Goliath; Rashi identifies Elhanan with David.

**Critical View:** The two accounts of Goliath's
death prove that many old traditions concerning
valorous deeds performed in the wars against the
Philistines were current among the people, the
names of the heroes being variously given. Popu-
lar imagination attributed gigantic stature to the
champions of the enemy; speaking not of one giant
only, but of four (II Sam. xxii. 13 et seq.), and asso-
ciating with David other men, "his servants," who
after one of these encounters (with Ishbibenob; see
Giants), in which David had run great dangers,
swear to prevent him from again taking part in such
expeditions.

The endeavor to harmonize the variant ac-
counts is apparent in the version of I Chron. xx. 5, where
Elhanan is credited with the slaying of Lahmi, the
brother of Goliath. This Lahmi clearly owes his
existence to the epithet by which Elhanan is distin-
guished in II Sam. xxi. 19, namely, the "Beth-lehem-
mite", פֶּתַּלְהָם פָּטָל. The confusion in the text is plain.
The Psalm is a hymn of praise to the hero of the
repetition of "oregim" after the name of
the Hebrew psalmist, 150 (Ps. cxliii.); the
from the end of the
Elhanan's father, Jaare (Jair), from the end of the
Ps. cxliv. (Ps. cxliii.)
and without the Hebrew canon. He becameny
notorious through his history of
verse 31. The Hebrew text of the Ps. cxlix., cxlixv.,
and of one in the Greek psalter, τετραθυρον ἐν
sion of I Sam. xvi. reflects, according to Cheyne,
the Septuagint represents a second David-Goliath
incident (see Eccles. [Sirach] vii. 21), in this
connection. The later religious construction
of the David-Goliath incident (see Eccles. [Sirach]
vi. 12-31, 41, 48b, and 50 are omitted,
sion of the Hebrew Psalter. There is no
caused by the absence of verses 1-9 in the
Hebrew version. The confusion is not due to
the line "the staff of whose spear was like a weaver's
beam." The brief sketch in II Sam. xxi. is more trust-
able than the analogous passage in
the narrative presented, recounting how David,
a mere shepherd, becomes suddenly a renowned warrior.
The story of David's duel exhibits great literary
artistry; the simple outfit of a shepherd; the
shrewd, calm strategy of the shepherd; the cowardice
of Israel; the distress of David's own brothers; the
cowardice of the Philistines; the faith
of Saul; the blindness of the champion; the
insolence of the Philistines; the faith
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under the Special Board 1888–96; and examiner for the medieval and modern tripos 1895–96. He was elected lecturer in English at the Jews under the title "Moses Pravdivi." He says in the preface that the reason which induced him to write the work was that the differences of the Jews in Little Russia, Lithuania, and Poland "raised its horns too high." He describes the Shabbethai movement from a strongly anti-Jewish point of view. The work was written in Little-Russian, then translated into Latin, and afterward into Russian by I. Nitzkevich (Kiev, 1857).

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H. R.

GOMEL. See Homel.

GOMEL BENSHEN ("gomel" = Hebr., "who bestowed"); "benshen" = Judseo-German, "to bless"); The pronouncing of the benediction for escape from danger after passing through the desert; after confinement in prison; after severe sickness; and after crossing the sea and arriving safely in port. From the verses "Men should praise the Lord for his goodness, and for his wondrous works to the children of men!" and "They should extol him also in the assembly of the people, at the seat of the elders they should praise him" (Ps. cviii. 8, 15, 21, 32, Hebr.), the Talmud (Ber. 54a) derived the duty of giving thanks on the four occasions enumerated, and of doing this in public, that is, where ten or more men are gathered together for common worship. It is suggested that a literal compliance with the text ("at the seat of the elders") would require the presence of two rabbis, but this notion has been ignored. The words of the benediction suggested in the Talmud are: "Blessed be . . . who bestowed ["gomel"] goodly mercies"; but in modern usage the one "bound to give thanks" is called to the desk to read a subsection from the Pentateuch, and, after the usual benediction at the close, he adds the following: "Blessed be Thou . . . who bestowest favors on the guilty, and who hast bestowed on me all that is good%; whereas all the bystanders answer: "He who has bestowed good or else may further bestow good on thee: Selah."

BIBLIOGRAPHY: Neumeister, Tod, Berakot, x. 5; Carol, Shabb. Älter, Ohrchrop, 222, 1.

L. N. D.

GOMER (המ"ר): 1. Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3; 1 Chron. i. 5, 6). In Yoma 10a and Yer. Meg. i. 9 "Gomer" is explained to be the same as גומר", which stands either for "Germer" ("Cimmeri") or for גומר ("Germany"). In Gen. R. xxxvii. Gomer is Africa, and Magog is Germany (comp. Lenormant, "Origines," ii. 333). Gomer, standing for the whole family, is mentioned in Ezek. xxviii. 6 as the ally of Gog, the chief of the land of Magog.

2. Daughter of Diblaim, and wife of the prophet Hosea (Hosea i. 9).

M. Sel.

GOMEZ: The Gomez family, or rather that branch of it which has established itself in America, traces its descent from Isaac Gomez, a Marano who
left Madrid early in the seventeenth century and went to Bordeaux, whence his son Lewis removed to London and later, to New York. His descendants have intermarried with most of the old-time American Jewish families. For the genealogical tree of the Gomez family see page 41.

**GOMEZ, ANTONIO ENRIQUEZ (called at the Spanish court Enrique Enriquez de Paz):** Spanish poet; born in Segovia toward the end of the sixteenth century; died in 1663. He was a son of the Marano Diego Enriquez de Villanueva. Of exceptional abilities, Antonio devoted himself to study while very young. At the age of twenty he entered upon a military career, in which he distinguished himself so greatly that he was soon advanced to the rank of captain, was decorated with the Order of St. Michael, and received the title of "Royal Counselor." Later, however, he was suspected by the Inquisition, and fled to France. For several years he remained in Bordeaux, Rouen, or Paris, and then settled in Amsterdam, where he openly professed Judaism. In April, 1660, he was publicly burned in effigy in Seville.

Gomez cultivated almost every branch of literature. He distinguished himself as philosopher, poet, theologian, statistician, and author. In the prologue to his heroic poem, "El Samson Nazareno," he gives a list of his works which had appeared up to that time, as follows:

Academias Morales de las Musas. Bordeaux, 1642; Madrid, 1660; Barcellona, 1704.
La Cúpula del Príncipe Perigrino. Rouen, 1644; Madrid, 1735.
La Polémica América, dividido en los días de hidalgos. Rouen, 1647.
La Hechicera de Dios a Luis y Ana. Samuel Paulo de Dios & Eus-

cas y Ana. Dedicated to Louis XIV. Paris, 1645.
El siglo Pintoresco y diario de D. Gregorio Guadalupe. Rouen,
1647; 3d ed., 1652.
La Tierra de Israel. Part I., II. 1649; Madrid, 1670; Amster-
dam, 1726.
Romance al Divino Marqués D. Henry. Marturizado con Valve- beaux por los Inquisidores, an account of the martyrdom of
Judas Ovetri or D. Lope de Vera y Alarcón, who was burned to death at Valladolid July 25, 1644. See Heriot, D. Livi de Bar-
rios, "Relación de los Poetas," p. 57; Neubauer, "Cat. Bod.

Gomez was also a prolific dramatist, as he himself has stated in the prologue to his "Samson Nazareno"; up to the year 1642 he had written twenty-two dramas, some historical and some heroic. Many of them show a strong similarity to those of Calderon, who was twenty years his junior; indeed, his plays were often passed off as Calderon's productions.

Of his dramas there appear:

"A lo que Obliga el Honor," together with "Academias Morales,"
Bordeaux, 1642; Valladolid, n.d.; Barcelona, 1704.
"La Prodigiosa Abliga," Bordeaux, 1643; Barcelona, 1704.
"Tale de Calleagua," Madrid, 1646; Amsterdam, 1739.
"A lo que Obliga los Colos" was falsely attributed to D. Fern-
ando de Zuniga. Gomez is also said to be the au-
thor of "Triunfo Lusitano, Acclamado de Sr. Be D. Joa-
õ IV." Paris, 1614, and of the "Lamentaciones de Jeremías"
("Revista de Gerona," xii. 76 et seq.).

Gomez's lyric poems are especially praise-worthy for their purity of form, beauty of expression, wealth of thought, and depth of feeling. He was

less successful with his heroic poems, which, in the opinion of Ticknor, are full of Gongorisms.

**BIBLIOGRAPHY:** Ticknor, Hist. of Spanish Literature, ii. 424 et seq., iii. 205; Seoane, in Diccionario de Autores Españoles, viii. 550 et seq.; Kayserling, Spanishitt, p. 26; Umanzor, in la historia de las Arquitecturas, 1608; Blei, Bibl. Esp.-Port.-Jud., pp. 60 et seq.

**GOMEZ, DUARTE.** See Usoque, Solomon.

**GOMEZ, MANUEL:** Physician; born about 1580 of Portuguese parentage at Antwerp. After studying medicine at Evora he settled as a physician at Amsterdam. He wrote "De Pestilentiae Cura- tione" (Antwerp, 1603; 3d ed., 1643), and is said to have been the first to call attention to the uselessness of milk as a specific in the treatment of confirmed phthisis.

This "Doctor Antwerpensis," who was highly esteemed by Amato Lusitano, was also a poet. Several of his poems—on the spider, the ant, and the bee—were added to his metrical commentary on the aphorism of Hippocrates, "Vita brevis, aera longa." The commentary, written in Spanish and published in 1648, was eulogized in a Latin ode by his countryman Manuel Rodrigues of Antwerp.

**GOMEZ DE SOSA (SOSSA), ABRAHAM:** Spanish physician; died at an advanced age Elul 2 (Sept. 10), 1667. He was physician in ordinary to the infante Ferdinand (son of Philip III. of Spain), governor of the Netherlands. His epitaph is recorded in D. H. de Castro's "Keur van Grafstenen," p. 83.

**GOMEZ DE SOSA (SOSSA), ISAAC:** Latin poet ("famoso poeta Latino," according to De Bar-
llos); son of Abraham Gomez de Sosa. He was arbiter at the academy of poetry founded by Don Manuel de Belmonte in 1677. Gomez wrote the Latin epitaph on his father's tomb, a Latin poem in honor of Jacob Judah Leon's "Las Alabanzas de Santid," and two other poems in honor of a work by Joseph Penco de la Vega. He also caused a translation to be made of the work "Divinidad de la Ley." 

**GOMORRAH:** One of the destroyed cities of the Pentapolis. Comp. Sodom and Zoan.

**GOMPERS, SAMUEL:** American labor-leader; born in London Jan. 37, 1850. At ten years of age he became a wage-earner, working in a shoe-fact-
ory; later he was apprenticed to a cigar-maker. In 1863 he emigrated to America, where a year later he helped to organize the Cigar-Makers' International Union, becoming its first registered member. For a number of years Gompers was the secretary and president of this organization and helped to make it the most successful of American trade-unions. In 1881 he became a delegate to the first convention of the American Federation of Labor. His natural abilities as a leader were soon recognized; 12
Benjamin Gompertz

1825 he was elected to the presidency of the Federation, the chief representative body of working men in the United States, possibly in the world, its membership being estimated at over 3,000,000. He has been continuously re-elected president, except in 1884, when he was defeated by John McRae. The first six years of his presidency he served without remuneration, and he also paid his own expenses incidental to the agitation of 1880 in favor of the eight-hour law.

Gompertz was instrumental in placing on the statute-books of the national government and of the various states laws for the benefit of the working classes. Among the numerous laws passed at his instance are those providing for an eight-hour working day for mechanics and laborers in government service, and a ten-hour limit for street railway workers; for the regulation of child labor, and the control of sweat-shops; and also for making the first older states laws for the benefit of the working classes.

In 1819 he was elected a fellow of the Royal Society, and in 1824-31 contributed numerous articles on the labor question.

I. G. D.

GOMPertz, BENJAMIN: British actuary; born in London March 3, 1779; died there July 14, 1865. He was descended from the family of Gompertz of Emmerich. In 1798 he began to contribute to the "Gentleman's Mathematical Companion," for a long time carrying off the annual prizes of that magazine. Though he entered the Stock Exchange, he continued to study mathematics, became a member of the old Mathematical Society of Spitalfields, and acted as its president when it became later the Astronomical Society. He was a contributor to the "Transactions" of the Royal Society, and in 1827-35 published tracts on imaginary quantities and porisms which established his reputation as a mathematician. In 1899 he was elected a fellow of the Royal Society, and became a member of its council in 1832. In 1831 he was made a member of the council of the Astronomical Society, subsequently contributing many valuable papers to its proceedings.

Gompertz's reputation rests mainly on his work as actuary, but the directors objected to him on the ground of his religion. His brother-in-law, Sir Moses Montefiore, in conjunction with Nathan Rothschild, thereupon founded the Alliance Assurance Co. (1824), and Gompertz was appointed actuary under the deed of settlement. In this capacity he developed in 1825 a mathematical law of human mortality which remains the foundation of all actuarial calculations. In 1848 Gompertz, after twenty-four years' service, retired from the actuaryship and devoted himself to scientific labor. He had been frequently consulted by the government, and was a member of numerous learned societies as well as of the leading Jewish charities. He worked out a plan of poor-relief which was afterward adopted by the Jewish board of guardians.


SAMUEL GOMPertz

1821 he was made a member of the council of the Astronomical Society, subsequently contributing numerous articles on the labor question.

I. G. D.

GOMPertz, ISAAC: English poet; brother of Benjamin and Lewis Gompertz; born 1774; died 1856. He wrote: "June, or Light and Shade," a poem in six parts, London, 1815; "The Modern Antiquary, or the Muse in the Costume of Queen Anne," London, 1813; "Devon, a Poem," Teignmouth, 1825. Gompertz was much admired by his contemporaries; Dr. Jamieson, in his "Grammar of Rhetoric" (p. 357), classes Gompertz with Dryden, Pope, Addison, and Gray.


GOMPertz, LEWIS: English inventor of London; died Dec. 2, 1861; brother of Benjamin Gompertz, the mathematician. He devoted his life to the cause of kindness to animals, and in 1854 set forth his views in a work entitled "Moral Enquiries on the Situation of Men and Brutes," which attracted considerable notice, resulting in the foundation of the Society for the Prevention of Cruelty to Animals. Gompertz became honorary secretary of the society and worked for it with much enthusiasm. In 1853 religious difficulties arose between Gompertz and the executive committee; his "Moral Enquiries" was denounced as hostile to Christianity, and he severed his connection with the society. He then proceeded to form "The Animals' Friend Society," which speedily outstripped the parent institution. In connection with the new society Gompertz edited "The Animals' Friend, or the Progress of Humanity," but owing to ill health he was obliged to retire in 1856 from public work, and the society disbanded.

Gompertz was the inventor of shot-proof ships, with contrivances for reflecting the balls to the places from which they were fired; a mechanical cure for apoplexy; and the expanding chuck, which is now to be found in almost every workshop.

Besides a volume of articles from "The Animals' Friend," Gompertz was also the author of "Mechanical Inventions and Suggestions on Land and Water Locomotion," London, 1851.

Bibliography: J. J. Chron. Nov. 1, 1861; Allibone, Dict. of Authors; Dict. National Biography, s. v.

G. L.
GOMPERZ, BENJAMIN: Austrian physician; born at Vienna Oct. 6, 1861. He was educated at the Leopoldstädter communal gymnasium and the University of Vienna, and received the degree of doctor of medicine in 1885. He was appointed assistant at the hospital of the university (1885-1900), and subsequently established himself in the Austrian capital as a physician and specialist in aural and nasal diseases. Since 1897 he has been curator of the Baron Heinrich Kaiser-Jubiläums-Wohltätigkeits-Stiftung.

Gomperz has written many essays for the medical journals; e.g.: "Das Weiche Papilläre Fibrin der Unteren Nasenschleimhaut," in "Monatschrift für Ohrenheilkunde," 1889, No. 2, "Erfahrungen über die Verschleißbarkeit Alter Trommelfelllücken," in the "Wiener Klinische Wochenschrift," 1896; and a number for the "Österreichisch-Oesterreichische Centralblatt für die Medizinischen Wissenschaften." His "Beiträge zur Pathologischen Anatomie des Ohres" was published in the "Archiv für Ohrenheilkunde." Other essays appeared in the "Centralblatt für die Gesamtmedizin," in the "Wiener Medizinische Wochenschrift," and in the "Deutsche Medizinische Wochenschrift." 

F. T. H.

GOMPERZ-BETTELHEIM. See Bettelheim.

GOMPERZ, JULIUS, RITTER VON: Austrian merchant and statesman; brother of Theodor Gomperz; born at Brünn 1824; studied at the gymnasium and Philosophische Lehranstalt there. In 1848 he became a member of the chamber of commerce (president in 1872). He took his seat in the Moravian diet in 1861; and in 1871 he was a member of the Lower House, entering the Upper House in the year following. In this year he was knighted and decorated with the Order of the Austrian Crown (3rd class). He is also an officer of the French Legion of Honor. Gomperz is one of the owners of the cloth-factory of Auspitz Enkel at Brünn, and a member of the firm of Philipp Gomperz of Vienna. For many years he was president of the Jewish congregation of Brünn.

GOMPERZ, THEODOR: Austrian philologist; born at Brünn March 29, 1832. His great-grandfather, Benedictus Levi Gomperz, was the financial agent of the duchy of Cleve, whose influence with the German government was exemplified by his successful intercession (1745) in behalf of the Jews of Bohemia and Moravia when they were to be expelled from these countries (see BOHEMIA; MARIA THERESA; comp. David Kaufmann, "Barthold Dowre Barmenia und die Vertreibung der Juden aus Mähren," in "Gritte Jubelstirft," pp. 373-318).

Toward the close of the eighteenth century Benedictus' son, Theodor Gomperz, went to Brünn, Moravia, where he held a modest position in the internal revenue service of the Austrian government under Joseph II. Soon afterward, however, he retired from public life and devoted himself to business, in which he acquired a moderate fortune. The business was continued by his sons, the father and uncle of Theodor Gomperz, the subject of this biography, both of whom attained to positions of trust and respect in the community.

Gomperz entered the University of Vienna in 1849, and studied classical philology under Hermann Bonitz and philosophy under Robert Zimmermann. He especially applied himself to the study of the works of Spinoza and James and John Stuart Mill, the works of the last named he subsequently translated into German (Leipzig, 1869-80).

Gomperz became privat-docent in 1867, assistant professor in 1869, and professor of classical philology in 1874. He is honorary Ph.D. of the University of Königsberg and "doctor literarum" of the University of Vienna. He became corresponding member of the Vienna Academy of Sciences in 1888, and full member in 1892. He is also corresponding member of the St. Petersburg Academy of Science.

Gomperz's principal writings are: "Philodemi de Ira Liber," 1864; "Demosethes als Staatsmann," 1864; "Herakleiotic Studies," 1865; "Beiträge zur Kritik und Erklärung Griechischer Schriftsteller," 1875-90; "Herodotische Studien," 1883; "Über ein bisher Unbekanntes Griechisches Schriftsystem aus der Mitte des 4. Vorchristlichen Jahrhunderts," 1884; "Platonische Aufsätze," 1887; "Über die Charaktere Theophrast," 1889; "Die Schrift vom Staatstum der Athenen," 1891. He resigned his professorship a few years ago to devote his entire energy to his main work, "Griechische Denker," which began to appear in 1886 (3 vols.; vol. I. trans. into English by L. Maguza). Gomperz declares the object of his undertaking to be "to present a comprehensive picture of this department of knowledge" as a kind of encyclopedia to an "exhaustive universal history of the mind of antiquity." Each volume is divided into three books.

BIBLIOGRAPHY: 
2. S.

GONZALO GARCÍA DE SANTA MARIA: Spanish bishop and enemy of the Jews; born at Burgos in 1379; baptized as a boy of eleven, together with his father, Paul de Burgos or de S. Maria. He was appointed Archbishop of Briviesca in 1413, and then successively Bishop of Astorga, of Placentia, and of Siguenza. Besides his classical and historical studies, he made himself familiar with Jewish literature, and was one of the most learned men of his time in Spain. Gonzalo showed his hostility to the Jews at every opportunity. He was sent to the council at Basel as a delegate from Aragon, and was one of those who instigated the decision hostile to the Jews which were formulated there. Gonzalo was entrusted with the oversight of the punctilious execution of the laws against the Jews which had been decreed by the anti-pope Benedict XIII, and on the advice of Paul de S. Maria, by Juan I. and other Castilian kings.

BIBLIOGRAPHY: 
2. M. K. 

GONZALO MARTINEZ (also called MARTÍN DE LAS CASTILLAS): A poor Spanish knight who was promoted to high offices through the instrumental of Joseph de Eslava, in whose service he was. 
brought charges against his master and against Samuel Ibn Wajar before King Alfonso XI. (1312-69),
not being crossed (B. E. 55a; Bek. 8a). They are
distinguished by the following criteria: The domestic
goose has a longer beak than the wild species;
is its genital organs are more refile under the skin,
it and it has several eggs in its ovary at the same
time, while the wild goose has only one, another
being formed after the first has been laid (6b).
In the Shulhan Aruk, Yoreh Deah, 297, 7, only
the second criterion is mentioned. In Yer. B. V. 10
and Kll. VIII. 6, a sea goose is spoken of, which,
because it belongs to a different species, ought not to
be crossed with a domestic goose. The goose, being
a water-fowl, has a very thin brain-membrane (Hul.
396). It is permitted to hold a goose by its wings
on the Sabbath while it is moving, but it is not
permitted to do so with a hen; because the former
when held by the wings moves of its own ac-
cord, while the latter has to be dragged; and on
the Sabbath the moving of things from one place
to another in an open space is not allowed (Shab.
13b, Rashd). The foot of a goose is as wide as long
(Bek. 45a).

Gido called women “white geese” (Ber. 20a), a
term applied by Raba to old and selfish judges
(Git. 13a).

The material of which the ark of Noah was made. The word “gofer” occurs
but once in the Bible, viz., in the expression "אברAqu", not in the same
language as it is to-day.

The renderings proposed by modern interpreters
are as a rule arbitrary and unsatisfactory. The
identification of “gofer” with “cypress” (Celsus,
*Hierobotanicon,* i. 298; Bochart, *Geographia
Sacra,* ii. 4) rests on the mere assumption that
the roots of these two words are akin. According to
de Lagarde, “gofer” stands for “gegift”, meaning
originally “pine,” from old Gothic “voharinet,”
and later also “sulfur,” on account of the likeness
in appearance which sulfur bears to pine-resin
(*Semitica,* i. 64; comp. *Symmica,* ii. 93, and
*Uebersicht über die im Aramäischen, Arabischen
und Hebräischen Uebliche Bildung der Nomina,* p.
318).

THE JEWISH ENCYCLOPEDIA

GOOD AND EVIL. See Ethics.

GOODMAN, TOBIAS: English preacher and
author; died after 1854; one of the earliest preachers
in English of the London Jewish community.
Tobias Goodman was a reader and minister at the
Denmark Court Synagogue, the first synagogue es-

dablished in the West End of London. Here as
early as 1817 he preached an English sermon on
the death of Princess Charlotte of Wales, and if
not the first sermon delivered in English in a Lon-
don synagogue, it is the earliest sermon printed in
English of which any record exists. Some time
afterward he preached a sermon in the same syna-
gogue on the death of King George III. (London,
1820). About 1824 he was preaching regularly on
Sabbaths in English at the Rosemary Lane Syna-
gogue. But Goodman’s work as a preacher was not
confined to London. On May 2, 1819, in the Seel
Street Synagogue, Liverpool, he delivered a dis-
course on “The Faith of Israel,” which was replied to
by William Smith of Glasgow in a published letter
dated Oct. 3, 1823.

Goodman, who described himself at times as a
public butcher,” and at other times as a “teacher
of the Hebrew language,” was the author, also, of
various works. His sermon at Liverpool on “The Faith of Israel” was subsequently elaborated into

As early as 1806 he had translated into English
Jehuda ben Eliezer’s “Behinadot Talmud.” In 1809
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he published a pamphlet containing a protest against
the London Society for Promoting Christianity
among the Jews.
Others think that "gofer" was best explained from the Assyro-Babylonian literature. Cheyne, starting from the assumption that the Hebrew narrative of the Deluge is a mere translation from some similar Babylonian document, supposes that the passage under discussion read in the original "gushurê qirê" (cedar-beams). He thinks that first the word "erit" was overlooked by the Hebrew translator, who afterward mistook "gushure" for a tree-name, and accordingly wrote רענ יתי, next a scribe, whose eye was caught by יבג at the end of the verse, miswrite שִׁיר (Stade's "Zeitschrift," 1898, p. 163; comp. Cheyne and Black, "Encyc. Bibl." s. v.). F. Hommel holds the Hebrew שִׁיר to be the Assyrian "gíparu" (red).

The "kufa" (Arabic, "kufr") = Heb. "kofer" ("gofer") now in use on the rivers and canals of the land that gave birth to the Hebrew narrative of the Deluge are made of willow-branches, palm-leaves, etc., closely interwoven like basket-work, with a coat of bitumen on the inside. This is evidently a very old type of water-craft, suggested by the natural resources of a land devoid of large trees suitable for ship-building, but having an abundance of lighter material and bitumen. Such must have been the ark of Noah (Hastings, "Diet. Bible," s. v. "Babylonia"). J. H. Halley implicitly adopts the same view ("Recherches Bibliques," i. 139).

The reading of the Masonic text is correct, at least in the consonants. It is none the less certain that in course of time the Assyrian שור (whether first Hebraized "gofer" or "gofer") became obscure to the Hebrews. This might have necessitated the addition of an explicative clause with a Hebrew word as a substitute for שור, viz., שֵׁר. This, when the Hebrews had become familiar with the Phenician methods of ship-building, came by degrees to be considered as an absurdity, and was altered into שור, much against the usage of the Hebrew language and in violation of the most elementary rules of composition, yet seemingly quite in agreement with the early Jewish methods of emendation.

For passages of the Bible supporting, though only indirectly, the identification of "gofer" with "reed," see the Bible commentaries to Ex. ii. 16, Isa. xviii. 2, and Job xli. 22, and the Hebrew lexicons. See also PAPYRUS; RIBB; SHIP AND SHIPPING.

GORDIN, JACOB (Jakob Mikhailovich): Yiddish playwright and reformer; born May 1, 1853, in Mir gorod, government of Poltava. He received a good education and acquired a thorough knowledge of Hebrew. In 1870 he began to contribute articles to various Russian periodicals. His first sketches appeared in "Zayra," the organ of the Liberals of South Russia. In 1888 he wrote for "Nedelya," a series of short stories of Jewish life, and also a novel entitled "Liberal-Narodnik." For a time Gordin was unofficially the editor of "Yelisa-ovskii Vyestnik," and "Odeskii Novosti," to which he contributed weekly feuilletons under the pseudonym "Yeha Koluchevy." In 1879 Gordin founded in Yelisa-ovgrad the rational sect of the Bible Society ("Bible Brotherhood"), which broke away from dogmatic Judaism.

Gordon translated the following: under the title "Mosheh wi Yerushalayim," Israel b. Joseph Benjamin's (Benjamin H.L.) account of his travels through Asia and Africa (Lyck, 1854); "Milhemetha-Orweha Ho-sehek," describing the trial of S. Brunner and Ignaz Kunda in Vienna (from the German; 1869); and "Moseh wi Yerushalayim," on Sir Moses Montefiore's journey to Jerusalem (from the English; 1867). He wrote "Darke ha-Refu'a," on popular medicine and hygiene, part i. (8. 1870); several biographies which appeared in "Ha-Maggid" and "Lycker Anzeiger." After Silberman's death in 1885, Gordon succeeded him as editor of "Ha-Maggid." He wrote a number of sketches in Yiddish, some of which are pathetic, and some grotesquely humorous.

GORDIN, DAVID B. DOB BAER: Russian journalist; born in Podmiercz, near Wilna, in 1826; died in Lyck, Prussia, May 21, 1886. At the age of ten he went to Wilna, where he studied the yeshibah. When eighteen he settled in Sergei (Pereyaslav), government of Suwalki, where he married and continued his studies, becoming a teacher. About 1850 he left Russia for England. While passing through Lyck he made the acquaintance of Eliezer Lipman Silberman, who was then planning the foundation of a Hebrew periodical. After three years of hardship in Liverpool he became a schoolteacher, but was finally forced by ill health to relinquish that position. When in 1856 Silberman began to publish the first Hebrew weekly, "Ha-Maggid," he invited Gordon to act as his assistant editor. Gordon went to Lyck in 1858, and, in addition to his editorial duties, assisted Silberman in the formation and conduct of the society Mekize Nirdamim (1854), established for the purpose of publishing old and valuable Hebrew works. For a short time Gordon edited the "Maggid Mishneh," a literary supplement to the above periodical, and for many years he edited the German tri-weekly "Lycker Anzeiger." After Silberman's death in 1883 Gordon succeeded him as editor of "Ha-Maggid." Gordon was one of the pioneers in the Zionist movement, and one of the intellectual leaders of the Chovevei Zion. In 1884 he went to London as the representative of the Zionists to congratulate Sir Moses Montefiore on the hundredth anniversary of his birth.

In America Gordon entered a new field of literature, becoming a Yiddish playwright. In this capacity he did much to improve the Jewish stage, which, largely through his efforts, has attained a reputable position. Gordon was a prolific writer and, after his first play, "Siberia," was produced in 1891, he composed about sixty Jewish dramas and vaude-villes. While some of these belong to the poorest kind of literature, others have scarcely their equal on the Jewish stage, and may justly be ranked among the higher productions of dramatic art. Gordon's best plays are: "The Yiddish King Lear," "Mirele Efros," "Shechute," "Sappho," "Got," "Meshav ha-Taiwel," "Kreutzer Sonata," "Yetzvok." Gordon wrote a number of biographies which appeared in "Ha-Maggid," some of which are pathetic, and some grotesquely humorous.
GORDON, LORD GEORGE: English agitator and convert to Judaism; born in London on Dec. 26, 1751; died in 1793; son of the third Duke of Gordon. After serving as midshipman and lieutenant in the navy, he entered Parliament for Inverness in 1774. In 1778 Gordon at the head of a disorderly mob presented a bill for the repeal of the act by which the Catholic disabilities had been removed, and, a riot ensuing, Gordon was sent to the Tower, but was acquitted. In 1784 he came forward as the Protestant champion in the quarrel between the Dutch and the emperor Joseph. Meanwhile he was in correspondence with the English Jews, and made an application to Chief Rabbi Tobele (David) Schott to be converted to Judaism, which application was refused. He was, however, received into the covenant in Birmingham, through the agency of Rabbi Jacob of that city, but without the sanction of the ecclesiastical authorities. The object of his conversion, it was thought at the time, was partly to gain adherents among the Jews to his financial schemes; and he trusted that they would combine to withhold loans for carrying on war.

In June, 1787, Gordon was convicted of a libel upon British justice; and, retiring to Birmingham, he lived quietly in the house of a Jew, wearing a long beard and adopting Jewish customs. In 1788 he was sentenced to five years' imprisonment and to pay a fine of £500 and furnish two securities in £2,500 apiece. During his stay in Newgate he confirmed strictly in all respects to the Jewish religion, eating kosher meat and wearing phylacteries. On the expiration of the five years he was unable to obtain the necessary securities, and had to stay in Newgate, where he caught the fever that caused his death. Dickens describes Gordon and the "No Popery" riots in "Barnaby Rudge," introducing a reference to his change of religion.


GORDON, LEON (JUDAH LÖB BEN ASHER): Russian Hebrew writer and poet; born at Wilna Dec. 7, 1831; died at St. Petersburg Sept. 16, 1892. He graduated in 1853 from the rabbinical seminary of Wilna, becoming teacher of Hebrew in the governmental schools, and was engaged in that capacity about twenty years. His efforts were highly praised by the inspectors of the government schools. During the time of Gordon's activity the struggle between the younger generation, or the Maskilim, and the older, or the conservatives, took place. Gordon was accused of heresy by the latter, but was not alarmed, and satirized them in articles in different Hebrew and Russian periodicals. In 1872 he was invited to St. Petersburg as secretary of the Society for the Promotion of Culture among the Jews of Russia, and secretary of the Jewish community. There he had more scope for his literary activity, and he enriched Hebrew literature with his contributions. He was also active in communal work. During his secretaryship the Jews of St. Petersburg obtained permission to build a synagogue and to acquire a piece of ground for a new cemetery, the old one having become too small. He also improved the regulations of the community, especially those of the haredim. But this communal work caused him great trouble owing to a quarrel between the Hasidim and Mitnaggedim about the nomination of a rabbi, the Hasidim accusing Gordon of being the cause of the discord. They denounced him as a political criminal, and in 1879, when an attempt was made against the life of Alexander II., Gordon was accused of having participated in the affair. He and his wife and children were therefore thrown into prison, April 4, 1879, where they remained forty days. Later they were exiled to a small town in the government of Gomelz. But the innocence of Gordon was quickly proved,
GORDON, Leon
Goring Ox

and he was permitted to return to St. Petersburg, though he lost his position. He then became co-editor with Zederbaum of "Ha-Melitz," and he occupied that post, with an interruption of two years, till 1888, when he resigned. The Russian government conferred on him the title of "Honorary Citizen," in return for the services he had rendered through his propagation of science among the Jews.

Gordon was the leading Hebrew poet of his time. His chief merit consisted in the fact that he turned his attention to Jewish history, presenting in his poems a complete account of the Jews from the Biblical epoch till his own day. He was also an unrivalled prose-writer; his language was fluent and his style very biting and satirical. Gordon employed his satirical talent not only in scourging Jewish fanatics, but also in defending the Jews against their enemies. His works are: "Ahabat Dawid u-Mikal," a Biblical episode in twelve poems with an introduction (Wilna, 1856); "Mishle Yehudah," a collection of 100 fables in verse, many of which are adaptations from ancient fabulists (ib. 1860); "Ofel ke-Min\ldots." (Vienna, 1871); "Kol Shire Yehudah," a collection of his poems (Odessa, 1889). He translated the Pentateuch into Russian, to the "Allgemeine Zeitung des Conversations-Lexikon." His letters were published by J. Weissberg (Warsaw, 1894). He has published several novels and volumes of short stories, almost all dealing with Jewish life and character, among them: "A Handful of Exotics" (1897); "Daughters of the Covenant" (1899); "Son of the City of London School and Cambridge University.


N. H.
D. G.-M. Szn.

GORDON, Michael: Judeo-German poet and Hebrew writer; born at Wilna Nov. 4, 1823; died at Kiev Dec. 23, 1890. While at the bet ha-midrash he wrote his first poetry and prose. Gordon was a personal friend of Michael Lebovsohn, Wolf Kaplan, and Hirsch Katzenellenbogen. He married a sister of the poet Leon Gordon, and exerted considerable influence upon the latter. In 1846 his first poem appeared in "Kol Bokim," a collection published by Kalman Szulman upon the death of Mordecai Aaron Ginzburg (Wilna, 1846). After the Crimean war Gordon removed to Poltava, and from there to Kremenetz, where he found employment in the office of Joseph Ginzburg. In 1868 he was engaged as teacher by Brodski at Sipola, and until 1881 he remained in the employment of the Brodski family at Semya. In 1869 Gordon published a history of Russia in Yiddish. About that time an anonymous collection of his poems was issued. In 1881 he published at St. Petersburg, under the title of "Tif'eret Banim," a dissertation in Hebrew on the moral obligations and responsibilities of Jewish youth. In 1888 his "Sheber Ga'on" appeared. Gordon was a contributor to "Ha-Sha'ahar," "Ha-Boker," and "Ha-Karmel."

His reputation, however, is based mainly upon his poetry, which appealed strongly to the popular imagination. Many of his songs, set to music, are known throughout Russia. To quote Leopold Wiener, the author of "The History of Yiddish Literature": "Gordon's poems are of a militant character; he is not satisfied with indicating the right road to culture, he also sounds the battle-cry of salvation. The key-note is struck in his famous 'Ariach, My People!': In this poem he preaches to his fellow-Jews that they should assimilate themselves in manners and culture to the ruling people: that they should abandon their old-fashioned garments and distinguishing Jewish fanatics, and dress themselves in modern conditions, he assails the Hasidim, bewailing their fanaticism and ridiculing their Asiatic manners and customs, their ignorance and superstition. His ridicule is sharp and cutting. For a time Gordon dared not disclose his identity, and published his songs anonymously. A collection of these with his name appended was first published at Warsaw in 1889 under the title of "Yiddische Lieder," comprising "Die Bord," "Der Borsht," "Die Madske," "Mein Vida," "Die Bildung," "Steil Ol Mein Folk," and many others. Their language and style are plain, popular, and idiomatic, occasionally bordering on the profane, as in the concluding stanza of "Mein Vida," or in the ninth and twelfth stanzas of "Ich Ren Nit Perstein."


M. Z.

GORDON, Samuel: English novelist; born at Buk, Germany, Sept. 16, 1871. He went to England with his parents in 1883, and was educated at the City of London School and Cambridge University. He was appointed secretary of the Great Synagogue, London. In 1894. He has published several novels and volumes of short stories, almost all dealing with Jewish life and character, among them: "A Handful of Exotics" (1897); "Daughters of the Covenant" (1899); "Songs of the Covenant" (1900), and "Strangers at the Gate" (Jewish Publication Society of America, 1902). "In Years of Tradition" (1897) and "The New Galatea" (1901) have been his chief attempts outside Jewish lines.

BIBLIOGRAPHY: After Judas Macabaeus had defeated the Syrians, they determined to send a strong force against him. According to Josephus (Ant. xii. 3, § 5), it was the governor Lysias who commissioned the general Nicanor and Gorgias, sending them with a large army to Judea; but according to H. M. VIII. 8, 8 was Ptolemy, governor of Coele-Syria and Phoenicia who sent them. Nicanor seems to have been the
commander-in-chief, although II Maccabees praises Gorgias' military abilities. The Syrants were so sure
Gorgias' military ability, that they took with them a number of
victors, to whom they intended to sell the Jewish
merchants, as slaves. The Syrians camped at Emmaus.
and Gorgias was sent thence with 8,000
infantry and 1,000 horse to attack Judas by night, his
prisoners at Emmaus. Judas had been
informed of the expedition, and attacked the main
Syrian army at Emmaus, completely routing it.
Gorgias, not finding the enemy in camp, concluded
that he had retired into the mountains, and went in
pursuit of them. Judas sagaciously kept his men
from the enemy, preparing them for the
impending battle with Gorgias. When the latter
returned to the main camp, he found it in flames,
and the Jews ready for battle. The Syrians, seized
with panic, fled into the Philistine territory, and
called upon the Jews to sell the rich spoils (166 b. c.).
Gorgias did not again dare to enter Judea. Once
when Judas and Simon Maccabees were carrying
the war outside of that country, two subordinate
generals, Joseph and Azariah, in violation of orders
undertook an expedition against Jamnia, but were
severely beaten by Gorgias (I Macc. v. 18, 19, 55-63).
who is designated in "Ant." xii. 6, § 6, "general
of the forces of Jamnia." II Maccabees does not
mention this expedition, but refers to another, and
calls Gorgias "governor of Idumea" (xii. 32),
which seems to be more correct than "of Jamnia."
He set out with 3,000 infantry and 400 horse, and
killed a number of Jews; whereupon a certain Do-
sitheus of Tobline (the correct reading of the Syr
translation), one of those whom Judas had pro-
tected against the pagans, threw himself upon Gorg-
ias and seized his mantle, intending to take him
prisoner; but a Thracian horsemancut off Dositheus' arm
and so saved Gorgias. The last-named then
retired to Marissa (ib. verse 35; comp. "Ant."-xii.
8, § 6), after which he is lost to view. Willrich
assumes ("Judaica," p. 33) from the description of
the booty in I Macc. iv. 23 that "Holofernes" in the
Book of Judith represents Gorgias.

BIBLIOGRAPHY: Ginz, Gesch. ii. 303, 307; Schérer, Gesch. M
ed. 1, 80, 521; Niese, in Hermes, xxxv. 466.

6. S. Kr.

GORIN, BERNARD (měn de plume, Isaac Gof-
do): Yiddish journalist; born in Lida, government
of Wilna, April, 1865. He is the author of two short
stories in Hebrew, "Ha-Naggar ba-Na'or" and "Ha-
Aguna" (Warsaw, 1895). Gorin went to America
about 1889, and has since been a regular contributor
to the radical Yiddish press of New York. He has
translated into Yiddish some of the works of Zola,
Hawthorne, Maupassant, Prévost, and various Rus-
sian authors. He has also written two dramas in that
tongue, "Der Wilnere Belelebn" (in reference to a
famous jarras) and "Baruch Spinoza" (1901). He
edited "Jüdisch-Amerikanisches Volksthumideck," 
"Neuer Geist" (1886), and "TheaterJournal" (1901-2)
now defunct.

BIBLIOGRAPHY: Wiener, Yiddisher Literature in the Nine-
teenth Century, pp. 214, 215-225, New York, 1909; Hapgood,
R. T.

GORING OX: Two passages in Exodus treat of
an ox doing harm: the first of harm to a person
(xxi. 28-32); the second to the ox of another owner
(xli. 25-30). The verb used in the first passage is
"nagah" (to gore); that in the second, "nagaf" (to
strike or hurt). But, according to the tradition,
the rules laid down in either passage apply to goring,
striking with the body, biting, kicking, and lying
on. These rules are also extended to animals other
than oxen, either injuring or injured (B. K. i. 4)
and, while the text contemplate killing only, the
rules apply to lesser injuries also.

Punishment.

An animal that kills a human being must be stoned
to death: its flesh may not be eaten. But should it
first be tried by a criminal court of twenty-three judges;
for the owner, who is also morally guilty of holi-
cide, can be tried only in such a court.

Even a lion, bear, or wolf that kills a person must
be so tried: only a serpent should be killed by the
first comer (Sanh. i. 4). "The ox of the stadium
[arena] is not stoned: It is not he that gorges; he is
made to gore" (B. K. 31a).

Concerning the owner of a mu'ad, the text says:
"and his owner, also, shall be put to death; if there
be laid upon him a ransom, then he shall give for
the redemption of his life," etc. According to the
rabbine interpretation, the judges have no discre-
ation as to putting to death or placing a ransom: they
always place the ransom, which goes to the heirs of
the deceased. But whose life is to be estimated? R.
Ishmael says, that of the person killed; R. Akiba
more logically says, that of the guilty owner, who
recommends himself from death (ib. 40a). Hence Mal-
monides draws the conclusion that where the ox
belongs to two owners jointly, both of whom have
been warned, each of them has to redeem himself in
the full amount. This amount is fixed according to
age and sex (Lev. xxvi. 7; see ESTIMATES).

When the person killed is a (Canaanite) bondman
or bondwoman, the text fixes the mulct, payable to
the owner, at thirty shekels, without regard to the
value of the slave (Ex. xxi. 22). R. K. iv. 4.

While the text speaks only of the ox that kills
either man or beast, the animal may strike and
wound without killing its victim, and thus inflict a
lesser injury. In such cases the owner of a mu'ad
pays full damage; the owner of a tam half damage,
as will be shown hereafter.

When a human being is hurt the owner of the ox
pays only for damage proper, or diminution in value: he does not pay for pain, stoppage of work, cost of cure, or shame, as would one guilty of ASSAULT AND BATTERY. And the words of the text, "He shall surely pay ox for ox, and the dead shall be his own," are construed contrary to their apparent meaning; the owner of the killed ox keeps the carcass, and the owner of the goring ox pays in money the difference between the value of the live animal and of the carcass, just as he pays for a hurt not resulting in death. This rule naturally followed when restoration in kind fell into disuse and the courts gave judgments for money in all cases. Where one man’s tam kills the ox of another, the text says, "they shall sell the living ox and divide the price of it, and the dead also they shall divide." Should the goring ox be of equal value, this would amount to making good half the damage; and, in the words of the Mishnah, "this is the ox of the Torah." Nothing is said in the text about any responsibility of the owner beyond the value of the offending beast. Hence the sages drew the conclusion that the two purposes of the Torah were: (1) to fix the payment at half the damage done, and (2) to declare the lack of responsibility beyond the value of the offending beast, or, as they put it, beyond "half damage from its body," the latter element answering to the "paupercy" of the Roman law.

The penalty of "half the damage done from the body" must be paid whether the injury be done by an ox or any other animal; whether by goring or in any other way except by "foot or eating tooth"; whether to a man (short of death) or to a beast or other property; and whether the injured animal die or not; the owner of the offending animal, however, is then free from all further liability. And where the oxen of two men injure each other, the harm or diminution of value to each is appraised, and the owner whose ox did the greater harm pays half of the difference, to the extent of the living security (B. K. iii. 8). If the offending ox is in the keeping of a bailee, it may nevertheless be taken for the damage done, and the owner then has recourse to the bailee.

For the case of doubt as to which of several oxen has committed an injury, see BURDEN.

BIBLIOGRAPHY: Maimonides, Yad, Nisbeh Mamon, iv.-xi. s. 8.

L. N. D.

GORNI, ISAAC BEN ABRAHAM. See ISAAC BEN ABRAHAM GORNI.

GOSHEN: Region of Egypt which the Israelites inhabited during their sojourn in that country. It is described as situated on the eastern frontier of Lower Egypt (Gen. xlvi. 28, 29; Ex. xiii. 17; I Chron. vii. 91), forming an outpost of it (Gen. xlvi. 34); apparently not at all (or scantily) inhabited by Egyptians (ib.), but, in the estimation of shepherds, evidently "the best of the land" (Ex. xlvi. 6, 11), since Pharaoh's cattle grazed there (6). According to verse 11: "the land of Goshen" (P) is synonymous with "the land of Rameses" (Goshen) in verse 11 (without the addition "land of") is used only in xlvi. 28, 29. In these two verses it may designate a city, as the LXX. understands it, which here renders "Goshen" by "Heropolis," adding in verse 28 to "unto Goshen" the words "into the land of Rameses." In xlv. 10 the LXX. transliterates "Gesen of Arabia." This name "Arabia" means, in Egyptian usage, either generally, all land east of the Nile or, as a special district, the "nome Arabia," the 20th of Lower Egypt. Heropolis or Héropolis (according to the excavations of Naville, modern Tell el-Ma'abda) was, however, the capital of the 8th or Heroopolitannome, east of the Arabian. Nevertheless, the name "Arabia" seems to be used by the LXX. in the special sense, for in the reign of Ptolemy II. the Greek administration seems to have treated the neighboring 8th and 20th nomes as one district (comp. the "Revenue Laws of Ptolemy Philadelphus," ed. Grenfell, 1896, p. 1). Later, the two districts seem to have been separated again (comp., e.g., Ptolemy, "Geografia," iv. 5, 53).

The name "Goshen" (Egyptian, "Ksn," sometimes abbreviated into "Ks"), occurring first in a papyrus of dynasty 12 (Griffith, "Kahun Papyri," 2, 14), designated, however, the 8th or so-called "Arabian" nome, i.e., the land west of the Bubastide nome, between the Pelusiac branch of the Nile and the canal now branching off at Bubetra. It touched the entrance to the desert valley, now called Wadi-al-Tunis, where a fortification, erected in dynasty 12, protected the easiest entrance to Egypt. It is likely that the capital P(per)-sop(bu)(Pisaptu of the Assyrians), situated near modern Safh-al-Haun, had a profane name the same as the region, because the classical writers speak of a city Phacos[se] on that spot (Ptolemy, i.e.; less distinct are Stephen of Byzantium, the "Tabula Peutingerina," Geographus, Ravensthal, and Strabo, who may have confounded with Goshen a city with a similar name, modern Fokas, northeast of Bubastis). If so, the Biblical pronunciation of the name is authenticated as against the "Ges(nom)" of the LXX. and the dependent versions.

The synonymous designation, "land of Rameses," has not yet been found on the monuments, but seems to refer to the region bordering eastward on the land of Goshen, the 8th or Heropolitannome. "Land of fbn nome, which is known to have Rameses," has been colonized by the famous pharaoh Rameses II. The LXX. certainly err in identifying Heropolis with Goshen, but is otherwise correct in seeking the Israelish settlements in that region (which contained the towns of Pitunum and Succoth, Ex. i. 11, xii. 37, etc.), the narrow valley Wadial-Tunis of modern time, between the Crocodile Lake and the old land of Goshen. This part of the country answers perfectly to the descriptions of Goshen in the Bible. It was reached only irregularly by the yearly inundation of the Nile, and therefore was less suited for agriculture. It is necessary only to assume that with the Semites the popular Egyptian usage the name of "Kosm[os]" (Goshen) was extended beyond the limits of the old country and its frontier fortifications. Unfortunately, little is known of the whole region before Rameses II. It might also be assumed that the Israelites, settled in Joseph's time, in the old land of Goshen, and spread in the subsequent period over...
during the time of the Black Death, but suffered so much from the plague in 1350 that their cemetery, situated on Mount St. George, no longer sufficed, and another, nearer the forts, had to be acquired. Like all the other Jews of the province of Hanover, those of Goslar were expelled in 1361.

At present (1903) there exists in Goslar a small Jewish community numbering about 100 persons in a total population of 29,134. (W. M. M.)

**GOSLAR**

*Town in the province of Hanover, Germany; on an affluent of the Oker at the northwest foot of the Harz. According to the chronicler of Ewino von der Hardt, "Plebis Tribunus et Antiqutatum Goslaris Ministor," Frederick I. in 1153 collected from the Jews of Goslar a third of their possessions as "allegiance money" ("Haldisungsgabbe"); such a tax, however, was unknown until the fifteenth century; and the original document which the chronicle cites as authority for its statement has not been found. On April 3, 1252, King William of Holland promised not to molest the Jews nor to imprison them unjustly, but to protect them as his "servi cameram." Rudolph I., in confirming the privileges of the citizens of Goslar, expressly reserved his rights over the Jews of that town. In 1285 Emperor Rudolph directed the latter to pay more promptly the yearly tax of 6 marks for the maintenance of the royal palace at Goslar. The Jews of Goslar escaped the massacres at the time of the Black Death, but suffered so much from the plague in 1350 that their cemetery, situated on Mount St. George, no longer sufficed, and another, nearer the forts, had to be acquired. Like all the other Jews of the province of Hanover, those of Goslar were expelled in 1361.

At present (1903) there exists in Goslar a small Jewish community numbering about 100 persons in a total population of 29,134.

**BIBLIOGRAPHY:** Wiener, in Archiv für Gesch. 1, 37; idem, in Monumenta, ii. 307; Adolph Kohut, Gesch. der Juden in Deutschland, passim; Hebr. Bibl., i. 181; Walder, Die Juden in Deutschland, p. 88; Jezl. der herrschenden Völker, iv. 457. 9. 1. B.


**GÖTTFELD, JAMES (JAMES NATHAN).** German-American merchant and literature; born Feb. 9, 1811, at Eutin, Holstein, Germany; died at Hamburg Oct. 5, 1888. He went to the United States in 1830, and for the next twenty years was engaged in the commission business in New York. About 1843 he became friendly with Horace Greeley (upon whose advice he changed his name from "James Nathan" to "Gottfeld"), and through him with Margaret Fuller, afterward Countess Gosnell, in whom he aroused feelings of passionate friendship. In 1848 he left New York, but returned in 1850, and for two years engaged in a banking business in Wall street. He then retired to Hamburg, where he spent the remainder of his life. Fifty of Margaret Fuller's letters to him were published under the title "Love-Letters of Margaret Fuller" (New York, 1863).

**BIBLIOGRAPHY:** Love-Letters of Margaret Fuller, p. 106. Letters from Gottfeld appeared in the Tribune (New York), Sept. 10, 12, 16, 1845.

8. J.

**GOTHA.** Capital of the duchy of Saxe-Coburg-Gotha, Germany. A Jew named Jacob who lived at Cologne in the middle of the thirteenth century is designated as a native of Gotha (Höniger, "Das Judenchronikbuch der Laurenzfröre in Köln," p. 7, Nos. 39, 40). In 1360 the Jews of Gotha were persecuted in consequence of an accusation, which originated in the province, of having murdered the son of Gotzenhold, for ritual purposes. The Xornberg "Memorbuch" gives the names of the victims of this persecution. The community was annihilated at the time of the Black Death, and a new community must have sprung up, which appears to have disappeared again in 1459-60, a period of renewed persecution. The exegete Solomon is designated as a native of Gotha.

In the nineteenth century, prior to 1848, no Jews were permitted to live in the duchy of Gotha, although they could trade there under restrictions; after 1848 they were free to enter. They began to settle there in the sixth and seventh decades, and founded a community in the capital which at first numbered only from ten to twelve families. The first communal officials were appointed in the eighth decade. There is no rabbi, affairs being managed by three teachers. The community has a literary society and a B'nai B'rith lodge. The synagogue was built in 1885. The first cemetery was situated on the Erfurter Landstrasse; when this was closed by the local authorities, in the eighth decade, a new cemetery was acquired on the Eisenacher Landstrasse. In 1803 Gotha had a population of 29,134, of whom about 350 were Jews.

**BIBLIOGRAPHY:** Saltiol, Morgenland, p. 271; Erika, Gesch. 10, 346; Adolph Kohut, Gesch. der Juden in Deutschland, p. 68; Aronius, Regesten, No. 688, 689; Moenschütz, Liv. 87.

D. K.

**GOTTHEIL, GUSTAV.** American rabbi; born at Pinne in Prussian Posen May 28, 1827; died in New York city April 15, 1908. He was educated in Posen under Rabbi Solomon Plessner, and later continued his studies at the universities of Berlin and Halle (Ph.D.), receiving in the meanwhile his "habitator hominum," in the former city from Samuel Holdheim, whose assistant he became (1858). He also studied under Zunz and Steinschneider. In 1860 he set out from the Berliner Reform Gemeinde to labor for progressive Judaism in new fields. In 1860 he received a call from the Reform Jews of Manchester, England, and he went thither as rabbi to the Manchester Congregation of British Jews, remaining as incumbent for thirteen years. During this time he was connected with the faculty of Owens College as teacher of German. Two of his most noteworthy sermons preached in Manchester were on the slavery question, attacking those who had declared the institution to be sanctioned by Mosaic law. Dr. Gottheil was a member of the Synod of Leipzig in 1871, which took a decided stand on the question of Reform. He left
Gottlieb, Richard James Horatio

American Orientalist; professor of Semitic languages, Columbia University, New York; born in Manchester, England, Oct. 18, 1863; son of Gustav Gottlieb, educated at Chorlton High School, England, and at Columbia College, New York. He was graduated from Columbia College in 1881, and continued his studies abroad at the universities of Berlin, Tubingen, and Leipzig (Ph.D. 1886). On his return to America he was appointed instructor in the Syriac language and literature at Columbia College (Nov. 1, 1886). When the chair of rabbinical literature at Columbia was endowed, Oct. 7, 1887, Gottlieb was elected and appointed (April 4, 1889) as professor, a position he still holds (1903). He has published: "The Syriac Grammar of Mar Elia of Zobha," Berlin, 1887; "Jewish History in the Nineteenth Century," and numerous articles in educational works, including the "World's Best Literature," "Johnson's Encyclopaedia," and the "International Encyclopedia." He has edited two volumes of "Persian Classics" in English for the Colonial Press; is permanent editor of the "Columbia University Oriental Series," and of "Jastrow, Jr." of the "Semitic Study Series" (London). In 1896 he was elected president of the American Federation of Zionists, and chief of the Oriental Department of the New York Public Library. Professor Gottlieb is a member of the Central Committee of the Zionist organization, and of the capacity of delegate attended the Zionist congresses held at Basel in 1898, 1899, and 1903 (see Basel Congress) and at London in 1900; he is also a member of various learned societies. He is a member of the council of the American Oriental Society, and president (1900) of the Society of Biblical Literature and Exegesis; he is one of the founders and the first vice-president of the "Jewish Encyclopaedia."
Gotthilf, William S.: American physician; born in Berlin Feb. 5, 1859, eldest son of Chorlton Rabbah Gustav Gotthilf. He was educated at Chorlton High School, Manchester, England; New York University, and Cornell University (A.B. 1882; A.B. 1883; A.M. 1884; M.D. 1888). From 1882 to 1883 he held the post of house surgeon of the Charity Hospital, New York; and from 1885 to 1888 he lectured on dermatology at the New York Polytechnic. In 1890 Gotthilf was appointed professor of pathology at the New York College of Veterinary Surgeons, and in 1899 professor of dermatology at the New York School of Clinical Medicine. In the following year he published a "Manual of General Histology," and in 1897 "Illustrated Skin Diseases." Gotthilf was editor of "The Clinical Recorder" in 1898, and has conducted the department of dermatology in "Progressive Medicine." He is consulting dermatologist of Beth Israel Hospital, of dermatology in "Progressive Medicine." He is consulting dermatologist of Beth Israel Hospital, and visiting dermatologist at the Charity and Lebanon hospitals, New York. In 1896 he was elected president of the Eastern Medical Society, and in 1899 president of the Manhattan Dermatological Society.

Göttingen: City in the province of Hanover, Germany; formerly capital of the principality of Grubenhagen under the dominion of the Guelfic dukes. Jews settled in Göttingen in the thirteenth century, as is shown by a document dated March 1, 1289, by which Dukes Albrecht and William permitted the council of the city to receive the Jews Moses and his legal heirs and grant them the rights of citizenship. On March 10, 1348, at the time of the Black Death, Duke Ernest issued a patent of protection. Gradually the number of Hebrews in Germany increased to ten or eleven families. In 1786 the Göttingen Jews held a patriotic celebration at the "festival of thanksgiving for the deliverance of his Majesty . . . George III."
Most of the Jews of Göttingen attained a certain prosperity through their financial dealings with the students, to whom they gave credit and loaned money on pledges, although they were forbidden, under penalty of losing their right of protection, to go to the students' rooms, or to address them on the street or in public places in regard to money matters. As certain Jews were accused of having contributed to the ruin of students by advancing money for which the notes given by the latter exceeded the amount actually received, it was decreed in 1796 that only three Jewish families might live in the university city. The chancellor ("Grossvogt"), Voss Boulwitz, energetically executed this decree, expelling even those against whom no complaint had ever been made.

At the time of the Franco-Westphalian dominion (1806-15) Beuben Meyer from Göttingen was one of the Jewish deputies presented to Minister Sinan by Jacob at Cassel.

In 1812 the district ("Syndikat") of Göttingen included about 160 families, of which only three were resident in the city itself. August Wilhelm Niander, ecclesiastic historian, formerly David Mendel, was born in Göttingen. Moritz Abraham Stern, appointed professor of mathematics at Göttingen University in 1809, was the first Jew to be appointed to a full professorship in a German university. In 1822 there were 600 Jews in the community of Göttingen, which now includes the towns of Gaismar and Röderoth, and belongs itself to the district rabbinate of Hildesheim. The present rabbi is Dr. B. Jacob. He was preceded by Dr. Loew. Persons bearing the name "Göttingen" have lived in various places, e.g., in Frankfurt-on-the-Main, Hamburg, Altona, Hildesheim, and Hanover.

The community possesses a synagogue and the following institutions: Israelitische Frauenverein, which cares for the sick and buries the dead; Israelitische Bruderschaftverein, and Benfey'sches Stipendium, for the support of the poor and of students.


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Gottlober traveled and taught from 1836 to 1851, when he went to Jitomir and passed the teachers' examinations at the rabbinical school. After teaching for three years at a government school for Jewish boys in Kamenetz and Podolisk, he was transferred to a rabbinical school in Jitomir, where he remained for about eleven years. In 1853 he became a teacher in the rabbinical school in Jitomir, and remained there until it was closed by the government in 1873. He then settled in Dubno with his son-in-law, Borstein, who was the official rabbi of that town. There he removed to Kovno, and subsequently to Breslau, where the aged poet, who in later years had become blind, ended his days in poverty and neglect.

Gottlober was a prolific writer and one of the foremost of Neo-Hebrew poets. The first collection of his poems, which was entitled "Pirke ha-Abib," appeared in 1836. A second collection, entitled "Ha-Nizanim" (Wilna, 1839), was followed by "Anaf Etz Abot," three poems, on the death of Emperor Nicholas I, on the peace of 1856, and on the coronation of Alexander II, respectively (ib., 1859). Soon afterward he visited Austria, where he published "Shir Ha-Si'arim," a translation of a Passover sermon delivered by Adolph Jellinek (Lemberg, 1861), and "Mi-Migrayim," a translation of Ludwig August Frank's account of his travels in the Orient, with an appendix by Max Letteris (Vienna, 1862). His next important work was the "Bikkoret le-Toledot ha-K'aranim," a critical review of history of the Karaite sect by Abraham Firkovich (Wilna, 1865). In the same year he published his "Yemahalayim," a translation of Mendelssohn's "Jerusalem," with an introduction, and his allegorical drama "Tiferet li-Bene Bina" (Jitomir, 1867). Modeled after Moses Hayyun Luzzato's "Le-Ye'ehari Tehillah," his "Iggeret Za'ar Ba'dale Hay-Yan " (ib., 1868) is a polemic against Kover's critical work "Beke'er Dahan." His "Toledot ha-Kabbalah weha-Hasidut" (ib., 1869), which purports to be a history of Cabala and of Hasidism, is only a diatribe against Cabala in which the history of Hasidism is scarcely mentioned. He also wrote several short Hebrew novels, and translated Lessing's "Nathan der Weise," to which he added a biography of the author (Vienna, 1874).

Gottlober was the founder and editor of the Hebrew monthly "His Boker Ur," to which some of the best contemporary writers contributed poems, articles, and stories. It had an interrupted existence of about seven years, first appearing in Lemberg (1857-1859) and then in Warsaw (1880-81), in which place also the last five numbers were issued in 1885-86. His most important contribution to this magazine was undoubtedly his autobiography "Zikronot mi-Yonei Ne'urim," containing much material for the culture-history of the Jews of Russia, which was reprinted in book form at Warsaw, 1880-81. The last collection of his poems is entitled "Kol Shire Malahakel," S. vols., Warsaw, 1890.

Like Levine, Gordon, and other leaders of the progressive movement, Gottlober wrote in Yiddish for the masses. Among his works in that dialect are: "Dass Lied von'n Kugel," Odesa, 1863; "Der Scim," "Jitomir, 1869; "Der Dechtuch," a comedy, Warsaw, 1876; and "Der Gilgul," Warsaw, 1899. Most of these works were written a long time before the dates of their publication.

GOTTSCHALK, LOUIS MOREAU: American pianist; born at New Orleans May 8, 1829; died at Rio de Janeiro Dec. 18, 1869. He completed his musical education at Paris (1841-46), and was but sixteen when he wrote his well-known compositions "Le Baudelaire," "La Savane," "La Bamboula," and "La Danse Ossianique." From 1845 to 1852 he made successful tours through France, Switzerland, and Spain. In 1853 he traveled through many parts of the United States, playing and conducting his own compositions; and such was the success of these concerts that Max Straus, engaged him for a tour extending through the United States, the West Indies, and Spanish America. Among other decorations, Gottschalk was honored with the Order of Carlos III., presented to him by the Spanish minister at Washington at the request of Queen Isabella.

Gottschalk was the first American pianist to attain to cosmopolitan fame. The original element in his compositions was derived from the Spanish, Cuban, and negro folk-songs, and certain dances, which he had heard in his boyhood; and this material he skilfully developed into a distinctive genre. His principal orchestral works are: two operas, "Charles IX." and "Isaure de Saile," never performed; two symphonies, "La Nuit des Tropiques" and "Montevideo"; "Gras Marcha Solemne" (to the Emperor of Brazil); "Escenas Campesinas"; and "Gran Tarantella." His pianoforte works, about ninety in number, include: "Jota Ara-
Gottstein

Gottstein, Adolf: German physician; born at Breslau Nov. 2, 1857. He was educated at the gymnasium of his native town, and at the universities of Breslau, Strasburg, and Leipsic, obtaining from the last-named the degree of doctor of medicine in 1881. In the same year he became assistant at the hospital of the city of Breslau, which position he resigned in 1885. He then removed to Berlin, where he is still practicing (1902). He has written several essays in the medical journals, especially on bacteriology and epidemiology. Gottstein is also the author of "Epidemiologische Studien über Diphtherie und Scharlach," Berlin, 1895, and of "Allgemeine Epidemiologie," Leipsic, 1897.

Gottstein, Jacob: German physician; born at Lissa, Austria, Nov. 7, 1882; died at Breslau, Prussian Silesia, Jan. 19, 1905; graduated (M.D.) from the University of Breslau in 1856. Gottstein devoted himself especially to diseases of the throat and ear, giving up his general practice in 1864. Admitted in 1872 to the medical faculty of his alma mater as privat-docent, he received the title of professor in 1890. He is the author of "Die Krankheitendes Kehlkopfes und der Luftöhren;" Vienna and Leipsic, 1884, and of "Allgemeine Epidemiologie." Leipsic, 1897.

Gottstein, Joseph Issachar Bahr Ben Elhanan: German rabbi; born at Frankfurt-on-the-Oder about 1640; died at Jerusalem after 1701. In 1675 he was rabbi of his native town, and in 1676 became rabbi of Kremsir, in Moravia, where in 1694, with David Oppenheim as associate rabbi, he organized the district rabbinate. In 1698 he resigned the rabbinate of Kremsir, and started toward Jerusalem by way of Nikolsburg and Vienna. At Vienna he spent a short time at the house of Samson Wertheimer. Leaving Vienna, he spent two years at Venice before reaching Jerusalem. He wrote: "Arba' Harashim," cabalistic discourses and comments on the earlier Prophets, Frankfurt-on-the-Oder, 1668; "Sheloshah Sarigim," comments on the Haftparc; Venice, 1701.

Goudchaux, Abraham. See Metz, T.

Goudchaux, Michel: French statesman; born at Nancy March 18, 1787; died at Paris Dec. 27, 1862. After having been established for some time as banker in his native town, he settled in Paris in 1836. His reputation for probity and philanthropy won for him the confidence of his colleagues in Paris, and he was soon elected vice-president of the Central Consistory of France. A democrat by nature and education, Goudchaux was soon involved in the political movements of his time, and became one of the founders of the "National," a paper established in the interests of the working classes. He took an active part in the Revolution of July (1830), and fought at the barricades. In 1831 the government of Louis Philippe appointed his paymaster-general at Strasburg, a position which he resigned in 1834, being dissatisfied with the policy of the government. In 1848, urged by Lamartine and Arago, Goudchaux accepted the portfolio of minister of finance in the provisional government, but resigned his office ten days later. Recalled by General Cavaignac, he remained in the ministry until Dec. 20 of the same year. As the representative of Paris in the Constituent Assembly, he opposed the politics of the Elysée. In 1857 he was elected deputy to the legislature, but did not take his seat because of his refusal to swear allegiance to Napoleon III.

Goudsmit, Joel Emanuel: Dutch jurist; born in Leyden June 13, 1813; died there March 17, 1882. He graduated in law May 12, 1834. After practising law for some time he was, on the recommendation of his former teacher, Van Assen, appointed professor of Roman law at the University of Leyden (Dec. 31, 1858). As a writer Goudsmit is especially known through his "Pandect System," the first volume of which appeared in 1866, the second in 1880. This work was never completed; it was the first to treat the system in the Dutch language, and was translated into the French, English, and Russian languages. In 1873 Goudsmit made a tour of the United States, and described his impressions and experiences, especially those of New York, in "De Gids," 1874, ii. 70. He was a member of the Dutch Royal Academy of Sciences, the Utrecht Society, the Society of Literature (Leyden), and the Academy of Jurisprudence (Madrid), and a knight of the Order of the Netherlands Lion. Goudsmit was also active in all Jewish matters; in 1868 he addressed an open letter on the Jewish question to J. J. L. van d. Brugghen, and also exerted his efforts in behalf of the Jews of Rumania. He was president of the board of examiners of rabbis and Hebrew teachers in Leyden, and chairman of the Society for the Promotion of the Interests of the Jews of Holland.
Government.—Biblical Data: The only kind of political institution exact among the Israelites before the time of the Kings was the division into tribes, according to tradition twelve in number corresponding to the sons of Jacob, who were regarded as the respective progenitors of the tribes. Organized, therefore, like the modern Bedouins, the pastoral Hebrews held the theory, also found in the genealogies of the ancient Arabs, that the family grows into the clan by natural accessions; the clan develops into the tribe; and the tribe becomes a people and splits up into several constituent tribes. This theory is based among the Hebrews and Arabs on the correct assumptions that the tribe is not held together by some external bond of union, but primarily by the sense of blood relationship. “Our blood has been spilled,” they say when one of them has been slain, and the duty of avenging the blood was originally not confined to the next of kin, in the true sense of the word, but was incumbent upon all the members of the tribe. Blood relationship, however, was not necessarily natural; it was regarded as existing also among persons who had entered into the “blood covenant.”

The family also enlarged through the acquisition of slaves, the accession of freedmen, and the absorption of isolated families; all these “artificial” adoptions, taking the tribal name, regard and revere the father of the tribe as their progenitor. Tribes having their fixed pasture districts entailed close relations with neighboring clans and families that share with them the privileges of watering their flocks at certain wells. Moreover, a permanent or accidental community of other interests occasionally unites entire tribes into one body, called “bif,” existing for a longer or shorter period. A tribe of this kind has no actual organized government; its head is a sheik, whose authority, however, is largely moral. In case of war only, the sheik assumes command, and determines with the divan of the heads of families, when and where the tents shall be pitched or camp broken. But the sheik is without authority in time of peace. The members of the tribe listen to his counsel because he is respected, and he is called upon to decide disputes because his wisdom is recognized; but his decision is final only if both parties are willing to submit to it; he can not enforce it against the will of either, since there is no executive body to carry out his commands. The family, one of whose members commits an offense, must judge in the matter. Furthermore, each family is perfectly free and independent, as regards the tribe, in time of peace, and may at any time secede from it. But in time of war it is a measure of security to remain within the tribe.

The tribes of Israel were probably organized along these lines at the time of their entry into Canaan. The bond that united them more strongly than any sense of a common origin could was the worship of Yhwh and his cult (see Theocracy), which endured notwithstanding all differences of secular interests. The sense of unity among all the worshipers of Yhwh was more or less strong; the wars that Israel waged were Yhwh’s wars, and hence a matter of common concern (Judges v. 20). This common religion held the tribes together, even after the period of settlement and the resultant wars.

Many things connected with the settlement in Canaan tended to increase the difficulties of this tribal union, and to favor its final disintegration. The idea of blood relationships in Canaan ship became more and more secondary. As the Canaanites continued to live among the new settlers ( Judges ii. 2 et seq.), many mixed marriages occurred, and the two peoples were at last peaceably fused into one. Naturally the sense of community of interest among the inhabitants of a given locality asserted itself and led to the instituting of local governments; in fact, the Canaanites had developed such before the Israelite invasion. The heads of the most prominent families of a city constituted its administration as cités of the city (“zākiya ha’ir” ; Judges viii. 14). The fact that cities and villages are frequently designated in their interrelations as “mother” and “daughter,” and that cities and “their” villages are mentioned (Num. xxxi. 38, 39; Josh. xvi. 11; Josh. x. 19), indicates that the beginnings of the territorial organization of Israel go back to the earliest time, and were adopted from the Canaanites. The surrounding smaller villages were in some way dependent on the cities that in time of need offered protection behind their walls to those who dwelt in the open country. This, in time, resulted in a closer political organization, but tended to weaken the national consciousness, since local interests divided the country into separate communities. The physical features of the country were more favorable to segregation, as, for instance, in the case of the tribes in the east Jordanic districts, where, owing to the character of the land, the dwellers remained nomadic herdsmen to a greater extent and for a longer period of time than their neighbors across the stream, which was difficult to cross. These circumstances contrived to loosen the bond of union between the tribes on each side of the river (comp. Judges v. 16 et seq., viii. 4 et seq., xlii. 1 et seq.). But among the tribes in the country west of the Jordan the feeling of union also weakened greatly after their settlement, and even a war of Yhwh like that to which Deborah summoned the people did not unite them all ( Judges vi. 16 et seq.).

Notwithstanding the fact that the bond that united the several tribes was the common worship of Yhwh, there was great danger that Israel might split up into a number of small “kingdoms,” such as existed among the Canaanites. The El-Amarna tablets show that before the advent of the Israelites a number of these petty princes recognized the King of Egypt as their common overlord, though they waged war among themselves frequently. The story of Gideon illustrates the prevalence of similar disintegrating tendencies in Israel. For the fact is emphasized that he succeeded in retaining rule over his tribe even in time of peace, while other so-called “judges” were leaders only in time of war.

The check to this disintegrating tendency was due mainly to external influences. So long as the Israelites had to contend only with the nomadic hordes on the east and south, the Midianites, Amalekites, etc., as in the wars in the time of
the Judges, the strength of a single tribe or of several united tribes sufficed for repulsing the enemy. But the scattered forces of

The origin of the Israelites were not a match for the organized armies of the Philistines. After the battle of Aphek, many of their districts fell under Philistine control (I Sam. iv. 19). These reverses evoked a decided feeling in favor of a stronger national union, and when Saul, a nobleman from the tribe of Benjamin, had been presented by Samuel to the people as a suitable chief of the state, and had proved his fitness in the war with the Ammonites, the people unanimously elected him king. In its origin, therefore, the Israelish national kingdom does not differ essentially from the tribal kingdom established by Gideon, for the people primarily demanded from the king aid against a foreign enemy (see King). But Saul in time of peace acted also as judge for his subjects. Under the oak at Gibeah he judged the controversies that they brought before him. In order to assure the security of the throne it became necessary that the power of the old family and tribal chiefs, and hence that of the tribes themselves, should be broken; for the rivalry among the tribes did not die out, even when the idea of nationality became dominant for the state and resulted in the establishment of the kingdom. This rivalry flushed up in the refusal of the Judahites to recognize the Benjaminite house of Saul, and the uprising of Ephraim together with the other tribes against the Judah family of David.

Under David and Solomon the government was put on a firmer basis, for now there were a small standing army, officials, taxes, etc. (see Army).

There is little information regarding the king's officials ("sarim"). A list of them, preserved in II Sam. xx. 33 et seq., is headed by the officials of the army ("sar 'al-ba-zahah") or the commander of the royal bodyguard. Among the administrative officials the "maskir" occupies the first position; as the title implies ("who brings into remembrance"); he was a kind of chief councilor, corresponding to the modern grand vizier in the Oriental states (II Kings xviii. 18, 37; Isa. xxxi. 8, 22; II Chron. xxxiv. 8). His assistant was the secretary of state ("sopher"), who had to attend to the king's correspondence. The overseer of labor is also mentioned in the list of David's officials (I Sam. viii. 13 et seq., xx. 33 et seq.). The high priest likewise belonged to the royal officials. It appears from other situations that there was also a minister of the palace (I Kings iv. 6; II Kings xviii. 18; Isa. xxxi. 15), who is perhaps identical with the "soken" (Isa. xxxi. 15). "Ebed ha-melek" (servant of the king) also seems according to II Kings xxii. 12, to have been the title of a high dignitary, perhaps the chief eunuch. Among the inferior officials were the prefects ("mezibim") of the 12 provinces (I Kings iv. 7); and at the court itself, the cupbearer ("maschleh"); I Kings x. 5, the keeper of the robes (II Kings x. 22), the treasurer ("sar ha-rekosh"); I Chron. xxvii. 25 et seq., and the chamberlain ("sarim"; I Kings xxii. 9; II Kings vii. 6, ix. 32 et seq.).

With the exception of the first ministers of the king, no such difference was made in assigning work to the officials as obtains in modern times. The government was not divided into different departments. Every official was in his district a sort of representative of the king, exercising the latter's prerogatives as military commander, governor, tax-collector, and judge. According to the Prophets it appears that those officials often abused the power placed in their hands; they combined bribery, oppression, and cruelty toward their subordinates with servility toward their superiors (II Sam. xi. 14 et seq.; I Kings xvi. 10 et seq.).

The details that are known regarding the administration of internal affairs relate almost entirely to the collection of taxes. David made a census of the people evidently for the purpose of having a basis for apportioning the taxes and for recruiting (I Kings xxviii. 1 et seq.). Solomon divided the country into districts; in the passage referring to this measure (I Kings iv. 7), it is expressly connected with the impost for the court. In the list of the twelve districts Judah is omitted; it is uncertain whether because Judah was exempt, as the tribe to which the royal house belonged, or because the narrator made a mistake. It is in any case noteworthy that the ancient division into tribes was ignored in this new division. The amount of these taxes is unknown, under Solomon the people regarded them as an oppressive burden. The title is apportioned to the king in the so-called "King's Law" (I Sam. viii. 17); this "King's Law," however, may be of later origin.

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The details that are known regarding the administration of internal affairs relate almost entirely to the collection of taxes. David made a census of the people evidently for the purpose of having a basis for apportioning the taxes and for recruiting (I Kings xxviii. 1 et seq.). Solomon divided the country into districts; in the passage referring to this measure (I Kings iv. 7), it is expressly connected with the impost for the court. In the list of the twelve districts Judah is omitted; it is uncertain whether because Judah was exempt, as the tribe to which the royal house belonged, or because the narrator made a mistake. It is in any case noteworthy that the ancient division into tribes was ignored in this new division. The amount of these taxes is unknown, under Solomon the people regarded them as an oppressive burden. The title is apportioned to the king in the so-called "King's Law" (I Sam. viii. 17); this "King's Law," however, may be of later origin. Crown lands, which the king eventually gave to his servants as fiefs, are mentioned at an early date (I Sam. viii. 13). "Traders' caravans" had to pay toll (I Kings x. 15); lands of the condemned were seized in some cases by the king (I Kings xxii. 1 et seq.). The first cut of fodder went to the support of his chariot-horses (Amos vii. 1). Poll and income taxes seem to have been levied only in times of special need (II Kings xxiii. 33).

There was no regular constitution determining the rights of the king and his subjects. The so-called "King's Rights" which Samuel laid before the people (I Sam. viii. 10 et seq.) is not a

A decree of the king was written in a communal document determining the rights, privileges, and prerogatives of the king, and a correct prejudiced account of what the kings actually did. The "King's Law" (Deut. xvii. 14-20), on the other hand, contains moral and religious precepts rather than legal enactments: the king shall diligently study the Law, and shall not possess much silver or gold, many wives, or many horses. The principle of heredity, also, was not legally established, although from the beginning it was accepted as a matter of course. When the Judges raised David upon the shield, in opposition to Ephraim, and when the northern tribes chose Jeroboam, these acts were considered as rebellions against the legitimate royal house. On the other hand, it is evident that for a long time the people retained the idea that the king existed for the sake of the people, and not vice versa.

The communal government was at all times nearly unrestricted. The royal government had a greater sway only at Jerusalem, the capital, where of secre
(prefects). In addition to them, the ancient tribal constitution was revived during the Exile, after the national kingdom had perished; and the heads of the families appear again as the representatives of the community (Ezra viii. 1, x. 1). The return to Palestine was also a matter of the various families or communities (comp. Ezra i. 5); and after the Exile this democratic family organization naturally prevailed among the Jews. The Persian king did not intend to restore national autonomy; the country remained with the Persian empire as a part ("medinah"); Neh. vii. 6; Ezra ii. 1) of the west-Euphratic province (Ezra v. 3). There was, at least part of the time, a special Persian governor ("pehah," "risharta") for Judea, under the satrap of the province. Nehemiah speaks of himself as being such a governor (Neh. v. 15 et seq.), but no mention is made of any of his successors. The Persian officer, who resided at Samaria, seems to have had a representative at Jerusalem (Neh. xi. 24).

These Persian satraps in any case did not interfere greatly in the internal affairs of the people, having no reason for doing so as long as the tribute-money and their salaries were paid regularly. They gave attention only to the building of temples and walls. The freedom of worship granted to the Jews entailed no interference wherewith they were concerned. The Persian officer was appointed governor of the province. Nehemiah speaks of himself as being such a governor (Neh. v. 15 et seq.), but no mention is made of any of his successors. The Persian officer, who resided at Samaria, seems to have had a representative at Jerusalem (Neh. xi. 24). There was, at least part of the time, a special Persian governor ("pehah," "risharta") for Judea, under the satrap of the province. Nehemiah speaks of himself as being such a governor (Neh. v. 15 et seq.), but no mention is made of any of his successors. The Persian officer, who resided at Samaria, seems to have had a representative at Jerusalem (Neh. xi. 24).

In view of importance the Ptolemies and Seleucids claimed the right of appointing and dismissing the high priest. But otherwise these overlords, like the Persians, so long as their supremacy was recognized, interfered little in the internal affairs of the people.

The rise of the Hasmonean house marked no change in government. From the time of Jonathan, except during war, when the Maccabees exercised a sort of dictatorship, its members took their places at the head of the people as high priests (1 Macc. xi. 27), for which, however, they did not have the legal qualifications. The gerusia continued to exist in the meantime (1 Macc. xi. 23; xii. 33; xiii. 30, etc.), although its influence was greatly diminished. Nor was the constitution actually changed when Aristobulus (105–104 B.C.) took the title of king; the fact that the Hasmoneans called themselves kings was merely an external indication that the spiritual implications of their office had long since become for them a minor matter. The government was changed from a sort of dictatorship, its members took their places at the head of the people as high priests (1 Macc. xi. 27), for which, however, they did not have the legal qualifications.

The gerusia, the ancient aristocratic senate, the assembly of the elders. The Ptolemies and Seleucids recognized him as etrachan. He was empowered to levy taxes, and was responsible for the tribute of the people (Josephus, "Ant." xii. 4, §§ 1 et seq.). In view of this importance the Ptolemies and Seleucids claimed the right of appointing and dismissing the high priest. But otherwise these overlords, like the Persians, so long as their supremacy was recognized, interfered little in the internal affairs of the people.

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a dwelling-house in the town becomes a citizen at once.” Thus there is a local authority which can and should levy taxes in money or work for the common defense. The Talmud (b. 7b-11a) throws no light on the question whether the judicial body which enforces the tax derives its appointment or upon whose initiative it acts. It says that the “disciples of the wise” should be free from all taxes for the security of the place; but that all are bound for the cost of wells or aqueducts, and of paving the streets and squares. It also speaks of a tax for poor-relief; but this must not be imposed on the estate of fatherless minors. It shows that some at least of the burdens of the citizen must be borne by all who have dwelt within the town for thirty days.

There is no trace in the Mishnah or Talmud of elections for local purposes, nor is there any of elections of kings or high priests by the body of the people. It is probably that the administrative offices, corresponding to those of the mayor and council and taxing officers of modern towns, the non-judicial elders, as distinguished from “the elders of the court” (Sotah ix. 6), were handed down in certain families from father to son (Keritot 5b).

Upon the measure or method of taxation which the king might employ for the purposes of the state the Mishnah is silent; the Talmud intimates that it might be in the nature of a tithe on the products of the soil (Sunnah, 326). In connection with the exemption from taxes claimed by the learned class a capitation tax; and the “annona” (Latin “equivalent” of those mentioned in Ezra vii. 24; “annona”), a contribution in grain, fruits, etc., in the nature of a tithe.

K. C.

I. N. D.

GOVERNORS, ROMAN, OF JUDEA. See Procurators.

GOY. See Gentile.

GRACE, DIVINE: One of the attributes of God, signifying His loving-kindness and mercy, and particularly His compassion for the weak, the unfortunate, and the sinful. It is in contrast with the attribute of justice, inasmuch as grace is granted even to the undeserving. The most significant Scriptural passage is in Exodus xxxiv. 6: “The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.” The relation of this attribute of grace to God’s justice is not always clearly defined in the Old Testament.

Righteousness, however, is taken to be so comprehensive that it includes all moral perfection, of which all virtues are a necessary corollary. Often grace and justice are used in parallel construction (Ps. lxxxix. 10; cl. 1; ciii. 6, 8). Jonah found it difficult to reconcile grace and righteousness (see Hamburger, “R. B. T.,” i., ed. “Grade und Barmherzigkeit”); Jonah iii. 8-9; iv. 3, 11), and the divine answer states that grace divine is extended not only to the chosen people, but also to the heathen; it is conditioned, however, on sincere repentance. The Book of Jonah is particularly intended to teach divine grace in its universal aspect (see Driver, “Introduction to the Literature of the Old Testament,” p. 308).

However, the other books of the Bible are also replete with this idea, as Deuteronomy, where the existence of divine grace is cited as a guarantee that God will keep His covenant with Israel (iv. 28), and grace is promised as a result of obedience (xiii. 18-19).

The Prophets, while emphasizing God’s judgment and righteousness, also proclaim His mercy. Isaiah repeatedly teaches that divine grace will be granted to the repentant (lx. 7), God’s loving-kindness to Israel (lxii. 7-9). Jeremiah and Ezekiel, while denouncing Judah for its sins, hold before it the same picture of divine forgiveness (Jer. xlvii. 9; Lam. iii. 38; Ezek. xxxiii. 11). Joel expressly states that sincere repentance is the price of divine grace and mercy (ii. 13; comp. Hosea xiv. 2-4).

Amos, while speaking burning words to sinful Israel, still promises divine grace to the saving remnant of Joseph (v. 13; comp. Micah vii. 18-20).

The Psalms abound in expressions of hope for and confidence in divine grace. It is found in conjunction with righteousness (cxvii. 5) and mercy (cxiv. 3) and compassion (cxiv. 4; comp. lxxxix. 9). There may be an effort toward harmonizing the two attributes of God, grace and righteousness. In the Psalms there can be traced a gradual extension of the bestowal of divine grace from the anointed king and his seed (cxviii. 50) to the poor and the needy (cxvii.), then to all Israel (cxxxv. 7), to all the nations (cxl.), and finally to all creatures (cxliv. 9). Divine grace is accorded because God desires to keep His covenant (cxliv. 6), and also out of consideration for human weakness (cxlvi. 39). It is vouchsafed to the persecuted (i. 13), to the fatherless, the widow, and the stranger (cxlvi. 9).

The apocryphal writings, too, commemorate and appeal to this divine attribute. Divine grace is extended over all; “the mercy of the Lord is upon all flesh” (Ecclus. [Sirach] xviii. 13) out of compassion to weak, sinful, and short-lived man. Grace is given to those who forgive the wrongs done to them by their fellow men (b. cxxvii. 2, 5).

In the Talmud divine grace is designated by the term יד הנדס, the attribute of mercy, in contrast to יד הalmö, the attribute of justice. In creating the world God combined the two attributes: “Thou saidst the Holy One, blessed is His name! If I create the world in the Talmud, with the attribute of mercy, sin will abound; and if I create it with the attribute of justice, how can the world exist? Therefore I create it with both attributes, mercy and justice, and may it thus endure” (Gen. R. xxi. 18).

The same is asserted about the creation of man (Gen. R. xxi. 8). This interpretation is based on the supposition, often expressed by the sages, that “Elkim” implies the quality of justice, and the Tetragrammaton the attribute of mercy (see Ex. R. vi., T. Ber. 60b). God is sometimes called יד הנדס (“the Merciful One”; Lev. R. xvii. 4).

According to the sages, divine grace is given to those who are merciful to their fellow men (Gen. R. xxx. 3; Shabb. 15b); about those who study the Law God draws a cord of grace (יד הalmö) in the future world (Bab. 12b). Grace is given to some because of the merits of their ancestors, to others br-
GRACE AT MEALS: Benedictions before and after meals. In the prayer-book of the Spanish rabbis, grace after meals is called "benediction of the table"; the German Jews call it "benediction of the grace." The Jewish liturgy is full of the idea of divine grace. It is expressed in praise and adoration, in supplication ("Abba, Rabbah"), and in thanksgiving ("Shemoneh 'Esreh").

Genesis 23:5 states, "And the children of Israel did eat, and 
and drank, and blessed the Lord." The words "blessed be He of whose bounty we have eaten" are recited in the liturgy. The leader repeats this, and then proceeds with the benedictions. When ten men sit at a wedding meal, they add after "our God" the words "in whose dwelling there is joy." The grace probably consisted originally of three benedictions: (1) The benediction closing "blessed be Thou, O Lord," who feedest all. (2) An acknowledgment of God as provider and sustainer of the world. (3) The benediction closing "blessed be Thou, O Lord, who in Thy mercy bulkiest Jerusalem." The grace was soon enlarged to include a length equal to the building of the Holy City, and closes: "Blessed be Thou, O Lord, for the land and for the food," containing Deut. viii. 10. It opens with words of thanks for the deliverance from Egypt, for the covenant and the law; lastly, for the food. Special thanks for the "miracles and salvation" that are referred to in these benedictions.

The grace as printed in prayer-books of either the German or Sephardic ritual runs up to over 850 Hebrew words of praise and thanksgiving. The blessing of the table is recited before eating, and the grace after meals is recited after eating, as a form of thanks and praise. The grace is recited in most European countries, and the recitation of grace is a sign of respect and reverence for the food and for the creator of the universe.
Gracian, Solomon ben Moses

A prominent Spanish Jewish family descended from Judah ben Barshai, the members of which are known to have lived chiefly at Barcelona from the thirteenth to the sixteenth century. Most of the members used the name "Menahem"; one of them, Solomon ben Moses, signed himself twice "Solomon b. Moses Hen" ("Minhat Kena'ot," pp. 154, 157) and once "Solomon Gracian." (ib. p. 163). Several members of this family signed in 1305, together with Solomon Adret, the protestation against the teaching of philosophy (ib. pp. 61, 74, 154, 157, 162, 163). The following are the principal members of the family:

**Astruc Vidal Gracian:** Floured at the end of the fourteenth century. There is a responsa of his on the subject of taxes to be paid by persons who left Gordon and settled at Perpignan (Neubauer, "Cat. Bodle. Hebr. MSS." No. 2218).

**Bonsenecor Gracian:** Contemporary of Astruc Vidal Gracian; wrote a responsa on the same subject (ib. p. 188).

**Elijah Hen:** Flourished at Cordoba in the sixteenth century; mentioned in Jacob ha-Levi's Responsa, No. 28, and by Joseph de Trani in his Responsa, II, No. 15 (Conforte, "Koro ha-Dorot," pp. 47a, 48b).

**Israel Hen:** Lived at Cordoba in the sixteenth century; mentioned in the Responsa of Joseph Ibn Loeb, III, Nos. 2, 102 (ib. p. 298).

**Isaac b. Moses ben Shealtiel Hen:** Signer of the protestation of 1305 ("Minhat Kena'ot," p. 6).

**Jacob ben Shealtiel Hen:** Signer of the protestation of 1305 (ib. pp. 61, 162).

**Judah b. Immanuel Hen:** Flourished at Cordoba in the sixteenth century, frequently mentioned in the Responsa of Joseph Caro (Conforte, loc. cit. 36b).

**Makir ben Shechet Hen:** Signer of the protestation of 1305 ("Minhat Kena'ot," pp. 61, 157).

**Shealtiel Hen:** See Gracian, Shealtiel.

**Shealtiel ben Samuel:** Probably a grandson of the preceding.

**Shechet b. Shealtiel Hen:** Signer of the protestation of 1305.

**Solomon ben Moses Hen:** See Gracian, Solomon ben Moses.

**Zerahiah ben Isaac b. Shealtiel Hen:** See Gracian, Zerahiah ben Isaac ben Shealtiel.

**Zerahiah ben Sheshet Hen:** Signer of the protestation of 1305 ("Minhat Kena'ot," p. 157).

**Bibliography:** Zunz, Notes on Benjamin of Tudela, ed. Ascher, ii, 5.

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GRACIAN, SHEALTIEL (HEN): Rabbi of Barcelona; flourished in the beginning of the thirteenth century. During the lifetime of R. Nissim Gerondi, Shealtiel Gracian was rabbi of Frankia, Spain. Owing to his great learning, he was nominated rabbi at Alcalá, and the Jews of that town made him swear that he would never leave them. Shealtiel after regretted his oath, and applied to R. Nissim and his pupil, Isaac ben Shechet, to absolve him from it. Both refused; yet afterward, probably after R. Nissin's death, Shealtiel is found at Barcelona. Isaac b. Shechet applied to him to be the mediator between his daughter and her father-in-law. MS. No. 2218 of the Bodleian Library (p. 166b) contains a responsa signed by Shealtiel Hen, together with seven other rabbis. The Graecius mentioned by Isaac ben Shechet is probably the same as that signed with R. Solomon b. Adret the decree of excommunication against Maimonides' partisans.
He was also one of those who, after Bedersi's letter to Adriel, tried to reconcile the two parties (see 1 Esq. II. 65). His name occurs three times in the "Shulhan Arukh," under letters 81, 83, and 87, respectively. 1:81:15; 1:83:17; 1:87:3; Zadna, H., 4:42, 421.

GRADIS: Name of a family of prominent merchants in southern France, originally from Spain; flourished in Bordeaux in the eighteenth century. The following family chart indicates the relationship of the members of the great Bordeaux firm:

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Levi Saladin, a translator. Zerahiah went to Rome about 1277, and wrote all his works there before 1299. In writing to the physician Hillel of Verona he makes the point that while commenting upon the difficult passages of the "Moreh" he followed the criticisms of Nahmanides. It may be inferred from his commentary to Job that Arabic was his native language. He wrote a philosophical commentary to Proverbs, finished Nov. 28, 1288; another to Job, in which he derives many words from the Arabic. Both commentaries were published by Schwarz: the former in "Ha-Shahar" (II. 65-80, 105-112, 149-275, 298-300, 281-290, 300-314) under the title of "In-Me-Da'ah"; the latter in his "Tikvat Enoha" (Berlin, 1868). He wrote also a commentary on difficult passages of the "Moreh" of Mahonides, comparing the work with that of Aristotle. Zerahiah was a prolific translator from Arabic into Hebrew of philosophical and medical works. Among his translations are the following:

1) Aristotl's "Physica" under the Hebrew title "Sefer ha-Tekhe"; (2) "Mengophyma" under the title of "Mahl-ab-Abar ha-Nikkah"; (3) "De Ceulo et Mundo" under the title of "Ha-Maqalim wohi-Omam"; (4) "De Animus" under the title of "Sefer ha-Nekheq"; (5) "De Canis" under the title of "Ha-Ma'or ha-Tsof ha-Omam"; (6) Averroes' Middle Commentaries to Aristotle's "Physics," "Metaphysics," and "De Ceulo et Mundo," and the commentary of Tho-lemius to the lost-named work; (7) the first two books of Avempace's "Canon"; (8) Al-Farabi's "Ha-Shalash" ha-Maqalim ha-Nikkah" (Treatise on the Substances of the Soul), the Hebrew title of which is "Ma'or ha-Nekheq ha-Enoah"; (9) published by Edelmann in his "Brendal, Günzburg, 1906; (9) a medical work of Galen under the title of "Sefer ha-Isro'el" wohi-Omam" (The Book of Diseases and Accidents); from the Arabic of Hameideh (1:81:15) three chapters of Galen's "Kevere"; with the same title in Hebrew characters. (1) Ibn Moshe's treasuries on sexual intercourse ("Ha-Shalash ha-Maqalim ha-Nikkah"; (2) the "Aboth" of Mahonides. (3) Talmud, Y. R., 1:81:15; terminated at Rome in 1271. Zerahiah's translations were mostly made by Shaul/Hashah Solomon in 1279.

David Gradis: Naturalized in Bordeaux in 1731; died in 1751. In 1741 he had established the great mercantile house whose trade relations extended to England, Holland, southern France, Canada, and the French West Indies, nearly all the transoceanic trade being in its hands. In return for sugar and indigo, the firm exported to Cayenne, Martinique, and Santo Domingo cargoes of alcohol, linen, meal, pickled meat, and wine. The serious financial crises of the years 1715 and 1719 did not materially injure any of the firm's commercial interests. In 1744 David Gradis, known as "the Portuguese merchant," opened a branch in Santo Domingo, despite the antagonism toward Jews on the island, where the Jesuits held sway. The influence of the firm of Gradis soon stifled all race feeling, and when Samuel Gradis, son of David and the representative of the family at St. Pierre, Martinique, died there, in 1782, he was buried in the garden of the Brothers of Mercy.

Abraham Gradis: Eldest son of David, who on his father's death became the senior member of the firm. He is described as a man of great genius, who not only maintained but vastly increased the prestige of the firm of Gradis in the commercial world. He became intimate with personages of the highest official rank, M. Maurepas, confidant of Louis XVI., among them. In the wars between England and France he despatched vessels carrying valuable cargoes of war supplies to Canada at the expense of the firm, being reimbursed only in part after hostilities had ceased. In 1748 he founded the Society of Canada, a commercial organization under the auspices of the French government, and erected magazines in Quebec. In 1758 the trade of the firm with the French colonies alone aggregated 2,889,392
GRAETZ, HEINRICH (HIRSCH): German historian and exegete; born Oct. 31, 1817, at Xanten, province of Posen; died at Munich Sept. 7, 1871. He received his first instruction at Zerzov, whither his parents had removed, and in 1831 was sent to Wolstein, where he attended the yeshibah up to 1836, acquiring secular knowledge by private study. The "Neunzelt Briefe von Ben Uziel" (see Samuel Raphael Hirsch) made a powerful impression on him; and he resolved to prepare himself for academic studies in order to champion the cause of Orthodox Judaism. His first intention was to go to Prague, to which place he was attracted by the fame of its old yeshibah and the facilities afforded by the university. Being rejected by the immigration office, he returned to Zerzov and wrote to S. G. Hirsch, then rabbi of Oldenburg, intimating his desire. Hirsch offered him a home in his house. Graetz arrived there May 8, 1837, and spent three years with his patron as pupil, companion, and amanuensis. In 1840 he accepted a tutorship with a family at Ostrowo, and in Oct., 1843, he entered the University of Breslau.

At that time the controversy between Orthodoxy and Reform was at its height, and Graetz, true to the principles which he had imbibed from Hirsch, began his literary career by contributions to the "Orient," edited by Julius Pür, in which he severely criticized the Reform party, as well as Geiger's textbook of the Mishnah ("Orient," 1844). These contributions and his championship of the Conservative cause during the time of the rabbinical controversy made him popular as Champion, the Orthodox party. This was especially the case when he agitated for a vote of confidence to be given to Zacharias Frankel after he had left the Frankfort conference because of the stand which the majority had taken on the question of the Hebrew language. After Gratz had obtained his degree of Ph.D. from the University of Jena (his dissertation being "De Auctoritate et Vi Quam Gnosis in Judaismum Habuerit," 1851; published a year later under the title "Gnosticismus und Judenthum"), he was made principal of a religious school founded by the Conservatives. In the same year he was invited to preach a trial sermon before the congregation of Glogitz, Silesia, but failed completely ("Allg. Zeit. des Jud." 1845, p. 683).

He remained in Breslau until 1848, when, upon the advice of a friend, he went to Vienna, purposing to follow a journalistic career. On the way he stopped at Nikolai, where S. R. Hirsch was residing as Moravian chief rabbi. Hirsch, who then contemplated the establishment of a rabbinical seminary, employed Graetz temporarily as teacher at Nikolai, and afterward gave him a position as principal of the Jewish school in the neighboring city of Lundenburg (1850). In Oct., 1850, Graetz married Marie Monach of Krotoschin. It seems that Hirsch's departure from Nikolai had an influence on Graetz's position; for in 1853 the latter left Lundenburg and went to Berlin, where he delivered a course of lectures on Jewish history before rabbinical students. They do not seem to have been successful (ib. 1853, p. 506). Meanwhile his advocacy of
In 1872 Graetz went to Palestine in the company of his friend Gotzschadel, Levy of Berlin, for the purpose of studying the scenes of the earliest period of Jewish history, which he treated in volumes I. and II. of his history, published in 1874-76; these volumes brought that great work to a close.

While in Palestine he gave the first impulse to the foundation of an orphan asylum there. He also took a great interest in the progress of the Alliance Israélite Universelle, and participated as a delegate in the convention assembled at Paris in 1878 in the interest of the Roman Catholic Jews. Graetz's name was prominently mentioned in the anti-Semitic controversy, especially after Treitschke had published his "Ein Wort über Unser Judentum" (1871)

In 1881 he spent as usual in Carlsbad; but alarming symptoms of heart-disease forced him to discontinue the use of the waters.

He went to Munich to visit his son Leo, a professor at the university of that city, and died there after a brief illness.

He was buried at Breslau. Besides Leo, Graetz left three sons and one daughter.

To posterity Graetz will be chiefly known as the Jewish historian, although he did considerable work in the field of exegesis also. His "Geschichte der Juden" has superseded all former works of its kind, notably that of Jost, in its day a very remarkable production; and it has been translated into English, Russian, and Hebrew, and partly into Yiddish and French. The fourth volume, beginning with the period following the destruction of Jerusalem, was published first. It appeared in 1853; but the publication was not a financial success, and the publisher refused to continue it. Fortunately the publication society Institut zur Förderung der Israélitischen Literatur, founded by Ludwig Philippson, had just come into existence, and it undertook the publication of the subsequent volumes, beginning with the third, which covered the period from the death of Judas Maccabeus to the destruction of
the Temple. This was published in 1856 and was followed by the fifth, after which the volumes appeared in regular succession up to the eleventh, which was published in 1870 and brought the history down to 1848, with which year the author closed, not wishing to include living persons.

In spite of this reserve he gravely offended the Liberal party, which, from articles that Graetz contributed to the "Monatschrift," inferred that he would show little sympathy with the Reform element, and therefore refused to publish the volume unless the manuscript was submitted for examination. This Graetz refused, and the volume therefore appeared without the support of the publication society. Volumes I. and II. were published, as stated above, after Graetz had returned from Palestine. These volumes, of which the second practically consisted of two, appeared in 1872-75, and completed the stupendous undertaking. For more popular purposes Graetz published later an abstract of his work under the title "Volksthümliche Geschlechte der Juden" (3 vols., Leipzig, 1888), in which he brought the history down to his own time.

A translation into English was begun by S. Tusa, who in 1887 published in Cincinnati a translation of part of vol. ix. under the title "Influence of Judaism on the Protestant Reformation." The fourth volume was translated by James K. Guthen under the auspices of the American Jewish Publication Society, the title being "History of the Jews from the Downfall of the Jewish State to the Conclusion of the Talmud" (New York, 1872).

A new translation into English of the complete work, in five volumes, by Bolla Lowy, was published in 1881-92 in London, and was republished by the Jewish Publication Society of America (Philadelphia, 1891-98), with an additional volume containing a copious index (lacking in the German original) to the whole work, made by Henrietta Szold; it also contains an extensive biography of the author by Philipp Bloch. In this translation the foot-notes and appendixes to the original are omitted. The French translation is fragmentary. Moses Hess, an admirer of Graetz, published the third volume under the title "Sinai et Golgotha" (Paris, 1867), and the sixth volume under the title "Les Juifs d'Espagne" (ib. 1872).

From 1888 onwards the translation was continued by L. Wogue and Moltke Bloch. The first Hebrew translation, undertaken by Kaplan, gave only the third volume, under the title "Dibre Yeme ha-Yehudim" (Vienna, 1875). A translation of the first ten volumes, with very valuable original notes by Hurvay, was published in eight volumes at Warsaw, 1890-98. It is the work of S. P. Rabinowitsch. The eleventh volume the translator would not translate, because he considered it too biased.

A great number of historical essays were published by Graetz in the annual reports of the Breslau Seminary and in the "Monatschrift," to which he contributed from the beginning, and of which he was the editor from the time of Fmankel's retirement (1869) until it was abandoned its publication (1887). Graetz's historical studies, extending back to Biblical times, naturally led him into the field of exegesis. As early as the fifties he had written in the "Monatschrift" essays dealing with exegetical subjects, as "Fälschungen in den Texten der LXX" (1852) and "Die Grosse Versammlung; Keine Hagedola" (1857); and with his translation of all commentaries on Ecclesiastes and Canticles (Breslau, 1857) he began the publication of separate exegetical works. A commentary and translation of the Psalms followed (ib. 1882-83). Toward the end of his life he planned an edition of the whole Hebrew Bible with his own textual emendations. A prospectus of this work appeared in 1891. Shortly before the author's death a part of it, Isaiah, appeared, and a volume on Jeremiah, was issued in the form of a pamphlet.

As Exegete, which he had intended to publish it, the rest contained only textual notes, not the text itself. It was edited under the title "Emendationes in Plerosque Sacrae Scripturae Veteris Testamenti Libros," by W. Bachr (Breslau, 1890-94).

The most characteristic features of Graetz's exegesis are his bold textual emendations, which he often substitute something entirely arbitrary for the Masoretic text, although he always carefully consulted the ancient versions. He also determined with much certainty the period of a Biblical book or a certain passage, when at best there could only be a probable hypothesis. Thus his hypothesis of the origin of Ecclesiastes at the time of Herod, with brilliant in its presentation, is hardly tenable. His textual emendations display fine tact, and of late they have become more and more respected and adopted.

Graetz's activity was not limited to his special field. He enriched other branches of Jewish science, and wrote here and there on general literature or questions of the day. His essay "Die Verjüngung des Jüdischen Stammes," in Werthemer-Kompert's "Jahrbuch für Israel," vol. v., Vienna, 1894 (reprinted with comments by Th. Zlocisti, in "Jud. Volke-Kalender," p. 99, Brünn, 1903), caused a suit to be brought against him by the clerical anti-Semitic Sebastian Brunner for libelling the Jewish religion. As Graetz was an Austrian subject the suit was nominally brought against Kompert as editor, and the latter was fined (Dec. 30, 1863). Within the Jewish fold the lawsuit had all its consequences, as the Orthodox raised against Graetz the accusation of heresy because he cause he had denied the personal char-

Literary Writings. The field of general literature belongs also his essay on "Shylock," published in the "Monatschrift," 1880. In the early years of the anti-Semitic movement he wrote, besides the articles in which he defended himself against the accusations of Treitschke, an anonymous essay entitled "Briefwechsel einer Englischen Dame mit Judenthum und Semitismus," Stuttgart, 1883. To supplement his lectures on Jewish literature he published an anthology of Neo-Hebraic poetry under the title "Leket Shoshanim" (Breslau, 1893), in which he committed the mistake of reading the verses of a poem horizontally instead of vertically, which mistake Wagner mercilessly criticized ("Jüd. Zeit." i. 68-75). A very meritorious work was his edition of the Palestinian Talmud in one volume.
1888 he became privat-dozent in physics at the University of Munich; in 1892 he was appointed professor. His scientific papers, published chiefly in the "Annalen der Physik und Chemie," include treatises on the conduction and radiation of heat, on mechanics and hydrodynamics, but principally on electricity. He originated a method, now much used, for converting alternate into continuous currents, and was the first to experiment on the dispersion of electric waves. He contributed a number of articles to A. Winkelmann's "Handbuch der Physik," especially to the part dealing with heat and electricity.

Among his larger works are: "Die Elektricität und Ihre Anwendung" (Stuttgart, 1st ed. 1883, 2nd ed. 1903), the most popular work on electricity in Germany; "Kurzer Abriss der Elektricität" (ib. 3d ed. 1903); "Compendium der Physik" (Leipsic and Vienna, 3d ed. 1906); "Das Licht und die Farben" (Leipsic, 1900). Bibliography: J. C. Poggendorf, Biographisch-Literarische Handwörterbuch, III. (1881-1902); E. Rosen, Das Geistige Deutschland, Berlin.

GRAISIVANDAN. See Dauphine.

GRAMMAR, JEWISH. Although Hebrew grammar, together with Hebrew lexicography—the two constituting Hebrew philology, and aiming at the systematic investigation and presentation of Biblical Hebrew—originated as an auxiliary science to Bible exegesis, and was studied as such, it soon acquired an independent character that found expression in important literary works. It may be considered as the only science originated by the Jewish intellect of the Middle Ages. Cultivated by Jews alone for centuries, it was brought by them to a high degree of perfection. The historic task of the Jewish people—to preserve the sacred literature that they themselves had originated, and to assure to it a correct interpretation—is perhaps nowhere seen so clearly as in the fact that Hebrew philology is a product of the Jewish mind. The stimulus for the study of Hebrew philology was, it is true, strengthened by external influence, namely, the example furnished by Arabic philology, which continued to influence materially the character of the Hebrew science; and it was the Arabic model which, being that of a kindred language, directed the development of Hebrew philology into the right path and led it to permanent results. But, notwithstanding this foreign stimulus, Hebrew philology retained its independence and its own character, to which its connection with the Masorah, the peculiar collection of old traditions regarding the spelling and pronunciation of the Biblical text, contributed not a little. The term applied to Hebrew grammar as a scientific study is "dikduk." In the tannaitic tradition this word, the "nomen actionis" of the verb "דקדוק" (Ph. 90a), means the details of religious law as found by careful investigation of the Biblical text; for example: "דקדוק בדיקה" (Sif. Num. 16); "דקדוק תורה" (ib. 9a); "דקדוק בפניא" (ib. Lev. 22); "דקדוק מiedad" (ib. Gen. 26). On "דקדוק" see Becher, "Die Artikel-Formel der Hebräischen Bibelglossen," p. 24. The verb דקדוק was also used to designate the exact and correct pronunciation of the text of the Bible (Gen. 2. 2; Jer. 4. 35). Corresponding to the Aramaic "דקדוק ופתאום," "דקדוק ופתאום," and it was the latter meaning of
the word which gave rise to its subsequent use as the term for the grammatical investigation of Hebrew, the language of the Bible.

It is possible that the term "dikukh," in the sense of the careful reading of the Bible text, with all the authorities which were handed down concerning it, was in use among the Masorites and the teachers of the Bible. 

**Early Use of "Dikukh"**

The influence of Arabic grammar, Hebrew grammar grew out of the Masoretic rules for reading, this expression offered itself as a designation for the new science. Although it is not proved that Saadia Gaon knew the word, it may be assumed that he did; for in the century after him "dikukh" was thus generally accepted term for "grammar," both among the Karaites and among the Rabbinites. Japheth b. Ami, the great Karaitic exegetic, calls grammarians "ahl al-dikukh" (the people of the dikukh), and grammar, "dikukh." (see introduction to Barqei's edition of Japheth b. Ami's Commentary on Canticles, p. 79.) A commentary of Japheth, Aba Ya'aqob Joseph b. Noah, wrote a grammar entitled "Al-Dikukh," (see "E. E. J." xx, 251.) On the date of the author see "J. Q. E." vol. 1, pp. 134, 135; "B. E. J." xxi, 198. It is possible that the Hebrew expression is therefore used also in Arabic texts as an Aramaic term. Abu al-Faraj Harun, the grammarian of Jerusalem, as he is known to Abraham ibn Ezra, speaks of the "method of the language and of the dikukh" ("arkh al-saghat wa-al-dikukh") ("E. E. J." xx, 251.) In aronic responsum, perhaps by Bihatra or his son Yitzhak ("Responsa der Gesen- sen," p. 300, 301), the expression "min ha-dikukh" (from the grammatical side) is used in a grammatical explanation.


Mention may also be made of Zalman Ibn Tesbin's use of the word "dikukh" in his translation of Abu Walid's dictionary into the Tiberian edition of the "Sefer ha-Sa'arot." p. 567. Joseph Kimhi, in the introduction to his Hebrew grammar, mentions both the Latin and the Arabic names of the science of grammar ("grammatica," "al-nahmeh"), but not the Hebrew term "dikukh." David Kimhi gives to the 3rd part of his "Mihil" the title "Hekhal ha-Dikukh," and designated the three sections of this part "Dikukh ha-Te'amim." "Dikukh ha-Te'amim" (and "Dikukh ha-Milamb" Grammar of the Verbs; Grammar of the Nouns; Grammar of the Particles). For the use of the word in the titles of the works of Hebrew grammar see Sebahar, "Ozar ha-Sagiyyim," p. 111 et seq. On "yikukh" as a synonym for "yiskah" see Ezra, N. G., p. 261; Sternenhecher, "Jewish Literature," p. 287.

**The Masonah as the Cradle Proper of Hebrew Grammar.**

The Masonah, or the Masorah, is the cradle proper of Hebrew grammar. The Masorah, as subsequently the grammarians, had to differentiate between the several forms of the words found in the Biblical text, to unite the similar ones into groups, to register the peculiarities of the text, and to formulate rules for spelling and reading. But their work shows no traces of grammatical categories, nor of any examination of the forms of the language as such. The care that the traditioners placed upon the faithful preservation of the Biblical text drew their attention to the most delicate shades of pronunciation, for the preservation of which they finally introduced punctuation; by which they were interested only in the correct rendering of the traditional orthography of the text, and did not intend to investigate the language and its laws.

The Masonah, however, paved the way for grammar; Masonah, vocalization and the invention of various signs enabled the grammarians to determine the laws of Hebrew phonetics and etymology. The Masonah, which flourished even after the science of grammar came into existence, was actually considered by the grammarians as a necessary foundation, and, in a way, a constituent part of grammar; the later representatives of the Masonah, the so-called "malka'mim," occupied themselves with grammar also.

The old Jewish Bible exegesis, the Midrash, likewise, did not consciously deal with Hebrew grammar. The voluminous traditional literature, through which is known the Biblical exposition of the Talmud and the Amoraim, furnishes only a small number of very general designations of linguistic categories, which were incorporated later into the grammatical terminology. The details of that exegesis, from which it has been assumed that its authors were acquainted with grammar, show merely that they were thoroughly acquainted with the language and that they closely studied its idioms; but neither the Talmud nor the Amoraim made any attempt to study the language as such, or to determine the principles of word-formation. The Midrash and the Masonah—those two great branches of Bible study which flourished within Judaism during a long period in which the traditional literature obtained—kept the knowledge of the Biblical language alive, and preserved with minute care the text of the Bible; but it remained for a subsequent age to create, by a systematic treatment of the Biblical language, a new basis for Biblical study.

Long before Hebrew had become a subject of grammatical study there appeared what may be regarded as the earliest products within Judaism of reflection on the elements of the language; namely, the classification of the consonants (letters), which was found as part of the peculiar cosmogony of the "Sefer Yetzirah," and the classification of the vowels as seen in the Masoretic system of punctuation. Both classifications passed into the later grammar of the vowels, that of the vowels, which fixed the vowel-markers being the most important legacy that the Masorah bequeathed to the grammarians. Ben Asher, the great Masorite of Tiberias, who formulated the Masonah, noted to the Bible text and laid down general rules, dealt in particular with the consonants and vowels; but in his work, "Dikukh ha-Terum," the theory of forms is laid down in 6 or 7 sentences, in parallel with the consonants and vowels. In Ben Asher Hebrew grammar appears as it were, in its shell, a witness to the fact that grammatical study there appeared what may be regarded as the earliest products within Judaism of reflection on the elements of the language; namely, the classification of the consonants (letters), which was found as part of the peculiar cosmogony of the "Sefer Yetzirah," and the classification of the vowels as seen in the Masoretic system of punctuation. Both classifications passed into the later grammar of the vowels, that of the vowels, which fixed the vowel-markers being the most important legacy that the Masorah bequeathed to the grammarians. Ben Asher, the great Masorite of Tiberias, who formulated the Masonah, noted to the Bible text and laid down general rules, dealt in particular with the consonants and vowels; but in his work, "Dikukh ha-Terum," the theory of forms is laid down in 6 or 7 sentences, in parallel with the consonants and vowels.
al-Lughah” (Book of the Language) in Arabic and under the influence of Arabic philology, for the purpose of “explaining the grammatical inflection ["rab"] of the language of the Hebrews.” This work, no longer extant, consisted of twelve parts, the substance of which can be largely gathered from references in Saadia’s own works, and especially from those of his pupil, Dunash ben Labrat. Saadia made contributions to grammar in his other writings also, especially in his commentary to the “Sefer Yetzirah,” especially in his introduction to “Agron,” his first philological work. Saadia’s division of the letters into root and functional letters is of primary importance, and was adopted by all his successors: it is the fundamental principle of the theory of word-formation, leading, on the one hand, to a knowledge of the root as the essential and permanent part of the word form, and, on the other, to the exact determination of the grammatical functions of the other elements thereof. One of the twelve books of Saadia’s work dealt with the inflections of the verb, giving a systematic review of the forms that may be produced by inflection and affixation from the several root words. These are the first paradigms in Hebrew grammar, and Saadia used as the paradigm-word the verb פָּרָת. Saadia also dealt in his work with the anomalies of grammar, to which much attention was devoted by later grammarians.

It is impossible, since all data are lacking, to determine at present how much Karaite scholars contributed to the beginnings of Hebrew grammar. Even before the time of Saadia there may have been Karaites who treated Hebrew from a grammatical point of view in the manner of Arabic philology; but so far no predecessors of Saadia in this field have been discovered. The first Karaite to whom the title of “grammarian” (“medakdek”) is given is Abu Ya’kub Joseph ibn Bahlawi, who must have been a younger contemporary of Saadia and identical with Abu Ya’kub Joseph ibn Nuh (Noah). He wrote a Hebrew grammar in Arabic under the title “Al-Dikduk” (“R. E. J.” xxx. 257; “J. Q. R.” viii. 698 et seq., iv. 485 et seq.). His pupil, Sa’al Shiran, wrote a grammatical work under the same title as Saadia’s “Kitab al-Lughah” (“J. Q. R.” viii. 699). Abu al-Faraj Harun was another pupil of Ibn Nuh (see “J. Q. R.” ix. 439), whose work, “Al-Mustahdifi,” (That Which Comprehends), finished in 1026, deals with several divisions of grammar. This Karaite linguist was included as “grammarian of Jerusalem” in the list of the earliest Hebrew grammarians made by Abraham ibn Ezra, but at the wrong place and without being designated as a Karaite (“R. E. J.” xxx. 292-293). All the Karaite grammarians evidence Saadia’s influence, even those who attack him; and the same remark applies to the Karaite exegetes of the tenth and eleventh centuries who touch upon grammar in their Bible exegesis, as well as to the greatest lexicographer of the Karaites, David b. Abraham of Fez, whose “Agron,” like all works of this kind, contains much grammatical material.

The works of the Karaites did not influence the subsequent development of Hebrew grammar. This was carried further, some decades after Saadia’s death, in Arabic Spain, where the intellectual efflorescence of Judaism stimulated primarily grammatical studies. These studies were especially promoted by two men of African origin who lived in Spain: Dunash ben Labrat and Judah b. David Hayyuj. In North Africa Judah ibn Kuraish of Talort, an elder contemporary of Saadia, had appeared as early as the beginning of the tenth century. He emphasized, even more than Saadia, the comparative study of the kindred Semitic languages. In his work dealing with the comparison of Biblical Hebrew with the Neo-Hebrew of the Mishnah, Aramaic, and Arabic, he treats of the relation between the grammatical forms of Hebrew and Arabic. Dunash b. Tamim, a pupil of the philosopher and physician, Isaac Ismael of Kairwan, follows along the same lines. Dunash ben Labrat of Fez, mentioned above, made a specialty of the philological examination of the Bible text. He exerted an extraordinary influence on the shaping of the Hebrew literature of the Middle Ages by introducing Arabic meters into Hebrew poetry; and he occupies a prominent place in the history of Hebrew grammar, especially through his criticism of Menahem b. Saruk’s lexicon.

Menahem b. Saruk, the first to employ Hebrew itself in treating Hebrew philology (his predecessors having written in Arabic), offers only a few notes that may be called grammatical in his lexicon (“Mahberet”). He is primarily occupied with determining the roots of the all the words contained in the Bible, carrying to the extreme the differentiation, introduced by Saadia, between the radical and the other parts of a word. All other grammatical material appears in chaotic juxtaposition, without a trace of any systematic conception of the forms of the language and their mutations, although he himself constantly refers to the fixed laws of the language and to the regularity of its various forms. Dunash’s criticism of Menahem’s lexicon, also in Hebrew and partly in metrical form, marks a decided advance in the knowledge of roots as well as in the more strict separation of the root-forms.

Fundamentally important is especially the use of the term “mishkal” (weight), which was introduced in a work like Menahem’s lexicon (“Mahberet”). He is primarily occupied with determining the roots of all the words contained in the Bible, carrying to the extreme the differentiation, introduced by Saadia, between the radical and the other parts of a word. All other grammatical material appears in chaotic juxtaposition, without a trace of any systematic conception of the forms of the language and their mutations, although he himself constantly refers to the fixed laws of the language and to the regularity of its various forms. Dunash’s criticism of Menahem’s lexicon, also in Hebrew and partly in metrical form, marks a decided advance in the knowledge of roots as well as in the more strict separation of the root-forms.

Menahem b. Saruk’s Hebrew grammar, Dunash designates ting by it the grammatical model, either of the verb or the noun. In the introduction to his criticism he drew up a plan which he considered should have been followed in a work like Menahem’s lexicon, and in which grammatical categories and themes stand in the foreground as a table of contents for a Hebrew grammar. In another, incomplete, work Dunash undertook to criticize Saadia’s writings, especially from a grammatical point of view. In this work the nature of the weak vowel-roots is first pointed out, though it was left for a pupil of Menahem to develop this point more fully.

Dunash’s criticism of Menahem gave occasion for a controversy between the latter’s pupils and a pupil of Dunash. Although the two polemical treatises expressing the views of the respective parties did not materially extend grammatical knowledge beyond the point reached by Menahem and Dunash,
they are highly important as evidences of unusual intellectual activity and interest in grammatical problems. The polemical treatise of Menahem’s three pupils is especially remarkable from the fact that one of them, Judah b. David, was none other than Dunash’s countryman Judah b. David (Abu Zechariah Yahya) Hayyuj, who finally, after the beginnings which have been described

Hayyuj. In the foregoing paragraphs, placed Hebrew grammar on a firm, permanent basis. In his two works discussing the weak and the double verb-roots Hayyuj at once put an end to all arbitrariness and chaos in dealing with linguistic phenomena. He applied to these roots the law of triliteralness, methodically carried out the laws of vowel-mutation, and separated the grammatical forms from one another. Creating in this way a scientific grammar of the most important and most difficult part of the Hebrew language, he became the creator of scientific Hebrew grammar as a whole, which his disciples and successors in Spain in the eleventh century developed zealously and with brilliant success. In his small work entitled “Tankit” (Punctuation = “Nikkud”) Hayyuj made some contributions to the grammar of the noun, and to the rules on vowels and accent. Hayyuj’s works are written in Arabic, and Hebrew grammars continued to be written in that language in Spain. The influence of Arabic grammar became evident also in the terminology borrowed from it.

According to the well-founded assertion of the old historian Abraham ibn Daud, Abu al-Walid Morwan ibn Janah (R. Jonah) completed the work begun by Hayyuj. His first book, “Al-Mustalhak,” was a criticism and supplement to Hayyuj’s two main works. His own chief work he named “Al-Tankit” (minute examination or investigation), the Arabic equivalent of the Hebrew word “dikduk.”

Ibn Janah, duk”; but it is better known under the separate designations of its two parts, lexical and grammatical respectively. The latter is called “Al-Luma” (in the Hebrew translation, “Hikmah”), meaning the book of the “variegated flower-beds,” because, in view of their diversified contents, the sections resemble such beds. In this standard book Abu al-Walid treats of all the branches of grammar proper, and he furnishes valuable contributions to syntax, rhetoric, and Biblical hermeneutics. In smaller preceding works, also, he touched on some questions of grammar. In the polemical work “Al-Tashwir,” which has unfortunately been lost, he defended himself against the attacks of Samuel ibn Nagdela, the Nagid, in the so-called “Circular Letter of the Friends” (“Rasul al-Rifak”). As Abu al-Walid said himself, he had occasion in this book “to touch upon many linguistic laws and to elucidate many principles of Hebrew grammar.”

Samuel ibn Nagdela, the statesman and scholar, and a pupil of Hayyuj, wrote, in addition to the above-mentioned polemical treatises, other grammatical works, twenty in all, which, under the comprehensive name “Kitab al-Jilghima” (Hebr. “Sefer ha-‘Osher”), were at one time among the standard works on Hebrew philology, but were lost at an early date. The zeal with which gram-
Walid's chief work (1171); Isaacha-Levi, other-tnar, although its sources, Hayyuj and Abu al-

Arabic originals and in the Hebrew translations. It is characteristic that the author of the source from which the results of the classic Jewish work of the founders of this science having been hehadinherited from hisfather. David Kimhi's dencethroughout of the giftof teaching which Hebrew grammar became in the following centuries workeditover with scholarly insight, adopting the paradigmatic method of his brother, and giving evi-
dentiation and definitions, and containing in addition only par-
this new vowel system, which it is difficult to reconcile with the old vowel system of the Masorah, came to be accepted in Hebrew grammar, especially through the manuals of Kimhi’s two sons. The elder, Moses Kimhi, wrote the “Mu-
lalah,” a manual very well adapted to didactic purposes; it was the first condensed textbook of Hebrew grammar, giving the most essential rules and definitions, and containing in addition only par-
This textbook subsequently took an important place in the Hebrew studies of non-Jews in the sixteenth century. It may be noted that Moses Kimhi introduced as model the verb יִגָּל, which was used for the paradigms of the strong verb down to recent times (Joseph Kimhi, following Ibn Ezra, had used יִגָּל for this purpose). Moses Kimhi wrote also another grammatical textbook, “Sefat Tob,” which has recently come to light again after having been lost for a long period (“R. E. J.” xxvlii., xxviii.). More important than the textbook of his father and brother was the “Miklol” of David Kimhi. As in the case of Abu al-Walid’s chief work, this contained a lexicon in addition to the grammar, the latter forming the first part of the work, and being subsequently designated apart by the title of the whole work. David took the material for his grammar chiefly from Hayyuj and Abu al-Walid; but he arranged it independently, and worked it over with scholarly insight, adopting the paradigmatic method of his brother, and giving evidence throughout of the gift of teaching which he had inherited from his father. David Kimhi’s Hebrew grammar became in the following centuries the source from which the results of the classic Jewish philology of the Middle Ages were drawn, the works of the founders of this science having been forgotten. It is characteristic of the author of the latest historical-critical work on the Hebrew language, Ed. König, drawn solely upon Kimhi’s grammar, although its sources, Hayyuj and Abu al-Walid, have long since become accessible in the Arabic originals and in the Hebrew translations.

Contemporary with the Kimhists other scholars continued Ibn Ezra’s work, providing addenda in Hebrew for the study of Hebrew grammar. Solomon ibn Fakhr (1160) prefaced his lexicon by a grammatical summary; Judah ibn Tibbon translated Abu al-Walid’s chief work (1171); Isaac ha-Levi, otherwise unknown, wrote a grammatical textbook under the title “Sefer ha-Makor”; and Moses b. Isaac, in England, prefixed to his lexicon “Sholam” a grammar entitled “Leveh Linommudin.” Moses’ teacher was Moses b. Ya’qob of London, called also Moses ha-Nakdan, who wrote “Sefer ha-Nik-
hod,” on punctuation, and notes to Joseph Kimhi’s grammar. The interest in grammatical studies which arose in northern France is evident in the work of the greatest Talmudist of his time, Jacob b. Meir Tam, a grandson of Rashi, who defended Menahem against Dunash, at the same time presenting a complete theory of the classification of root-words. His “Hakdamot” is attacked by Joseph Kimhi from a more advanced scientific standpoint in his “Ha-Ganh.” The East produced no great grammarians in the twelfth century, though there has been preserved a grammar by the “Babylonian grammarians” Abnaham (ha-Bali), which was quoted as early as Ibn Ezra. The Karaite Judah ibn Busabi of Constantiopole incorporated rules of grammar in his encyclopedic work “Eshkol ha-Kofer” (c. 1148), which he took without acknowledgment from Ibn Ezra’s “Moznayim” (“Monatschrift,” 1896, xl. 68 et seq.). The grammar of another Karaite author of Constantiopole may be mentioned here, namely, that of Aaron b. Joseph (end of thirteenth century) entitled “Kfell Yofi,” published at Constantinople in 1311—the only Hebrew grammar by a Karaite that has been printed.

With the thirteenth century begins for Hebrew grammar the epoch of the Epigoni, whose works are but rarely evidence any independence.

The Judah al-Harizi wrote a grammar, of the Epigoni, which only the title, “Ha-Mebor ha-Levon ha-Kodesh,” is known. An anonymous grammatical work, “Petah Debural,” called after the initial words of Ps. cxix. 120, was written about the middle of the thirteenth century by a Spanish scholar, whose name was probably David. This well-written grammar shows the influence of the valuable textbook of David Kimhi, to whom the work has been erroneously ascribed. The thirteenth century also produced another anonymous grammar (edited by Poznanski in 1894; see “Monats-
schrift,” xxxviii. 885). Jacob b. Eleazar of Toledo, who lived at the beginning of the century, wrote “Al-Kalil,” which includes a grammar and a lexicon; it is now known only from quotations. Isaac ha-Levi b. Eleazar, who lived in the same century at Bagdad, wrote a work under the title “Sefat Yeter,” for which the works of Hayyuj together with the “Supplementer” of Abu al-Walid were used. Grammar was studied in the thirteenth cen-
tury in Germany also. The “nakedim” (punctua-

tors), prominent among whom are Samson and Jekuthiel (called also Solomon), wrote grammatical textbooks, in which also the Spanish authorities were quoted. Mordecai b. Hiilel, the halakist, wrote two Masoretic-grammatical didactic poems, in which he mentions the rules (hilkot sefarad) formulated by Hayyuj.

To the beginning of the fourteenth century belongs a grammatical treatise intended to serve as an introduction to the larger grammatical manuals. This “Introduction” (“Ha-Kidamot”), which was afterward frequently printed together with Moses Kimhi’s grammar, was written by Benjamin b. Ju-


The Reformation marks a great change in the history of Hebrew grammar. The study of the holy language became a part of Christian scholarship and, because of the return to Scripture demanded by the Reformation, an important factor in the religious movement by which Germany was the first to be affected and transformed. The transfer of the leadership in the field of Hebrew grammar from the Jews to the Christians is nation, in a way personified in Elijah Levita (1456-1540), of whom Sebastian Munster, one of the most prominent of the Christian Hebraists, writes in 1546: "Whoever possesses to-day solid knowledge of Hebrew owes it to Elijah's work and to the sources proceeding from it." Levita's textbook on grammar, called "Sefer ha-Biyyur," after Levita's cognomen, is confined to the theory of the noun and the verb, while he treats the theory of vowels and other special grammatical subjects in four partly metrical treatises entitled "Periké Eshyahu." He also wrote a commentary to Moses Caspi's brief grammar, which through him became one of the most popular manuals. Levita's work was especially useful in the schoolroom, as he avoided as a principle all abstract discussions of grammatical categories, on the ground that he was "a grammarian and not a philosopher." Five years after Levita's grammar had appeared at Rome there was published in Venice (1522) the work "Milte Abram," by Abraham Balme, the last independent work of this period based on thorough knowledge and criticism of its predecessors. Balme's presentation of grammatical questions may in a certain sense be designated as historico-critical. He attempts to apply the methods and terms of Latin grammar to Hebrew, and adds to phonetics and morphology a treatise on syntax, for which he coined the Hebrew name "harkabah." The book was, however, very complex and clumsy, and its terminology difficult to understand; and although it was issued at the same time in a Latin translation, it did not have much influence on the early Hebrew studies of the Christians.

The great humanist, Johann Reuchlin, "is honored by history as the father of Hebrew philology among the Christians." (Genelin.) His "Rudimenta Linguae Hebraicae," published in 1506, was the first successful work of its kind written by a Christian to Levine Christians to the Hebrew language, the attempt made by Conrad Pelican two years previously having been entirely inadequate. Reuchlin, who honored as his teachers two Jewish scholars, Jacob Jehiel Loands and Obadiah Sforno, took the material for his work from David Kimhi's "Mikneh" and for a long time thereafter Christian writers on Hebrew grammar owed Reuchlin their knowledge to Jewish teachers and Jewish works. The works of Christians, even in early times, differed from the works of Jewish authors only in the Latinized terminology (introduced in part by Reuchlin) and in the method of presentation.

It is not the object of this article to describe the development of Hebrew grammar and the related literature which has been produced by Christia scholars during the last four centuries; but the list which follows after a short notice of the principal works of this period, and which includes the titles of nearly 400 Hebrew grammars, many of which have passed through a number of editions, will give an idea of the extent of this literature, and hence of the great importance of the study of Hebrew philology in the non-Jewish world.

Of greatest importance in the sixteenth century were the works of Sebastian Munster ("Epitome Hebr. Gram." 1530; "Institutiones Grammaticae," 1534), who, following Elijah Levita, perfected the science of Hebrew grammar as regards both its material and its methods of presentation. In the
The following is a chronological list of manuals of Hebrew grammar written by Christians from the beginning of the sixteenth to the beginning of the twentieth century. It is based chiefly on Stein- scheider's "Bibliographisches Handbuch" (Leipsic, 1869), with corrections and additions both by him ("Centralblatt für Bibliothekswesen", 1896, xli, 343-379, 441-459) and by Porges (ib. 1899, x, 48-508, 569-572). For the period covering the last fifty years it was necessary to seek the titles elsewhere, and the list does not pretend to completeness. The date first given is that of the first publication of the book; dates of later editions are given in parentheses. Authors who were baptized Jews are indicated by an asterisk.


1556. Buxtorf, Jacob.—Fundamenta Punctuationis. Zurich.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Buxtorf, Jacob.—Fundamenta Punctuationis. Zurich.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Buxtorf, Jacob.—Fundamenta Punctuationis. Zurich.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


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1556. Buxtorf, Jacob.—Fundamenta Punctuationis. Zurich.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Alting, Johann.—Fundamenta Punctuationis. Breslau.


1556. Buxtorf, Jacob.—Fundamenta Punctuationis. Zurich.
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75. Wachher, Andre, Ge.—Grundliche Grammatik der Hebräischen Sprache. Göttlingen.
75. Berti, W., Chr.—Anweisung zur Hebräischen Sprache. Grazi.
75. Schlesischen, Alt.—Institutiones ad Fundum, L. II. Leyden. (1743, 1750, 1755, 1758; Claussenses, 1743.)
75. Grey, Richard.—A New and Easy Method of Learning Hebrew Without Points. London. (1778, 1783.)
75. Haus, Jacob.—Kurzergriffen Anfangsgründen der Hebräischen Grammatik. Königsberg. (1747, 1777, 1785.)
75. Borell, And.—A New Method to Obtain the Knowledge of the Hebrew Tongue. London.
75. Lissel, Ge.—Pyramide Gr. Hebr. Speyer.
75. Michaelis, Jo. Dav.—Hebräische Grammatik. Halberstadt. (1745, 1750, 1758, 1761.)
75. Saint Gemar.—Lingua Santa. Venetia. (1777.)
75. Steinsendorff, Jo. Christ.—Hebäische Grammatik. Halberstadt. (1745, 1749, 1758.)
75. Krybitz, Georg.—Hebräische und Chaldäische Grammatik (after Dauid. Breslau. (1784.)
75. Caius, Ignatius.—Linguae S. Fundamenta. Naples. (1724.)
75. Metzger, G. Friedr.—Erleuchtete Hebräische Grammat. Stuttgart. (1735.)
75. Zemski, Franc.—Institutiones L. F. Prague. (1760.)
75. Hart, Ed..—Gr. Hebr. Halle. (1760.)
75. Müller, Jo. Mart.—Anfangsgründe der Hebräischen Sprache. Hamburg. (1764.)
75. Robertson, Jac.—Gramm. L. Hebr. Edinburg. (1764.)
75. Gruendt, Bern.—Institutio de la Gramm. Hebr. (1777.)
75. Engelhard, Jo.—Institutiones Ling. S. Franc. Graz. (1790.)
75. Bidermann, Christian.—Anhangsgründe der Hebräischen Sprache. Leipzige. (1764.)
75. Ashworth, Caleb.—A Concise Hebrew Grammar. Cambridge. (1766 ed., 1784.)
75. Egermann.—Compendium Syntax. Halberstadt. (1783.)
75. Barchert, Chr. Fried.—Comp. Gramm. Hebr. Leipzige. (1780.)
75. Schroder, N. W.—Institutiones ad Fundamenta Lingue Hebr. eum summarii Glossariis. (1780; 1785; 1790; 1795; 1802.)
75. Boss, Jac.—Wörterbücher in der Hebräischen Sprache. Leipzige. (1794.)
75. Kiss, W. He.—Gramm. Hebr. Leipzige. (1794.)
75. Baret, Anselm.—A Plain and Complete Grammar of the Hebrew Language. London. (1795.)
75. Soja, Grazi.—Gramm. Sela Lingae Santa. Venetia. (1798.)
75. Kemp, Ernst Wilh.—Prima L. E. Kl. Leipzige. (1788.)
75. Sanzio Aquilino (Eusebius).—Opus Gram. Hebr. et Chald. Halle. (1798.)
75. Hettler, Wilh. Friedr.—Ausführliche Hebräische Sprachkunst. Halle. (1799.)
75. Diederichs, Jo. Christ. Wilh.—Hebräische Grammatik für Anfängler. Lups. (1765.)
75. Patmachen, H. D.—Institutio L. Hebr. Lüneburg. (1798.)
75. Flessner, Aug. Fr.—Hebräische Grammatik. Eßlingen. (1798.)
75. Gütsch, Heinr. Ernst.—Anfangsgründe der Hebräischen Sprache. Halae. (1798.)

Barnes, A.—A grammar of the Hebrew tongue. Boston. (The first Hebrew grammar printed in America.)
Wilson, Charles.—Elements of Hebrew Grammar. London. (5th ed., 1824.)


Ott, G. Ober.—Der Kürzeste Wege hebräisch zu lernen. Leipzig.


Schnitzler, Karl.—Praktischer Unterricht in der hebräischen Sprache. Leipsic.


Jahn, J. Hebr.—Hebräische Sprachtheile. Vienna. (1779. Later, 1800.)


Thiele, C. E.—Anleitung zur Erleuchtung der hebräischen Sprache. Jena. (1812.)

Buist, R.—Introduction to the Hebrew Language. London.


Vater, J. E.—Hebräische Sprachtheile. Leipzig. (1814.)

Weckel, Chr. Carst. F.—Hebräische Grammatik. Part I, Stuttgart (1789, 1814, 1822); part II, 1869 (1818).

Hartmann, J. O. M.—Anfängersprache der hebräischen Sprache. Marburg. (1819.)


Fitz-Gerald, Gerald.—A Hebrew Grammar. Dublin.

Vater, J. E.—Grammatik der hebräischen Sprache. Leipzig. (1808.)


Bloch, W. J. N.—Elefant Sprachtheile Frankfurt. Copenhagen. (1812.)

Smith, John.—Boston.


Valänder, Tomasson.—Prima Lezione di Hebra. Turin. (1820.)

Nahl, Sebastian.—Hebraische Sprachtheile. Landsberg.

Newton, James William.—Hebrew Language upon the Plan of Grammar in general. London. (1825.)


Frey, Jost. C. Fr.—A Hebrew Grammar in the English Language. London. (1830.)

Gesellius, Fr. Hebr. With.—Hebräisches Elementarbuch (Hebraische Grammatik). Hallo. (1828, 1877, 1879, 1893, 1895, 1897, 1899; rev. 1899, 1899, 1901, 1902) revised by Rödiger (1845, 1863, 1864, 1877, ... 21st ed. 1877); worked over by E. Kustusch, 23rd ed. 1919 (1881, 1881, 1900, 1900, ... 27th ed. 1908).

Fihoumer, André Ben.—Anzeige der hebräischen Sprachtheile nach Jahn, Innsbruck.


A period of neglect of letters among the Jews of Europe followed the death of Levi. It lasted for two centuries, and manifested itself in the exclusive study of the Talmud and the Cabala, and in the neglect of the rational study of Jewish of the Bible and consequently of the Works. No attention was paid to the ancient classics of Hebrew philology; and the very scant output along philological lines contained not a single prominent work. Among the thirty-six works which were produced from the middle of the sixteenth century to the middle of the eighteenth century those of Solomon Hanau are probably the most important. Mendelssohn's exposition of the Bible gave a new impulse to the study of Hebrew grammar. The most prominent in that department was Ben-Ze'eb, whose grammatical works rendered valuable service to the East-European Jews during the first half of the nineteenth century. Besides Ben-Ze'eb, Shalom Kohn advanced the study of Hebrew grammar by his grammatical work, written in German, but printed with Hebrew letters.
of Judaism inaugurated by the labors of Zunz and Rapoport included a thorough study of the older grammarians, but it has produced no independent work that could be placed favorably by the side of the presentations of Hebrew grammar by Christian scholars. Nevertheless Samuel David Luzzatto's works deserve especial mention; and of more recent writers Jacob Barth has published the most important contributions to this science.

Up to the middle of the eighteenth century the language of the text-books was chiefly Hebrew; but as early as 1688—manifestly out of regard to the Portuguese Maranos, who had returned to their old faith—the Portuguese language came into use and was followed by the Spanish. The first German grammar with Hebrew characters appeared in 1710, and was soon succeeded by others. In 1743 the first text-book in English appeared; in 1744 the first in Dutch; and in 1753 that in Italian. Beginning with the Mendelssohnian period, text-books written in languages other than Hebrew began to predominate.

The following is a chronological list of Hebrew text-books on Hebrew grammar written by Jews from the middle of the sixteenth to the beginning of the twentieth century:

1564. Meir ben Jair.—Di-jijanji Difn Sa (NTD). Frankfort-on-the-Oder.
1577. Hoffmann, Joseph b. Elhanan.—Di-jijanji Difn Sa. Prague. (1577;?
1582. Archdeacon, Samuel.—Di-jijanji Difn Sa. Venice. (Amsterdam, 1700.)
1591. Isaac b. Samuel ha-Levi.—Di-jijanji Difn Sa. Amsterdam. (1730; Gessing, c. 1735.)
1620. Aguilar, Moses Raphael.—Epitome da gr. Hebr. por breve metodo. Leyden. (1620.)
1683. Heine, Tobias.—Di-jijanji Difn Sa. b. Samuel.—Amsterdam. (A supplement to Di-jijanji Difn Sa. Amsterdam.)
1724. Duxsewor, Gedaliah b. Jacob.—Di-jijanji Difn Sa. Prague. (1724.)
1740. Ephraim of Metz.—Di-jijanji Difn Sa. (in German with Hebrew letters). Amsterdam.
1795. Lyons, Israel.—Di-jijanji Difn Sa. Berlin. (1795; 1796, 1797, 1803, 1818.)
The grammar of Neo-Hebrew, as found in the Mishnah and cognate works, has been treated by the Jewish scholars Dukes, Geiger, and J.H. Weiss. The text-book of Siegfried has been mentioned above in the first list.

The Aramaic of the books of Daniel and Ezra was not grammatically treated during the exclusively Jewish period of Hebrew philology. Some Christian grammarians at an early period treated this so-called Chaldee in connection with the Hebrew. Among the Aramaic works of more recent times are the following:


Petermann.—Porta Chaldaica. (2d ed., 1878.)


The Jews in Granada suffered severely, also, from the persecutions of the Almohades; and only on pretending to accept Islam were they permitted to remain in the city. Under the edict, over the dominion of the fanatic Almohades the Jews formed a conspiracy with the Christians, who were likewise persecuted. On a certain day the revolutionists advanced with a considerable following before Granada, and the Jews of that place, under the leadership of a champion of freedom named Aben Rujub ben Dahri, helped them to capture this important stronghold. Their joy was, however, of short duration; the Almohades reentered the city, and the Jews were severely punished. They were more successful a few years later. The brother of the emir Al-Ma'mun, Ya'kub al-Mansur, advanced with an armed force, and, with the aid of the Jews, drove the Almohades out of Granada and back to Africa (1232).

The situation of the Jews in Granada, the only Spanish kingdom that remained independent under the califs for some centuries longer, took on its former aspect. Of their political status very little is known. In 1306 the calif Mohammed built his bath out of the income from Jews and Christians in Granada; and in 1312 his successor levied a new tax on their houses and baths. It is difficult to believe what the Arabian chroniclers state, that Isma'il ben Ahmed ibn Al-Walid ibn Aba-Za'il Faraj (1185-1266) commanded the Jews to wear a badge distinguishing them from Mohammeceans. In the great persecutions of the Jews in 1319 many refugees found shelter and protection in Granada. After a long struggle Granada was forced to succumb to Castilian power (Jan. 2, 1492). The Jews also had a part in the victory. According to a compact entered into Nov. 25, 1491, by the contending rulers, all Jews in the city and suburbs of Granada, as well as all living in other cities and towns in the kingdom, were allowed to depart like the Moors. Those Jews who had accepted Christianity were granted a month for withdrawal. It was in Granada, at the Alhambra, that Ferdinand and Isabella signed the edict (March 31, 1492) expelling the Jews from Spain. Granada was at some time a seat of Jewish learning. Samuel ibn Nagdela, who himself had written grammatical, exegetical, and poetical Jewish works, and who, like his son, was a scholar of ported Jewish scholars, gathered about him a large circle of Jewish grammarians and poets. Granada was the birthplace of the synagogal poet Moses ben Efraim ibn Zaddik, of Judah ibn Tibbon, of Saadia ben Maimon ibn Danan, of Solomon ben Joseph ibn Ayyub, and of other famous authors. It was the home, too, of Isaac Hamon, of Abraham ben Isaac, author of a cabalistic work, and of the Gavison family.

By Jewish authors:


The above-named Aramaic grammars partly include also the Targumic dialect. A larger field of Jewish-Aramaic literature is comprised in the work of G. Dalman, "Grammatik des Judisch-Palästinen-ischen Aramäischen" (Leipsic, 1894). After the composition of Luzzatto, the Aramaic dialect of the Babylonian Talmud was first treated systematically from the point of view of grammar in C. Levi's "A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud" (in "Am. Jour. Semit. Lang." xiii., xiv.; reprinted separately, Chicago, 1899). See ARAMAIC LANGUAGE AMONG THE JEWS.
Gratzia, with a population of 3,784, of whom 319 are daughters to an ignorant man ("'amha-arez") is like Jews (1903). The Jewish community there is one of the oldest in the province. Jews are mentioned on a who mingled with the berries of the "lled in 1701, was obliged to flee to Prankfort-on-the-Oder. The great conflagration of 1711 was the city issued a "Jews' privilege," regulating the tailors' guild of Gratz permitted two Jews of Posen Jewsof Gratz. On May 14, 1763, the overlord of Qimielnicki's rebellion brought disaster upon the clothed in the community and to open a tailor-shop. The forbidden fruit which Eve ate was that of the vine (Pes. 49a). According to R. Aibu, the affairsof the Jews. During the "northern war" leave, the grape-gleanings ("Jer. xlix.9, Hebr.); "re" left to the best of their ability, although themselves impoverished and in debt through a succession of misfortunes.

In 1797 it was decided that the officials of the community should consist of the following: one chief rabbi, one assistant rabbi (dayyan), three elders, one "schulmeister," one synagogue attendant, two undertakers, three hospital nurses, two cantors, three school-teachers, and one bathhouse superintendent. The debt of the community in that year amounted to 10,101 thalers, repayable in yearly sums of 441 thalers. For that year, also, the rabbi received a salary of 88 thalers, while 666 thalers were paid to the overlord. In 1788 a Jew was permitted to live in the house of a Christian. At the end of the eighteenth century there were 1,185 Jews, nearly half of the whole number of inhabitants; the number had risen from 1,408 in 1816 to 1,634 in 1830, the largest in the history of the city; by 1840 and 1860 the number had decreased to 1,548 and 1,352 respectively. The Polish uprising of 1848, during which the Jews on the whole remained neutral or sided with the Germans, destroyed much property in the city.

The following were rabbis in the seventeenth and eighteenth centuries: Simon b. Israel Ashkohnazi (c. 1677); Benjamin Wolf b. Joseph Joske (c. 1689); Judah Lob b. Solomon, previously darshan at Prague, and subsequently rabbi at Schneidemühl (c. 1699); Phinehas Selig b. Moses (dayyan of the German community at Amsterdam in 1798); Samuel Spira of Lemberg; Gerahon b. Jehiel of Landsberg, who at Friedberg in 1743 called himself a rabbi of Grätz; Jacob b. Zebi Hirsch (1743); Marcus Baruch Auerbach. Among those of the nineteenth century were: Benjamin Schreiber (d. 1829); Elijah Guttmacher of Berok, formerly at Piscchen, the "Grätzer Rav," whose counsel and aid were sought by thousands from far and near (d. 1874); Dr. B. Friedmann, subsequently at Berlin (d. 1909); Dr. Silberberg, subsequently at Königsberg; and the present (1903) incumbent, Dr. J. Friedmann.

In the first half of the nineteenth century there was a famous Talmudic school at Grätz. The literary and philanthropic societies include: sukukat shalom, hebra kaddisha, and bikkur holim—united in 1901; in 1886 a society for the study of Jewish history and literature was founded; and there are also a women's society, and funds for the poor, including one especially for poor travelers. The large city hospital, built by the heirs of Dr. M. Mosse, receives patients regardless of creed.
The original members of this family in the United States were Barnard Gratz and his brother Michael Gratz; the former had two children: Rachel Gratz, who married Solomon Etting; Simon; Riches, wife of Samuel Hays. Hyman, Sarah, and Rebecca, all unmarried; Rachel, the wife of Solomon Moses; Benjamin, who removed to Lexington, Ky.

stocks, bonds, and other property for the purpose of establishing "a college for the education of Jews residing in the city and county of Philadelphia" (see Gratz College).

Jacob Gratz: American merchant; born in Philadelphia Dec. 30, 1788; died there Feb. 8, 1856; educated in the University of Pennsylvania (M.A. 1811). He was president of the Union Canal Company, and a director of the Institution for the Instruction of the Deaf and Dumb (1830). He became a member of the Pennsylvania legislature and assisted the state senate in 1839. Jacob was also one of the officers of the Congregation Mickveh Israel. Of Joseph Gratz little is known except that he was secretary of the Congregation Mickveh Israel for a long period and a director of the Institution for the Instruction of the Deaf and Dumb.

Michael Gratz: American trader and merchant; born in Langendorf, Upper Silesia, Germany, 1740; emigrated to London, England, and thence to the United States (1790), where he resided in Philadelphia and in Lancaster, Pa. With his brother Barnard, he engaged in trade with the Indians, supplying the United States government with Indian goods. Gratz was a signer of the Non-Importation Resolutions adopted Oct. 29, 1765. He was also one of the signers of the memorial of the Jewish Congregation of Philadelphia to the President of the United States, dated Sept. 12, 1782, announcing that the Congregation Mickveh Israel had erected "a place of public worship which they intend to consecrate," asking "the Protection and Countenance of the Chief Magistrates in this State to give sanction to their design," and stating that the petitioners "will deem themselves highly Honoured by their Presence in the Synagogue whenever they judge proper to favour them." He succeeded his brother Barnard in the counting-house of David Franks.

Rebecca Gratz: American educator and philanthropist; born in Philadelphia March 4, 1781; died Aug. 27, 1869. She consecrated her life and labors to the well-being of her kind, and was the promoter of religious, educational, and charitable institutions for their benefit. Elected (1801) secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances, Rebecca Gratz soon saw the need of an institution for orphans in Philadelphia, and she was among those instrumental in founding the Philadelphia Orphan Asylum in 1815. Four years later she was elected secretary of its board of managers, which office she continued to hold for forty years. Under her auspices were started a Hebrew Sunday-school, in which she subsequently became superintendent and president, resigning in 1864; and a Female Hebrew Benevolent Society (about Nov., 1819). In 1820 she advocated in "The Occident," over the signature "A Daughter of Israel," the foundation of a Jewish Foster Home; and her advocacy was largely instrumental in the establishment of such a house in 1833. Other organizations due to her efforts were the Fuel Society and the Sewing Society.

Rebecca Gratz is said to have been the model of Rebecca, the heroine of the novel "Ivanhoe," by Sir Walter Scott, whose attention had been drawn to her character by Washington Irving, with whom she was acquainted. The claim has been disputed, but it has also been well sustained in an article entitled "The Original of Rebecca in Ivanhoe," which appeared in "The Century Magazine," 1882, pp. 679-692.

Of Simon Gratz little is known beyond the fact that he was one of the founders of the Pennsylvania Academy of Fine Arts, and acted as treasurer of the Congregation Mickveh Israel about 1820 and trustee of the same congregation in 1828.

Gratz College (Philadelphia): Jewish institution of higher learning, founded under a deed of trust executed by Hyman Gratz, dated December, 1856, which, under certain contingencies that afterward arose, became vested in the Congregation Mickveh Israel of Philadelphia. This trust became operative in 1859, and the congregation appointed a board of trustees for its management. In accordance with the terms of the deed requiring the establishment of a "college for the education of Jews residing in the city and county of Philadelphia," it was decided that the college should be devoted to the dissemination of the knowledge of Jewish history, the Hebrew language, Jewish literature, and the Jewish religion, with the understanding that the curriculum should be especially designed for teachers, thus creating it a Jewish teachers' college. Pending the beginning of actual instruction, three courses of lectures were given: the first in 1858 by Prof. S. Schechter, then of Cambridge, England, on "Rabbinic Theology"; the second, a general course of lectures by American scholars; and the third, a course on the "Philosophy of Jewish History," by Joseph Jacobs, then of London, England. Regular instruction began in 1859, the teaching staff consisting of Rabbi Henry M. Speaker, Arthur A. Dembitz, A.B., and Isaac Husik, Ph.D. There have been in attendance 27 pupils, and nine graduates have received teachers' certificates. Gratz College also has a course preparatory to the Jewish Theological Seminary of America. Moses A. Droppel is the present president of the board of trustees since the foundation of the trust.


Gratzer, Jonas: German physician; born at Tost, Upper Silesia, Oct. 19, 1866; died at Breslau Nov. 26, 1899. He graduated (M.D.) from the University of Breslau in 1882. The following year he settled as a physician in Breslau, where he practiced until his death.
GRAVESTONES. See Tombstones.

GRAZIANO, AUGUSTO: Italian economist; born at Modena, Jan. 6, 1865. He obtained his education at the university of his native town, devoting himself especially to economic studies, and graduating as doctor of laws in 1886. He became professor of financial science at the University of Siena (1884) and professor of political economy at the University of Naples (1890).

Graziani wrote: "Di Alcune Questioni Intorno alle Imposte ed Egi Effetti Economici" (1889); "Sulla Teoria Generale del Profitto" (1887); "Storia Critica della Teoria del Valore in Italia" (1890); "Sulle Operazioni di Borsa" (1890); "Istituzioni di Scienza della Finanza" (1897); "Studi sull' Teoria dell' Interesse" (1898); "Frutto di Economia Politica" (1904).

GRAZIANO, ABRAHAM JOSEPH SOLOMON BEN MORDECAI: Italian rabbi; died at Modena in 1685; cousin of Nathanael b. Benjamin Trabot. He probably belonged to the Gallico family, the name "Graziano" being the Italian equivalent of "Johanan." Graziano, who was rabbi of Modena, was the author of the following works: "Sh'are Ef'rayim," explaining all the passages in which the particles ה and יה are found in the Pentateuch; "Haggagot we-Hiddushim," annotations and novelle on the Shulhan Aruk, cited by Ishmael Coen in "Zera' Emet;" "Likkute Dinim," various halackic decisions; and a collection of poems. Of his works only two elegies on the death of Rabbi Aaron Benoit Modena, inserted in the "Ma'abar Ya'akov," and some responsa included in the "Afar Ya'akov," of Nathanael ben Aaron Jacob Segre, were published.

Graziano was very broad-minded, and the ultra-orthodox rabbi disapproved of some of his halackic decisions. He permitted the use of an organ in the synagogue ("Haggagot we-Hiddushim" on Shulhan Aruk, Orak Ha'yayim, 390, § 3). As a poet he was highly appreciated, his style being both easy and elegant. Graziano signed his works ג' ו, the initials of his name and that of his father.

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Greek language and the Jews

This article will be confined to the Greek material found in rabbinical works, since the language of the Baptist and the New Testament requires separate discussion, and does not belong here. Latin was made accessible to the Jews in Talmudic times by means of Greek, and will be treated here in this relation. For general cultural conditions see Alexandrian Philosophy; Byzantine Empire; Helenism.

In the Talmud, Midrash, and Targum the Greek and Latin letters are transcribed according to purely phonetic principles; this transcription may therefore assist in some measure the work of solving the probable original pronunciation of Greek, still a matter of dispute. While the Greek elements found in rabbinical works must be classed for the greater part with the vernacular, they are for that reason most instructive from a phonetic point of view.

The pronunciation of the Greek sounds has in general been faithfully preserved; and only in a few points—including, however, the important one of iota-substitution—does the pronunciation represent that stage which is generally designated as modern Greek, but which, nevertheless, may have been the original one. Surds and sonants are always dislin-
Greek Language

The omission of the hiatus, together with the frequently occurring elision of syllables by apo- 
apheresis, and especially syncope, gives to the 
foreign word-forms a certain Semitic coloring; 
for ἤμοιος is more in agreement with Semitic 
phonetics than is the Syriac "םסומסוי" (for 
bsviq is more acceptable than, for instance, 
"םסומסוי", same; but compare the Greek " tabel for skr; and in Egyptian "םסומסוי" is found 
for ἄμιος, as well as ἡλία (ἐλιος) for ἥλιος. Compare with this, furthermore, 
the frequent occurrence of diminutives in -οι, ex-
amples of which are found in the Jewish idiom 
that have not been preserved elsewhere.

Next in popularity among new formations was 
θνέος; hence, θνέων occurs side by side with 
ματόνα, muon, where y has been resolved into iu 
for θνεον, as well as KNN (ἐλιος) for ἥλιος. Compare with this, furthermore, 
the frequent occurrence of diminutives in -οι, ex-
amples of which are found in the Jewish idiom 
that have not been preserved elsewhere.

Other peculiarities of Semitic speech—e.g., the 
Heb. and Aramaic conjugation of verbs formed 
from the Greek nouns, the employment of status 
emphatics and status constructs, the addition of 
Hebrew and Aramaic affixes and suffixes, the plural 
formations, the determination of grammatical gender 
(though seldom according to the regular laws of the 
language)—all these the borrowed language had to 
employ in so far as it had in view the needs of actual 
intercourse and not academic usage. As the Jew-
ish idiom of the Talmudic period made use of 
Greek words only in case of need, its laws held good 
for the borrowed forms, at least as far as the con-
struction of sentences was concerned.

In addition to the forms of the words borrowed 
from the Greek, it is also important to determine 
their meanings; for some of these borrowed terms 
acquired in the mouth of the Jews a deeper religious 
and moral sense; e.g., γαργαρία, a certain norm for 
the interpretation of Scripture (but compare Gema-
tria); τῆς, Latin vehim, "heaven"; καθάρα, 
"teacher of the Law"; σαραπία, "soldier" in gen-
eral; πόρος, "covenant" and "wedding present"; 
p, "book of the Law." The Jewish usage is 
sometimes supported by the Septuagint and by the 
New Testament; e.g., νεκρός, "Satan"; καθάρα, 
"where"; σφοδρός, "blasphemy." These etymo-
logical differences justify one in speaking of a 
rubrician Greek.

Other prominent characteristics that are also found 
in all the popular Greek dialects are: the frequent 
ocurrence of diminutives of material nouns in -οι; 
the ending in -οι; combinations with 

do- (dīlō, dīlōs, dīlō, etc.); and the 
ending in -οι. The Greek 
spoken by the Jews of Palestine 
was the Hellenic οἰκ; although it contains also 
elements that are not Attic, these had become Hel-
The Greek words found in the idiom of the Talmud and the Midrash refer to all conditions of life, although, of course, there is a predominance of political concepts that came into Palestine only with the advent of the Greeks and the Romans, and of names of foreign products introduced into the country through commerce. Some of the borrowed words refer to conceptions and geography: e.g., δολός = "panties." Many refer to plants: e.g., δαμασκόν = "olive;" καλλιέργεια = "orchard;" κολόνα = "column;" πάντωσαν = "palace;" λαυκάνια = "cattails;" λεγέα = "legea." Among others are: ρουσά = "census;" σεττίλια = "sign;" τάπερ = standard. Others again refer to the house and the court: e.g., ἄβαλτος = "basilica;" στάτα = "stades;" κολουντία = "colonnade;" others to commerce and intercourse, coins and weights: e.g., προμοίρα = "commerce;" καρτίν = "wagon;" διάμετρος = "denarius;" κόρατα = "coin;" there are also names of weapons, tools, vessels, raw material, furniture, food, ornaments, and jewelry. A large contingent of words refers to general culture, including literature and writing, physicians and medicines, religion and folklore, calendars and texts, music and the plastic arts; and, finally, there is a mass of proper names. It is estimated that more than 3,000 words borrowed from the Greek and Latin are found in the rabbinical works.

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After the completion of the chief works of the Midrashic and Targumic literature no new Greek words were adopted; but the words already assimilated continued to be used—of course less intelligently than formerly, thus giving rise to frequent incorrect copyings and false etymologies. The Jews preserved the knowledge of the Greek language only in those countries where Greek was spoken. Justinian's law of the year 533 ("Novellae," No. 146, Epit."Επιθωμός") refers to the use of Greek in the liturgy. As late as the end of the Byzantine period the Book of Jonah was read in Greek at the afternoons' haftarah of the Day of Atonement in Candia (Elijah Capsali, ed. Lattes, p. 23); the Bologna ters, form part of a polyglot Pentateuch, which contains a Hebrew text with a Spanish translation. The only important Midrash or commentary to the Pentateuch that is extant from the Byzantine countries, the "Sebah Tobi," by R. Tobias b. Elijah of Castoria (ed. S. Buber), contains many Greek words (see J. Perles in "Byzantinische Zeitschrift," ii. 190-204). The Jews of southern Italy are known to have been familiar with Greek (Grätz, "Gesch." 3d ed., vi. 238); the Sylvester disputation presupposes a knowledge of Greek as well as of Latin among the Roman Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 150, note 8).

In Sicily the Jews curiously changed the meaning of ἐνθύμια ("titulius") to designate a chest for the Torah (Zunz, "G. V." 2d ed., p. 521; idem, "Z. G." p. 675); they had officials called "saal" (copia) and "proi" (Güdemann, "Erziehungswesen... der Juden in Italien," p. 251). Liturgical poems were generally designated by the Byzantine terms "pizmony" and "darmosoh" (Zunz, "S. F." pp. 570). Other Greek words used were "lategar," "alphabetation." ("Byz. Zelt." i.e., "sandal," etc. Similarly, there were Christian designations, such as "μιθραῖος" for "pope," and "hegmon" for "bishop" ("R. E. J." xxxiv. 218-220). In Benjamin of Tudela and in "Millennium Roberto" p. 4, Constantiopolis, 1710.

Shabbetai Dovnoth had a Greek education, and so to a certain extent was Nathan of Rome; the author of the Ahimann Chronicle often refers to the Greek-speaking Jews of southern Italy. Joseph, the "Greek," translated Greek works into Arabic (Steinschneider, "Polemische und Apologetische Lit."
pp. 39, 314), as did also Kif, or Kelî (ed. "Hebr. Löber," p. 499; J. Q. R." xi. 600). It is expressly said of Jacob ha-Levi that he was conversant with the Greek language (Neubauer, "The Fifty-third Chapter of Isaiah," p. xii., note 5). Greek words are found in the works of Jacob b. Reuben (ib. pp. 59, 60), Judah Mosconi, and Moishe b. Eliahu ("Orientalistische Literaturzeitung," 1900, p. 429; "J. E. J." xli. 305) and a knowledge of Greek in general must be assumed in the case of the Jewish authors living in Greece. The Karaites also knew classical Greek (e.g., Judah Haddasi ("Pur," "Gesch. des Karaiten-thums," i. 212)—and modern Greek, as, for example, Caleb Afendopolo in the fifteenth century. Wise men from Greece" and single scholars with the surname "Greek" are not unfrequently mentioned by Western Jewish authors. The Oriental and the Western Jews, on the other hand, were mostly ignorant of Greek. A gason admitted, in regard to a Greek expression in the Talmud, that he did not know Greek (Harkavy, "Jahrb." ii. 30). The Samaritan Abu al-Path, in "Polemische und Apologetische Lit." pp. 39, 314), as did also Kif, or Kelî (ed. "Hebr. Löber," p. 499; J. Q. R." xi. 600). It is expressly said of Jacob ha-Levi that he was conversant with the Greek language (Neubauer, "The Fifty-third Chapter of Isaiah," p. xii., note 5). Greek words are found in the works of Jacob b. Reuben (ib. pp. 59, 60), Judah Mosconi, and Moishe b. Eliahu ("Orientalistische Literaturzeitung," 1900, p. 429; "J. E. J." xli. 305) and a knowledge of Greek in general must be assumed in the case of the Jewish authors living in Greece. The Karaites also knew classical Greek (e.g., Judah Haddasi ("Pur," "Gesch. des Karaiten-thums," i. 212)—and modern Greek, as, for example, Caleb Afendopolo in the fifteenth century. Wise men from Greece" and single scholars with the surname "Greek" are not unfrequently mentioned by Western Jewish authors. The Oriental and the Western Jews, on the other hand, were mostly ignorant of Greek. A gason admitted, in regard to a Greek expression in the Talmud, that he did not know Greek (Harkavy, "Jahrb." ii. 30). The Samaritan Abu al-Path, in the fourteenth century, also admitted that he did not know Greek ("Annales," ed. E. Vilmar, p. xc, Gotha, 1865). The statement in the Chronicle of Jerahmeel (ed. Gaster, p. 200) that Judah and half of Simeon spoke Hebrew and Greek among themselves, must either be a fable or be based on a misunderstanding. Greek etymologies, generally false ones, are noted by Rashi, Abraham Ibn Ezra, Simeon b. Zemah Duran, Elijah Levita (in "Tosaf," ed. "Pardes" comp. Grünbaum, "Jid.-Deut. Chrestomathie," p. 494) and Abraham Zacuto, as well as by other medieval authors. R. Isaac of Siponto was more successful in explaining several expressions in the Mishnah.
in Greek; e.g., Μακάς, v. 8. There were no Greek works by Jews in the Middle Ages, aside from the new translations of the Bible. But

Greek Etym - Jews read Greek authors in the original, at Byzantium; e.g., Apollonius, who renders botanical names in Greek, and Judah Habadel the Karaitic, who quotes entire sentences from the philosophical works of the Greeks (P. Frankl, in "Monatschrift," 1884, xxxii. 449, 418 et seq.). In regard to some translations, such as the middle of the Middle Ages, it is still doubtful whether they were made directly from the Greek text. It has by no means been proved that terms occurring in Jewish philosophical works have been borrowed from the Greek, as Steinschneider asserts ("Hebr. Uebers." p. 428, Berlin, 1895); e.g., ἐπάθησα for ihtrap, found in Samuel ibn Tibbon, is merely a translation of the corresponding Latin or Arabic word. Although Joseph b. Abraham (Steinschneider, l.c. p. 455, § 201) uses Greek words, it must be assumed that he lived in the vicinity of Greece; for only Jews so situated could have been familiar with that language.


GREEK LAW, INFLUENCE OF THE. See LAW, CIVIL.

GREEN, AARON LEVY: English rabbi; born in London Aug. 1, 1821; died March 11, 1883. A precocious student, at the age of fourteen he was successful as candidate for the post of reader in the Great Synagogue, and at seventeen was appointed minister of the Bristol congregation. One of his first compositions, entitled "Dr. Croly, LL.D., versus Civil and Religious Liberty," 1850, was an attack on Dr. Croly, who had opposed the admission of Jews to Parliament. In March, 1851, Green was elected second reader of the Great Synagogue, London; and when in 1855 the Old Portland Street branch synagogue was opened, Green was elected its first reader and preacher. In that capacity he made many improvements in the service of the synagogue, and for nearly thirty years cooperated in all the new movements that helped to organize the London Jewish community.

Green was a member of the council and of the education committee of the Anglo-Jewish Association, and assumed a leading part in the foundation of Jews' College, acting as honorary secretary from 1852, and for some years as chairman of the education committee. He was one of the first to arouse public interest in the Russian atrocities of 1851, and was a member of the Russian Mission House and Russo-Turkish relief committees.

In religious Green was extremely liberal-minded. In 1858 he delivered a series of sermons which evoked many remonstrances; and ten years later another series by him, on "Miracles," so agitated certain circles that a movement was set on foot to denounced the preacher at public indignation meetings. He was a regular correspondent of the Jewish newspapers, and, under the pseudonym "Nemos," wrote for the "Jewish Chronicle" many severe criticisms of contemporary movements which attracted considerable attention. He collected a large and valuable library of Judaism and Hebraica, which is now in Jews' College, London.


GREENHUT, JOSEPH B.: American soldier; born in Germany. He enlisted as a private in the 12th Illinois Infantry at Chicago April, 1861. He served with this regiment throughout Grant's campaigns in Kentucky and Tennessee. At Fort Donelson, Greenhut was badly wounded in the left arm and had to retire. In Aug., 1862, he was appointed captain of Company K, 82d Illinois Infantry. He then fought in the Virginia campaigns under Burnside, Hooker, and Meade, and was at Gettysburg. He was transferred to Hooker's staff as adjutant-general, and with this command he took part in some very severe battles, notably that of Lookout Mountain. Greenhut resigned his commission on Feb. 24, 1864, and entered mercantile life. He was one of the three Illinois commissioners for monuments on the battle-field of Gettysburg.


GREENING, FORMS OF: Fixed modes of address on meeting acquaintances. With the ancient Hebrews the form of greeting depended upon the relationship of the persons. It expressed interest and sympathy, love and affection, or reverence and honor. It included any oral of the following: greeting regarding health; embracing and kissing; blessing; bowing; kneeling; prostration.

—Biblical Data: Joseph asked his brothers about their welfare (Gen. xxxii. 27) when they supposed him to be a stranger. David sent a message of greeting to Nahash: "Peace be both to thee, and peace be to our house, and peace be unto all that thou hast" (I Sam. xxv. 6). Elisha sent Gehazi when meeting the Shunammite to inquire: "Is it well with thee? is it well with thy husband? is it well with the child?" When hastening Gehazi to revive the child, Elisha told him: "Go thy way: if
Greeting Law

Greeting: In the ethic of the Fathers it is said: "Be beforehand in the salutation of peace to all men" (Abot iv. 20). Greeting to Gentiles is said: "Peace be with thee, my master and teacher" (Ber. 27b). The special reverence form of greeting is to bow toward the ground (Gen. xviii. 2). Joseph bowed when he approached (Gen. xxxiii. 3). On meeting a prince or a king the custom was to bless him, as Melchisedec blessed Abraham, and Jacob blessed Pharaoh (Gen. xiv. 19, xviii. 7). The angel greeted gilgal with the words: "The Lord is with thee, thou mighty man of valor" (Judges vi. 12). Banz kissed his field-workers with: "The Lord be with you," and they answered him, "The Lord bless thee." (Ruth ii. 4; see Ber. ix. 1).

In Rabbinical Literature: In the ethic of the Fathers it is said: "Be beforehand in the salutation of peace to all men." Moses was silent, and God said to him: 'Bringest thou no peace from thy town?' Moses replied, 'May a servant greet his lord?' to which God rejoined, 'Even so, it was proper to wish Me success.' Then Moses said: 'And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken' (Shab. 89a). R. Joshua b. Levi gives an object-lesson by relating this legend: When Moses ascended to heaven he found the Almighty engaged in crowning the letters of the alphabet, and God said to him: 'Bringest thou no peace from thy town?' Moses replied, 'May a servant greet his lord?' to which God rejoined, 'Even so, it was proper to wish Me success.' Then Moses said: 'And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken' (Shab. 89a).

Moses' Greeting. Moses' greeting is: "A happy year," or, "May thou be inscribed in the Book of Life for a good year." Late in the nineteenth century it became the custom to send to acquaintances New-Year's greeting-cards of various designs, colors, and inscriptions.

The ordinary daily greetings are: "Good morning!"; "Good day" (not "Good evening," as night is ominous); "Good Shabbat!" on the eve following Sabbath; "Good week!"; "Good Yom Tov!" (new moon); "Good yom-tov!" (holiday). In Jerusalem and the Orient the Sephardic custom is for men to greet each other before prayers, as though the worshiper were taking leave of the Almighty King (Yoma 53b). At the consecration of the New Moon, after reciting the outdoor benediction, the members of the congregation greet each other with "Shalom alehem," and answer "Alekem shalom," which is the form of greeting used on returning from a journey or when meeting a stranger.

Formulas. Meeting on New-Year's eve the usual greeting is: "A good year!" or, "May thou be inscribed in the Book of Life for a good year." Late in the nineteenth century it became the custom to send to acquaintances New-Year's greeting-cards of various designs, colors, and inscriptions.

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gogue, or who has delivered a lecture, is greeted with, "Strength and blessings," answered by, "Be strong and mighty" (Lance, "Jerusalem," i. 10). On entering a house one is greeted with, "Blessed be he that cometh." If he find the host at table he says: "Blessed be he who sits [at the table]." It will be noticed that the answer invariably differs from the greeting. This is to distinguish the saluter from the one saluted, so that one may run no risk of being considered ill-bred through leaving a greeting unanswered. See Etiquette; Precedence.


E. C.

GREGOIRE, HENRI: Jesuit priest, politician, and advocate of the Jews; born at Velo, near Laneville, Dec. 4, 1759; died at Paris May 28, 1811. Grégoire was a typical representative of the humanitarian ideas of the eighteenth century. Notwithstanding his Jesuit training and associations he stood consistently throughout his life for the independence of the Gallican Church, and for equal rights for all men regardless of creed and nationality. When in 1788 the Royal Society for Arts and Sciences in Metz offered a prize for the best essay on the improvement of the condition of the Jews, Grégoire wrote his famous "Sur la Régénération Physique, Morale, et Politique des Juifs" (Metz, 1789). A year later he was elected a member of the States General, and was among those who agitated for the formation of the National Assembly, although he had been one of the clerical delegates. In the assembly he put the motion for the emancipation of the Jews ("Motion en Faveur des Juifs, par M. Grégoire, curé d'Emberménil, deputé de Nancy," précédée d'une notice historique sur les persécutions qu'ils viennent d'essuyer en divers lieux," etc.; Paris, 1789). In his somewhat theatrical style he exclaimed (Oct. 1, 1789), when a special day was given to the deliberation of the bill concerning the Jews: "Fifty thousands of Frenchemon rose this morning as slaves; it depends on you whether they shall go to bed as free people."

The arguments advanced in his book in favor of the Jews are in no way original; they repeat the oft-advanced statements that the Jews are not worse than the average, and that the injustice of medieval legislation was largely responsible for whatever faults are peculiar to the Jews. He therefore demanded for them full enfranchisement, including political rights. What gave special weight to Grégoire's pamphlets was the fact that he spoke as a professing Catholic and as a Catholic priest who advocated the enfranchisement of the Jews from the point of view of canonical law, and desired to prove that the Church had always been favorable to the Jews.


GREGORY I. THE GREAT: Pope from 590 to 604; born about 540; died 604. Descended from an old Roman senatorial family, he had held various high official positions when he suddenly retired to one of the cloisters which he had founded. Sent as ambassador to Constantinople by Pelagius II., on his return became an abbot, and soon afterwards, when Pelagius died from the plague, he was elected pope. He materially strengthened the authority of the papal see both by his personal influence and by his adroit policy; and in many respects he depensed the standards of the Catholic Church for the following centuries.

Gregory had a deep-seated aversion to Judaism, which to him was Jewish superstition ("superstitionis"), depravity ("penitentia"), and faithlessness ("perfidiae"). He discarded the literal interpretation of the Bible, which prevailed among the Jews, and designated their attacks upon Christianity as idle prattle. He forbade the literal observance of the Sabbath law, widely spread among the Christians, on the ground that it was Jewish; and his deepest grievance against the Nestorians was that they were like the Jews. He extolled the Visigothic king Recared for his severe measures against the Jews and for his firmness against their attempts at bribery.

Gregory was very zealous in his efforts to convert the Jews, and tried to influence them by promising a partial repeal of taxes and by offering other material support to converts. He was very emphatic against enforced baptism, however, preferring conversions brought about by gentleness and kindness. He protected the rights of the Jews and assured them the unhindered celebration of their feasts and the undisturbed possession of their synagogues. On the other hand, he repeatedly opposed the possession by Jews of Christianslaves. Christian slaves and those who wished to accept Christianity were to be taken away from their Jewish masters. Indeed, he earnestly begged the Frankish kings to issue a decree forbidding Jews to hold Christian slaves. He was obliged, however, to mitigate the strictness of some of his measures.

The principle of Gregory's policy in regard to the Jews is expressed in the following sentence, which was adopted by later popes as a fixed introductory formula to bulls in favor of the Jews: "Just as no freedom may be granted to the Jews in their communities to exceed the limits legally set for them, so they should in no way suffer through a violation of their rights" ("Epistola," vii. 25, "Sicut judaeos"

GREGORY XIII. (UGO BUONCOMPAGNI): Pope from 1572 to 1585; born at Bologna Feb. 5, 1562; died at Rome April 10, 1585. His attitude toward the Jews was that of a man possessed of natural goodness warped by strong feelings of intolerance and fanaticism. Soon after his election Gregory, in spite of ecclesiastical opposition, allowed the Jews to return to Venaissin, from which they had been banished by a decree issued
Grenoble

Grenoble

The Jews of Grenoble and its environs were accused of having committed a crime against three youths, Samson of Jerusalem, Crescent of Vorens, and Perret Levi, who were accused of having committed a crime against a Christian and of having blasphemed Jesus. They were condemned to pay a fine of 500 crowns in gold.

On March 4, 1413, at the request of the states general of the province, the council decided that Jews should be obliged to keep their places of worship, their ovens, their wells, and their markets separate from those of the Christians. In addition, the men were required to wear as a badge a round piece of variegated cloth, placed upon the outer garment at the chest, and the women to put a distinctive token in their head-dress. It was forbidden for either men or women to appear in public or to keep their doors and windows open on Passion Sunday or during Holy Week; and they were not allowed to employ Christian servants.

During the reign of Charles VII, the Jews of Grenoble and its environs were accused of having associated with the enemies of the dauphin during his exile and of having used disrespectful language concerning him. They were therefore condemned by him to pay a fine of 1,500 crowns in gold. It was
Griesehaber
Grodno

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at this period that the Jews left Grenoble definitively. Only a few Breton families now reside there (1903).


GRIESEHABER (KRIEFSHABER), ISAAC: Polish-Hungarian rabbi at Paks, Hungary; born at Cracow. He was the author of "Makkel No'am" (Vienna, 1796), in which he sharply criticized Aaron Chorin for declaring the sturgeon permissible food.


S. H.

GRIECHICHES, ABRAHAM AVENIROVICH: Russian engraver; born at Wilna 1852; educated at the Wilna rabbinical school; graduated from the Wilna School of Design in 1869, and from the St. Petersburg Academy of Fine Arts in 1876, when he was appointed engraver to the Imperial Mint. He became a noted medalist. Among the medals he engraved may be mentioned those in commemoration of the deaths of Alexandra Feodorovna and Emperor Alexander II., the jubilee of Duke Nicholas Leuchtenberg, the catastrophe at the railroad station of Borki, Oct. 17, 1886, and the 200th anniversary of the 65th Infantry Regiment of Moscow.

Griechiches produced onyx portraits of Baron Horace Ginzburg, the Grand Duke Vladmir, the Grand Duchess Alexandra Georgienva, the Emperor Nicholas II., Queen Louise of Denmark, Empress Alexandra Feodorovna, and Emperor Alexander II. His exhibits were awarded a gold medal at the Paris Exposition of 1900. He now (1903) holds the position of senior engraver to the Imperial Mint with the rank of court councillor.

H. R.

GRIECHICHES, AVENIR GRIESCHEVICH: Russian engraver; father of Abraham Avenirovich Griechiches; born at Wilna April, 1822. Until the age of sixteen he studied the Talmud, and later, without the aid of a teacher, became an engraver. In 1871 he was employed as an engraver by the Imperial Mint of St. Petersburg; three years later his portrait of Levenshen, engraved on rock-crystal, won him a nomination to the St. Petersburg Academy of Fine Arts; in the same year he was appointed engraver to the Imperial Mint. He soon gained a wide reputation, and is now considered one of the best engravers in Russia. Among his engravings may be mentioned the state seals of the emperors Alexander III. and Nicholas II.

Avenir holds the rank of court councillor, and was decorated with the Order of St. Stanislas, second class.

H. R.

GRODKI: Russian city, capital of the government of the same name; formerly one of the chief cities of Lithuania and, later, of Poland. It had a Jewish community about the middle of the fourteenth century, for in the "Privilege," granted to the Jews of Grodno by Grand Duke Vitold of Lithuania, dated

Lutsk, June 18, 1388 (document No. 2 in Bershad's "Russko-Yevreiiski Archiv"), it is seen that the Jews occupied at that time a considerable area in the city, that they owned land and houses, and had a synagogue and a cemetery. This important document, which was later confirmed by Sigismund August (1437), by John Casimir (1653), and by Stanislas August Poniatowski (1785), is, with one exception, the oldest one relating to the history of the Jews in Lithuania. It confirms the Jews in all their possessions and rights; permits them to engage in all business pursuits and occupations; exempts the synagogue and the cemetery from taxation; and ends by conferring on the Jews "all rights, liberties, and privileges given to our Jews of Brest in the preceding year. The Jews, who were thus practically enjoying equal rights with the other inhabitants, are not, however, lived undisturbed, even after Casimir Jagellon in 1444 granted the city its independence in the form of the "Magdeburg Law." Jews continued to farm the taxes and to own real estate until their unexpected expulsion by Alexander Jagellon in 1495.

The estates and houses owned by Jews were then given by the grand duke to his favorites, but they were soon reclaimed. The decree issued by Alexander Jagellon when he became King of Poland, permitting the Jews to return to Lithuania, is dated March 23, 1503. It is issued to two Jews from Grodno, Lazar Moisheyaevich and Isaac Rabin. In a decision rendered by Queen Bona (Sforza), dated May 22, 1549, the following regulations, modifying and defining the rights of the Jewish community of Grodno, are introduced: (1) Jews are to pay 17 per cent of the taxes the government assessed against the city; (2) they are freed from some special taxes paid in kind; (3) houses and lands formerly bought by Jews from citizens are freed from citizens' taxes; those bought by citizens from Jews are freed from Jewish taxes. But therewith no Jew may buy a house from a citizen without special royal permission (ib. No. 53).

The first rabbis and the first quarrel in the community of Grodno date from the year 1549. It seems that the influential Judisch family had forced on the community as rabbi a relative of the name of Mordecai. Queen Bona, on Oct. 28 of that year, ordered her governor Kimbar to assemble the Jews
of Grodno to elect a rabbi who was no relative to the Judichs, and decreed that in case this could not be done without opposition, the opponent was to be chosen by that family. Another decree, dated Nov. 8 of that year, dealt with the trouble caused because the Jews would not permit Rabbi Mordecai to officiate in the synagogue (ib. Nos. 338-345). The name of Rabbi Moses b. Aaron, Mordeca's rival, has also been preserved.

After the union of Lublin (1569), when Lithuania became part of Poland, Grodno shared the general decline of that unhappy kingdom. It flourished again under King Stephen Bathori (1576-86), who was the friend of the Jews who resided there; and the great synagogue, which was destroyed by fire on Aug. 8, 1599, was erected at that period. The arrival of the Jesuits in 1616 marks the beginning of oppressive measures and exactations, and frequent recurrences of blood accusations. Grodno was saved from the devastation and massacres of the first Cossack war in 1648-49, but suffered terribly in 1655, when it was taken by the Russians and held two years; and its lot was not improved during the four years following, when it was held by the Swedes. The community was impoverished and sunk heavily in debt, from which it had not been freed even to this day. From 1700 to 1704 Grodno was held by Charles XII of Sweden, and the Jews suffered as they always suffered in times of war and disorder. Jews did not share in the benefit Grodno derived from the administration of the starost Anton Tiesenhaus (1762-85), who made an effort to revive the commerce and industry of the decaying city. He was hostile to the Jews, and when he became bankrupt his indebtedness to the Jewish community, representing only a part of the money which he had extorted from it, was declared by a court to be over 84,000 rubles. Two of his estates in the district of Pinsk were given to the "kahal" of Grodno in lieu of the debt, but they were confiscated on a technicality by the Russian government in 1795.

The last tragedy in Grodno of which there is record occurred on the second day of Pentecost, May 20, 1790, when Eleazar b. Solomon of Wirballen was quar tered for the alleged murder of a Christian girl. The king refused to sign the death warrant, being convinced of the man's innocence, but could not prevent the execution. A ritual murder trial is also known to have occurred there in 1809, but the details have not been preserved. Grodno came under the dominion of Russia in 1793, and the most important event in its recent history is the disastrous conflagration of 1885, when about half of the city was destroyed.

A complete list of the Jewish inhabitants of Grodno in 1560 is reproduced in the above-mentioned "Arkivh" (ii.), which includes the names of about sixty Jews who lived mostly in the "Jewish street" and in the "Jewish School street." It also gives the location of the Jewish hospital, which was then on "Plebansk street." The total number of houses in Grodno at that time was 543; if figured at one family for each house, this would make the Jewish population about 10 per cent of the inhabitants. The "Russian Encyclopedia" (i.e.), which gives for the second half of the sixteenth century 56 Jewish houses out of a total of 712, makes the proportion still smaller. But the Jewish population increased in the following two centuries much faster than the Christian, and of the 4,000 inhabitants in 1793 a majority were Jews. The increase went on under Russian rule, and in 1816 the city had 8,422 Jews, and only 1,451 non-Jewish, inhabitants. In 1890 there were 29,779 Jews in a total population of 48,992, and in 1897 about 23,000 Jews in a total population of 46,871.

The rabbinate of Grodno was next in importance to that of Brody-Litovsk, and in the records of the council of Lithuania the rabbi of Brody-Litovsk always signed first and the rabbi of Grodno second. Rabbi Mordecai and Rabbi Moses ben Aaron, who are known only through records of litigation, were followed by an eminent rabbinical authority, Nathan Spira Ashkenazi (d. 1587), author of "Mishpach She'arim." He was succeeded by Mordecai Jaffe, author of "Hakhamim," who is known to have been in Grodno during the reign of Stephen Bathori. When he left Grodno he is known, and the date of the rabbinate of his successor, Judah, who is known only from the mention made of him in contemporary sources, is also somewhat uncertain. The next rabbi was Ephraim Solomon Shor, author of "Tahorah Shor" (d. 1614). He was succeeded by Abraham b. Meir b. Levi Epstein, who left Grodno in 1634 to become rabbi of Brody-Litovsk. Isaac b. Abraham is known to have been rabbi of Grodno in 1714-24, but part of that time Joshua b. Joseph, author of "Magen Ishak," later of Lemberg and Cracow, was also in Grodno before he went to Tilstaym. Jonah b. Issachar Teomim, author of "Kitzeho de-Yamim," was rabbi in 1664-68, when he left Poland, dyman in Metz in 1680, aged 73. Moses Spira, son of Nathan, author of "Maggid Me'a Amukim," and grand-son of the above-mentioned Nathan Spira, was rabbi after 1684, and Judah b. Benjamin Wolf of Troppau held that position from 1694. Dasha b. Samuel Horwitz was rabbi from 1697 to 1703, and was followed by Moses Zebi, author of "Tiferet le-Mo ther," who died in 1709. His successor, Mordecai S自查金 Rothenberg, remained in Grodno until 1731, when he went to Lwi. Simhah b. Na'hman Rapoport, formerly of Lwi, who succeeded Mordecai, held the position for nearly a quarter of a century until he too became rabbi of Lublin (about 1741). Baruch Kahana Rapoport was elected from Kedziersk to assume the rabbinate of Grodno, but he preferred the "small rabbinate" of the Jewish town and soon returned there. Aron Lab b. Nathan Nata of Slutzk (d. 1729) became rabbi of Grodno in 1729, and was succeeded by his son Zacharias Mendel (d. 1696, aged 59). Jehiel Margalot (d. 1751), a disciple of Israel b. Hayyim, became rabbi. He was followed by Moses Joshua Horwitz. The latter's successor, Benjamin Braudo Broda (d. 1688, aged 75), was the last rabbi of Grodno, the office being then abolished, as was the case in Wilno, as the result of quarrels between two factions of the community.

Among the rabbinical scholars and other eminent Jews of Grodno were: Elhanan Berliner, who corresponded with Zebi Ashkenazi early in the eighteenth century; Elisha b. Abraham, author of "Kab Ve-Nuki," on the Mishnah, and of "Pil Shenayim," on Zera'im, who died at an advanced age in 1740; Alexander Shiskind, the author of "Yesod ve-Shorash ha-'Abodah"; Daniel b. Jacob, who was a dayyan or "moreh zedek" for forty years, and died in 1807; Joseph Joel Rubovitch, physician. Scholars, scribe and favorite of King Poniatowski et al., died 1810; Simhah b. Mordecai, who was a candidate for the rabbinate of Grodno, and died in 1813; his son Hillel, who was a son-in-law of R. Hayyim of Volozhin and died in 1833; Tannah, the son of Rabbi Eliezer of Uzle, who was a candidate for the rabbinate of Grodno, and died in 1833.
for the rabbinate, was “rosh bet-din,” and became the rival to some extent of R. Benjamin Brando, mentioned above; his name is signed first on the record of the convention held in Wilna in 1818 for the purpose of selecting delegates to St. Petersburg; Sandel Rosenberg, head of the delegation referred to above, died 1858. Jacob b. Moses Prunkin, died in Grodno 1872. Eliezer Bregman and his son Shabbethai are among the prominent citizens of Grodno, as are the Epsteins, the Neches, and the Ratners.

The best-known Hebrew writers in the city of Grodno were: Meir Ostrinski, Menahem Friedman, Israel David Miller, Abraham Shalom Friedberg, the poet Isaac Baer Hurwitz, Samuel Yevnin, Isaac Andres, Simon Friedenstein (the historian of the Grodno community), and Hirsch Ratner. Hurwitz, the translator of the Siddur into Russian, was the city’s “government rabbi” in the seventies. He was succeeded by Moses Kotkind, who in his turn was followed by Shemariah Lewin. Among the five “more horn’ah,” R. Elisheva Shapira, and R. Wolf, a son-in-law of R. Nahum, are the best known.

The Jewish community of Grodno is one of the poorest in Russia. There is little industry, and a large percentage of the business establishments are conducted by women. It has the usual number of educational and charitable institutions, two Talmud Torahs (the older one having a trade-school as an adjunct), a gemiluth asedim, a “Volkskiche” for the poor, and a similar institution to provide kasher food for Jewish soldiers. There is also an old trade-school founded by Samuel Lapin. In addition to the government school there are (1893) an excellent private school conducted by R. Shapira, and a modern heder founded by the Zionists, who have recently developed great activity in communal work.

The following is a list of the Jewish agricultural colonies in the government of Grodno, from “Selsko-Khuzalstvennyi Kalendar Diya Yevreyev Kolonistov” (ii. 231, Wilna, 1905):

<table>
<thead>
<tr>
<th>District</th>
<th>Name of Settlement</th>
<th>Tenants</th>
<th>Jewish Population</th>
<th>Land in Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brez-Litovsk</td>
<td>Abramowice</td>
<td>179</td>
<td>364</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hrubjanowskoe</td>
<td>68</td>
<td>368</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Oholowodzkie</td>
<td>32</td>
<td>214</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gruzdowskoe</td>
<td>41</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>Kozielnik</td>
<td>Zabrynowa</td>
<td>28</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>Przysny</td>
<td>Wroclawowna</td>
<td>25</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>Sokolowkie</td>
<td>Sokolowskoe</td>
<td>39</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Konstantynowskie</td>
<td>205</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hrubjanowskie</td>
<td>183</td>
<td>165</td>
<td></td>
</tr>
</tbody>
</table>

GROSEMANN, SELIG: German rabbi; born at Flötentsam, West Prussia, Dec. 7, 1843; attended the gymnasium at Konitz and the seminary and university at Breslau; became rabbi at Strasburg (1872) and at Danzig (1878), and district rabbi of Hanover (1884). His works include: “De Professi Durum (Epistolae) Vita et Studii,” inaugural dissertation (Breslau, 1869); “Die Jonathan’sche Pentateuchersetzung in Ihrem Verhältnisse zur Halacha” (Leipsic, 1879); “Zibhe Shelamin: Die Vorschriften über das Schachten und die Untersuchung der Lunge von R. Jakob Beck, Keu Herausgegeben, Durch Zusatze Erganzt und mit einer Deutschen Bearbeitung Versehen” (Frankfort-on-the-Main, 1899). He also contributed to Frankel’s “Monatschrift” and Rahmer’s “Familienblatt,” and published some sermons in the latter’s “Predigt-Magazin.” Gronemann is (1903) a member of the Central Committee of the German Zionist organization.

GROSS, CHARLES: American author; born at Troy, N. Y., Feb. 10, 1857; educated at the Troy High School; at Williams College, from which he received the degree of M.A.; and at the universities of Paris, Berlin, and Göttingen, receiving from the last-named the Ph.D. degree for his study on the “Gilda Mercatoria.” He was also an honorary M.A. of Harvard, in which university he held a professorship of history 1888-1906. Gross displayed great originality and industry as an investigator in medieval and English history, in which field he wrote the following: “Gilda Merchant,” 2 vols. 1890; “Select Cases from the Coroners’ Rolls,” 1896 (for the Selden Society); “Bibliography of British Municipal History,” 1897; “Sources and Literature of English History,” 1900; “The Early History of the Ballot in England,” in “Political Science Quarterly,” 1905; “Modes of Trial in the Medieval Boroughs of England” (Harvard Law Series, May, 1907). Gross lectured at the Anglo-Jewish Exhibition of 1887 on “Exchequer of the Jews in England in the Middle Ages,” this lecture being a valuable contribution both to English and to Jewish history. He translated into English Kayserling’s “Christopher

Bibliography: Eisenberg, Das Gotische Wien, s.v.; Meyers Konversations-Lexikon, s.v.

M. Co.

GROSS, HEINRICH: German rabbi; born at Steinsch, Hungary, Nov. 6, 1835; pupil in rabbinical literature of Judah Aszod. After graduating from the Breslau seminary and from the University of Halle (Ph. D. 1866; his thesis on Leibnitz obtaining the university prize), he was engaged as private teacher by Baron Horace Giinzburg at Paris. During a residence of two years in that city Gross collected in the Bibliothèque Nationale the material for his great work: "Gallia Judaica." In 1869 he went to Berlin, where he associated much with Zanz, whose method of research he admired and adopted. In 1870 he was called the rabbinate of Gross-Strelitz, Silesia, and since 1877 he has occupied the rabbinate of Augsburg.

Gross's activity in the domain of literary history, especially that of the German Jews of the Middle Ages, has been very extensive. His "Gallia Judaica" (Paris, 1897), which deals with the medieval geography and literary history of the Jews of France, has become a standard work. Gross has also enriched the Jewish scientific periodicals with many valuable contributions, which of themselves constitute important works. Of these the most noteworthy are: "Abraham ben David aus Poquières, ein Literaturhistorischer Versuch," in "Monatschrift," 1873-74; "Zur Gesch. der Juden in Arles," ib. 1878, 1879, 1880; "Eliezer ben Joel ha-Levi, ein Literaturhistorischer Versuch," ib. 1885, 1886; "Jedochad Sir Louis aus Paris: Analogen," in "Magazin," 1877, 1878, iv. 174, v. 178; "Etude sur Simon ben Abraham de Sena," in "R. E. J." 1888.

Gross is also the author of "Lehrbuch der Israélitischen Religion für die Oberen Klassen der Mittelschulen."
GROSSMANN, IGNACZ: Hungarian physicist; born in Göncz-Ruska, Abauj county, Feb. 10, 1827; died in Budapest May 21, 1866. He attended the University of Prague, devoting himself especially to mathematics and pedagogy. From 1847 to 1851 he was a teacher in Győr-Sziget; for the two following years he attended the Josef technical school in Budapest, and in 1854 he was appointed principal of the girls' school of the Pester Israelitische Religionsgemeinde.

In 1857 Grossmann was called to a professorship in the commercial school, where he remained until 1862, when he was made engineer of the Pest-Loenecz-Zolymon Railroad Company. Grossmann was the actual inventor of the mercurial pneumatic pump. In 1854 he discovered a new method of gasometer construction. He wrote "Führer in der Geometrischen Analyse der Krystallographie," Leipzig, 1857.

GROSSMANN, LOUIS: American rabbi; born at Trencsen, Hungary, July 30, 1825; died March 18, 1897, in New York city. He received his education at the yeshibah of Presburg, and in 1863 was called as rabbi to Kortisch, Moravia, which position he held until 1866 when he went to Saratof, Transylvania. In 1867 he was called to Brooklyn, N. Y., where he officiated in the Congregation Beth Rishon, and later in the Congregation Beth Abraham. He wrote: "Drei Predigten," Saratof, 1868; "Die Sprüche der Wahrheit," 2d ed., 1870; "Mikraot Ketanot," Cincinnati, 1892. The last work is a presentation of the 613 commandments with their Biblical bases, their rabbinical definitions, and their moral lessons. He also contributed very frequently to "Deborah." Of his sons, Louis Grossmann, in Cincinnati; Oldphus Grossman, in New York city; and Julius Grossmann, in Polonyagh, Hungary, are rabbis.

BIBLIOGRAPHY: Deborah, April 1, 1897.

GROSSMANN, LUDWIG: Austrian mathematician and political economist; born at Leitomischl, Bohemia, March 14, 1824. As a boy he showed unusual aptitude for physics and mathematics; and he continued his studies in these branches at the University of Vienna, graduating as doctor of philosophy in 1878. In the same year he founded and edited the "Mathematisch-Physikalische Zeitschrift." at Vienna. He is the discoverer of the mathematical analytical curve of the probable length of the age of man. Grossmann has devoted himself largely to literary work, and is an active opponent of anti-Semitism. He is now (1903) a resident of Vienna, and editor of the "Controlle," a journal devoted to political economy.


GROSSWARDEIN (NAGY-VARAD): Hungarian city, with a population of 21,000, about one-fourth of whom are Jews. The hebra kaddish was founded in 1735, the first synagogue in 1808, and the first communal school in 1868. The old Jewish quarter, known as the "Katona Város," is in the neighborhood of the fort. It still bears its ancient aspect and is still occupied mainly by Jews. The old synagogue remains, though no longer used for worship. The Jewish hospital also stands there. Not until the beginning of the nineteenth century were Jews permitted to do business in any other part of the city, and even then they were required to withdraw at nightfall to their own quarter. In 1855 permission to live at will in any part of the city was granted.

The Jewish community of Grosswardein is divided into an Orthodox and a Reform congregation. While members of the Reform congregation still retain their membership in the hebra kaddish, they have used a cemetery of their own since 1896. The Jews of Grosswardein have won prominence in the public life of the city. There are Jewish manufacturers, merchants, lawyers, physicians, and farmers; the present chief of police (1902) is a Jew; and in the municipal council the Jewish element is proportionately represented. The community possesses, in addition to the hospital and hebra kaddish already mentioned, a Jewish women's association, a grammar-school, an industrial school for boys and girls, a yeshibah, a soup-kitchen, etc.

The following are among those who have held the rabbinate of Grosswardein: Joseph Rosenfeld (Orthodox); David Joseph Wahrmann (Orthodox); Aaron Landesberg (Orthodox); Morris Puchis (Orthodox: still officiating, 1903); Alexander Rosenberg (Reform: removed to Anad; Alexander Kohut (Reform: removed to New York, 1885; died, 1904); Leopold Kacekemény (Reform: still officiating, 1903).

GROTTOS, HUGO (HUIG VAN GROOT): Dutch Christian diplomat, theologian, and scholar; born at Delft, Holland, April 19, 1583; died at Ro- stock, Germany, Aug. 28, 1645. In the religious combat between the Gomarists and Arminians Gro- tius was a follower of Arminius. When in 1618 the Armenians were thrown into prison, he was sent to imprisonment for life, and escaped in 1621 only through a stratagem of his wife. He be...
served all his life in the doctrines of Arminius, and espoused the master’s views in his religious writings, which were collected after his death in his “Opera Omnia Theologica,” Amsterdam, 1679.


This great work was at first read by the Arminians only, but it soon became well known through its philological-historical character.

In the course of his religious researches Grotius, through Isaac Vossius, became acquainted with Manasseh ben Israel. He corresponded with Manasseh, asking many questions concerning the Hebrew language, literature, and interpretation of the Old Testament. Manasseh answered his inquiries, and the two exchanged many letters.

Not being a theologian proper, Grotius was not bound by any dogmatic views, and his explanations of sentences and phrases are consequently based entirely upon the original text itself. The Jewish exegesis became known to Grotius through Manasseh ben Israel; and he frequently cites and follows them in his annotations. He often mentions that the Hebraists explain a sentence as he does; and even where he diverges from them he gives their views. It was a favorite accusation against Grotius’ commentary that he Judaized, or followed Jewish rather than Christian methods of exegesis. It is possible that Grotius knew of Manasseh’s plan to induce Queen Christina of Sweden to open northern Scandinavia to the Jews, as he was Swedish ambassador at Paris from 1635 to 1645.

Grotius highly esteemed Manasseh, whom he compares with Ibn Ezra, Maimonides, and Abraham Vossius. In a letter to Manasseh he says: “I implore you to spend all your spare time in explaining the text; you will do a great favor to all scholars” (Grotius, “Conciliador,” Amsterdam, 1641), admired by Grotius in a letter to Manasseh he says: “I implore you to spend all your spare time in explaining the law. You will do a great favor to all scholars” (Grotius, “Conciliador,” Amsterdam, 1641).

Again, in a letter to Vossius under date of Oct. 30, 1638: “Manasseh, whom I wish well, is a man of outstanding ability. You will do a great favor to all scholars”.

The opposition evinced by the Later Prophets to such groves and trees confirms the theory that originally they were connected with the cult of the deities predating the general processes of nature. These deities and their worship (see Baalim and comp. Deut. xii.2) were dominant factors in the Canaanitish religion, the “high hills” and “green trees” being characteristic of their deities and their worship. The Hebrew “Elah” and “eshel,” denoting the oak and tamarisk respectively, are mentioned as groves, or perhaps in stricter accuracy as single trees, where YHWH revealed Himself.

Trees. (Gen. vii. 6 [A. V. 7], xxi. 33; more definitely described as “elon morch” (= “oak of the revealing oracle”); “morsch” from the root ysr, whence also “Tosch”; but see Bahr, “Etymologische Studien,” pp. 13–14; sometimes in the plural “cloche morch” (Deut. xi. 30); also “cloche mame” (Gen. xiii. 18, xiv. 13, xviii. 1). “Elah” (Isa. i. 30), “alah” (Josh. xxiv. 20), “alom” (Gen. xxxv. 8), “tomer” (Judges iv. 1), and “rimmon” (I Sam. xiv. 2) occur in connections indicating that trees which were regarded as sacred, either in groves or singly, are meant. Under such sacred tree treaties were solemnly confirmed (Judges ix. 6), sacrifices were offered (ib. vi. 11), and, as stated above, judgments were rendered (ib. iv. 5). The sound made by the trees is mentioned as an auspicious omen (II Sam. v. 24; comp. Gen. xii. 6; Judges ix. 27). YHWH is described as dwelling in the (burning) bush (Deut. xxxii. 16; comp. Ex. iii. 1–6). Joshua erects a memorial stone beneath an oak “that was by the sanctuary of YHWH” (Josh. xxiv. 20). Among the Patriarchs, Abraham is more especially brought into relations with such groves or sacred trees (Gen. xiii. 18, xviii. 1, xxi. 33).

Trysting-places (Gen. xi. 8; Judg. vi. 1–2) are mentioned as groves or places. The Amarna tablets mention “Elah, Elalah” as a place where the Israelites met.

Trees are held to be the dwellings and groves of the haunts of benevolent or malevolent spirits and deities. Moreover, trees were suggested of fertility, of life, and (in winter) of death. This induced their worship as visible manifestations of the secret powers of nature controlling generation and decay.

Among the Hebrews, also, this notion seems to have prevailed in remote times. At all events, groves and trees are found connected with the oracles (Gen. xii. 6 [A. V. 7]), and with the giving of judgment—that is, the oracular consultation of the deity (Judges iv. 5; I Sam. xxii. 6).

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GROWTH OF THE BODY: From the studies of Majer for Galicia, Weissenberg for South Russia, Sack for Moscow, and Yashchinsky for Poland, which give uniform results, it is found that Jewish children grow very rapidly up to the age of six, whereas usually development slackens at four; from six to eleven growth is slower; from eleven to sixteen the body again increases rapidly, when growth again becomes slower, but still continues up to the age of thirty. At this age the maximum height is attained, whereas with Germans this height is reached at the age of twenty-three (Gould). At forty the body begins to decline and grow shorter. This is seen from the figures in the table, and in the diagram representing graphically the process of growth of Jewish children in South Russia and in Moscow, given by Weissenberg ("Die Südrussischen Juden," p. 7).

Growth of the Body.

<table>
<thead>
<tr>
<th>Age</th>
<th>Jews of South Russia (Stature)</th>
<th>Jews of Central Russia (Stature)</th>
<th>Jews of Poland (Stature)</th>
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<tr>
<td></td>
<td>Annual Increment Stature</td>
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<td>in (m.)</td>
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<tr>
<td>4-5</td>
<td>1,016</td>
<td>6</td>
<td>1,022</td>
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<tr>
<td>5-6</td>
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<td>30-31</td>
<td>1,300</td>
<td>27</td>
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<tr>
<td>31 and over</td>
<td>1,300</td>
<td>27</td>
<td>1,300</td>
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</tbody>
</table>

Sack compared the stature of Jewish school-children in Moscow with that of non-Jewish children attending the same schools. He found that the Jewish children were shorter. But Yashchinsky, who took measurements of Jewish and non-Jewish school children in Warsaw, Poland, found the contrary. According to his investigations the Jews are taller than the Poles between the ages of twelve and twenty, but, notwithstanding the known fact that adult Poles are taller than adult Jews.

In so far as Bavaria is concerned Banke ("Gespräche in Bayern: Beiträge zur Anthropologie Bayerns," I.) has shown that the stature is lowest in those parts of the Kingdom in which the infantile mortality is highest.

From measurements taken by Fishberg from Jewish school-children in New York city, it appears that those born in the United States grow faster, and at maturity attain a greater stature, than those born in Europe. There are two reasons for this phenomenon. First, the Jewish child in America is brought up amid better sanitary and hygienic surroundings; it is better nurtured, and the unhealthy heder is replaced by modern hygienic public schools. The second and more important reason is that there is a process of selection at work. The stature of the Jewish immigrant to America is greater than the average of those left at home. This is a fact observed also among the immigrants of other races. It is the strongest physically who venture to change their place of abode. These taller Jews transmit their superior stature to their descendants.

The body grows not only in height but also in girth, which is best measured by the chest. From the investigations of Sack and Weissenberg it has been found that the growth of the body in stature does not go hand in hand among Jews with its increase in breadth, but that they progress alternately. Up to maturity the height increases at the expense of the girth of the chest. After this period the body begins to broaden. The maximum girth of the chest is attained only between forty and fifty years of age. After this there is a recession.

The growth of the limbs has been shown to progress rapidly up to sixteen years of age. It then proceeds slowly up to the age of thirty, when the maximum is attained. After this there is a recession. The growth of the limbs has been shown to progress rapidly up to sixteen years of age. It then proceeds slowly up to the age of thirty, when the maximum is attained. After this there is a recession.


M. Pt.

GROZOWSKI, JUDAH LÖB BEN ISAIAH REUBEN: Russian Hebraist; born at Pogosti, government of Minsk, in 1861. After having attended the yeshibah of Volozhin, Grozowski studied pedagogies in the Institute for Hebrew Teachers at Wilna. When twenty-seven years of age, he went to Palestine, teaching Hebrew in various places; in 1899 he received an appointment as teacher of Hebrew in the agricultural school of Jaffa. Three years later he removed to the Mishken Yisrael colony, and filled the same office there. Grozowski published a series of textbooks, among which are:

"Bet ha-Sefer li-Bene Yisrael," Jerusalem, 1891;
GRUNEBAUM, MAX (MAIER): German Orientalist; born in Seligenstadt, Hesse, July 15, 1817; died in Munich Dec. 11, 1888. Grünbaum studied philology and philosophy at Giessen and Bonn. In 1858 he became superintendent of the Hebrew Orphans' Asylum in New York city. He returned to Europe in 1870, and spent the remainder of his days in Munich. After 1892 nearly all his papers on Oriental philology and folklore appeared in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft"; and after his death they were edited by Felix Perles under the title "Gesammelte Aufsätze zur Sprach- und Sagenkunde," Berlin, 1901. The following are among his larger works: "Jüdisch-Deutsche Chrestomathie," 1882; "Mischsprachen und Sprachmischungen," 1885; "Neue Beiträge zur Semitischen Sagenkunde," 1888; "Die Jüdisch-Deutsche Literatur in Deutschland, Polen, und Amerika," 1894; "Jüdisch-Spanische Chrestomathie," Frankfurt, 1896. He had nearly completed the re-cataloging of the works in the Hebrew department of the Munich State Library when he died.

BIBLIOGRAPHY: Bettelheim, Biographisches Jahrbuch, 1899, pp. 236-237; Allgemeine Zeitung, Munich, 1898, Beilage No. 285, pp. 5-6, Municher Neueste Nachrichten, 1898, No. 591, p. 4; Perles, in Gesammelte Aufsätze, Preface.

GRÜNBACH, HANS: American painter; born at Frankfort, Bavaria, Dec. 18, 1859. He studied at Munich, and in 1885 went to Paris. There he became a pupil of Jules Lefèvre and Benjamin Constant, receiving the Academy medal and several honorable mentions. When but twenty-four years of age Grünbut was appointed principal of the School of Arts at Bahia, Brazil. In 1896 he returned to Europe and again settled in Paris, but removed in 1898 to London, where he has since resided. Among his many paintings may be mentioned: "Butterflies," "Peaceful Moments," "Nettles," "The Unexpected Return," "First Start in Life." He is also well known as a portrait-painter.


GRÜNBAUM, ELIAS: German rabbi; born in the Palatinate Sept. 10, 1807; died in Landau Sept. 35, 1888. In 1830 he went to Mayence, where he became a pupil of the Talmudist Löb Ellinger, and in 1836 continued his Talmudic studies at Mannheim; in 1827 he went to Frankfurt-on-the-Main, where he attended the rabbinical lectures of Solomon Frier, Aaron Fuld, and Bar Adler, and prepared himself for the university. In 1831 he entered the University of Bonn, where he became intimately acquainted with Abraham Geiger. In 1832 he went to Munich to continue his studies. In 1833 he was appointed to the rabbinate of Birkenfeld, and the next year became rabbi of the Landau district, a position which he held till his death. Grünbaum was one of the most zealous and determined representatives of Reform Judaism. It is due to his efforts that the so-called "Jews' oath" was abolished in Bavaria (1868). In appreciation of his work for the improvement of the Jewish school-system, Ludwig II of Bavaria bestowed upon him the Order of St. Michael. Besides contributing to Geiger's various magazines and to the "Allgemeine Zeitung des Juden- tum," Jost's "Jahrbücher," and Stein's "Volkswesen," Grünbaum published: "Die Sittenlehre der Juden Israels, eine dargestellte Geschichtliche Entwicklung des Pharisäismus und Dessen Verhältniss zum Judentum in Israel," Mannheim, 1867; "The Lewe und Kirche der Juden, mit besonderer Betrachtung auf die Kirchengeschichte," d. 1843; "Gottesdienstliche Vorträge," Carlruhe, 1844; "Benediktische Gemävel, Synagoge und Schule," Landau, 1861;
“Reden” (delivered on various occasions). Many of his sermons were published in Hayyim’s “Bibliothek Jüdischer Reden.”

M. K.

GRUNFELD, ALFRED: Austrian pianist; born at Prague April 31, 1833; a brother of Alfred Grünfeld. Educated at the Prague Conservatorium, he went to Berlin in 1856, and for eight years taught as the Akademie der Tonkunst in that city. In conjunction with Xaver Scharwenka and Gustav Holländer (later with Sauret, M. Pauer, and P. Zajic), he arranged trios for two and piano. Afterward he went to Vienna, where he remained until his death. His compositions include the following works for the piano: Octave-study, op. 15; Minuet, op. 31; and Spanish Scena, op. 37.

BIBLIOGRAPHY: Musikalisches Wochenschrift, xiv. 343; Ehr-UeU, Celebrated Pianists of the Past and Present, pp. 115, 116. J. So.

GRUNFELD, HEINRICH: Austrian violinist; born at Prague April 21, 1855; a brother of Alfred Grünfeld. Educated at the Akademie der Tonkunst, he went to Berlin in 1876, and for eight years taught as a violin professor at the Akademie der Tonkunst in that city. In conjunction with Xaver Scharwenka and Gustav Holländer (later with Sauret, M. Pauer, and P. Zajic), he arranged trios for two and piano. Afterward he went to Vienna, where he remained until his death. His compositions include the following works for the piano: Octave-study, op. 15; Minuet, op. 31; and Spanish Scena, op. 37.

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GRUNFELD, JOSEF: Austrian physician and writer; born at Győr, Hungary, Nov. 19, 1840. After graduating from the gymnasium at Kaschau, he went to the universities of Budapest (1861) and Vienna (1862), graduating (M.D.) from the latter in 1867. He became privat-dozent at Vienna in 1881, and chief of division at the Poliklinik in Vienna in 1885. He published a “Compendium der Augenheilkunde” that has gone through five editions, and (in “Deutsche Chirurgie”) “Die Enke des Kommissionshandels,” which was published at Vienna in 1879, since which date his literary activity has been devoted chiefly to the subject of notes and bills, to the literature of which he has contributed ”Wechselrecht,” 2 vols., Leipzig, 1892, constituting part of the “Systematisches Handbuch der Deutschen Rechtswissenschaft,” edited by Karl Binding; in addition, he has published a book “Das Recht des Kommissionshandels” (Prague, 1906), which forms part of the “Grundriss des Österreichischen Rechts in Systematischer Bearbeitung,” edited by Fingers, Frankl, and Ulmann; and, for practical purposes, ”Lehrbuch des Wechselrechts,” 2 vols. (1900). Grünfeld has the title of ”Kaiserlicher Hofrat,” and has been since 1907 a life-member of the Austrian House of Lords (Herrenhaus). He has been decorated with the star of the Order of Franz Joseph (1900).

BIBLIOGRAPHY: Musikalisches Wochenschrift, xiv. 343; Ehr-UeU, Celebrated Pianists of the Past and Present, pp. 115, 116. J. So.

GRUNFELD, LAZAR: Hungarian rabbi and writer; born at Geronda, Hungary, 1800. Receiving his diploma as rabbi while a mere youth, he went to Berlin, where he attended the lectures of Dr. Israel Hildesheimer at the rabbinical seminary, as well as those at the university. He graduated (Ph.D.) from the University of Bern. For eleven years he officiated as rabbi at Temesvár, Hungary. In 1858 he was appointed director of the Jewish orphan asylum at Jerusalem. Grünfeld’s works include: “Jüdisches Volk in Israel,” Berlin, 1829; “Das Verbot des Genusses von Gereinigterem am Rästtage des Passahfestes,” in ”Zeit fur Evangelische Theologie,” 1844-99; “Midrash Shir ha-Shirim,” Jerusalem, 1881; “Sefer ha-Lékutim,” i.-vi. (Jerusalem, 1899-1908); “Ezra und Nebuchadnezar, Kritisches Erläuterung,” part i (ib. 1899); “Saadia Gaon und Sein Commentar zum Buche Daniel” (St. Petersburg, 1896); “Saadia Gaon und Sein Commentar zu (Daniel) Ezra und Nebuchadnezar” (ib. 1899); “Yalkut ha-Machiri zu den Sprüchen

BIBLIOGRAPHY: Horowitz, Frankfurter Jahrbücher, 18, 1908, 198, 199; Horowitz, Geschichte des Judentums, p. 152 and Index, St. Petersburg, 1896. D.
GRUNWALD, MAX: German rabbi and folklorist; born at Zabrze, Austrian Silesia, Oct. 10, 1871; educated at the gymnasia of Gleiwitz and Breslau, where he also attended the lectures of the Jewish theological seminary. In 1895 he accepted the rabbinate of the Hamburg Mitte Damm Synagogue, where he remained until 1903, when he became rabbi of the fifteenth district of Vienna. Since Jan., 1898, he has been editor of the "Mittheilungen der Gesellschaft für Judische Volkskunde," which society was founded by him in 1897 and of which he is president (1903). He was also one of the principal founders of the Hamburg Jewish Museum.

In addition to a large number of essays on general literature, folk-lore, and Jewish history, which appeared chiefly in the "Mittheilungen," Grunwald wrote the following: "Das Verhältnis Malebranche's zu Sphoza," Breslau, 1892; "Die Eigenenamen des Alten Testaments in ihrer Bedeutung für die Kenntnis des hebräischen Volksglaubens," ib. 1895; "Sphoza in Deutschland," Berlin, 1897; "Portugisische Ansichten auf Deutscher Erde," Hamburg, 1905; "Juden als Räuber und Seefahrer," Berlin, 1905; "Hamburger Deutsche Juden bis zur Auflösung der Dreigesetze in 1811," Hamburg, 1905; "Die moderne Frauenbewegung und das Judentum," Vienna, 1903.

GRUNWALD, MORITZ: Austrian rabbi; born March 29, 1853, at Ungersbach, Austria; died in London June 10, 1905. After a short stay in Prague he entered (1878) the Breslau Jewish theological seminary. In 1881 he was called to the rabbinate of Belovare, Croatia; in 1884-87 he was rabbi of Pisek, Bohemia, in 1887-93 of Jung-Bunzlau, Bohemia, in 1895-98 of Vajradvar, Hungary, in 1898-1903 of Graz, Austria, in 1903 of Sofia, Bulgaria, with his seat at Sofia. He was at the same time director of the national rabbinical seminary, teaching Talmud and Midrash. Grünwald was an able linguist, and a member of several scientific societies, including the Société de Numismatique d’Archéologie, and was highly esteemed by Prince Friedland and the Bulgarian government.

Of his numerous writings the following may be mentioned: "Die Bibel, der Talmud und die Evangelien" (1877); "Zur Gesch. der Gemeinde Dyhernfurth" (1888); "Zur Gesch. der Juden in Frankreich" (1891); "Zur Gesch. der Juden in Frankreich" (1891); "Das Leben des Salomo Efraim Luntz" (1893); "Sitten und Bräuche der Juden im Orient" (1894).

Grunwald was the founder and editor of the "Jüdisches Centralblatt" (1892-95).

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GUARANTY. See Asmakta.

GUARDIAN AND WARD: The Biblical or "nursing-father" (Isa. xlix. 23; Esth. ii. 7), is unknown to the Mishnah; a guardian is called "apotropos" (the Greek ἀποτρόπως); the ward is simply "yatom" ("orphan" or "fatherless"). The Mishnah (Gitt. v. 4) says: "A guardian appointed by the father [which seems to include any other transmitter of inheritance] must swear [at the end of his trust] that he has kept back nothing; one appointed by the

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GUARANTY. See Asmakta.

GUARDIAN AND WARD: The Biblical or "nursing-father" (Isa. xix. 23; Esth. ii. 7), is unknown to the Mishnah; a guardian is called "apotropos" (the Greek ἀποτρόπως); the ward is simply "yatom" ("orphan" or "fatherless"). The Mishnah (Gitt. v. 4) says: "A guardian appointed by the father [which seems to include any other transmitter of inheritance] must swear [at the end of his trust] that he has kept back nothing; one appointed by the
תיהיהו הנביאים חזק ומשוער. וייתכן ומימרין כלבו והרימה ה映נה. וְיָדְעַתִּיםָ תֵּארָיָה וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה. וְיָדְעַתִּיםָ תֵּארָיָה.
court need not swear." Abba Saul says just the contrary, and is sustained by the Talmud (Git. 53b). A man who has minor children, or whose wife is pregnant, should, when nearing death, name a guardian, which he may do 

**Appointment.** by word of mouth. He may appoint a minor, a woman, or a bondman (Git. 51a), or, according to later views, he may order his estate to be turned over to his minor heirs direct. When the father fails to act, the court, as "father of the fatherless," should appoint a guardian, who must be a free man and of full age. He should be of good repute, trustworthy, able to assert the rights of his wards and plead their cause, and versed in worldly affairs. If a kinsman, he can not take over real estate (Mishonim, "Yad," Nabulot, x. 8; Shulhan 'Aruk, Hoshen Mishpat, 290, 2). When the court 

finds that the guardian is wasting the estate of the wards, or when, in the case of a guardian appointed by the court, he falls under suspicion by living beyond his own means, he should be removed (Git. 32b). Under later rulings the appointing court takes an inventory of the ward's estate, of which it keeps one copy, the guardian lodging the other.

The rule regarding persons of unsound mind and deaf-mutes is the same as that regarding minors; and an apotropos, who in Anglo-American law would be known as a "committee," should be appointed for them, with like powers.

**Committees.** and duties to those of guardians proper (Ket. 48a; Yeb. 118a). But if an orphan adult shows the habits of a spendthrift, the court has no power to keep his estate from him, or to appoint a committee for him, unless it was so ordered by his father (Nabulot, x. 8).

A person appointed either by the father or by the court may resign his trust provided he has not taken possession of the ward's property; but after taking possession he may not resign unless he is about to remove from the ward's place of residence; in which case he should turn the property over to the court, in order that it may appoint another guardian. The Mishnah, in the section above quoted, speaks of "children who rely on the master of the house," that is, on some adult, man or woman, in whose family they live. The person so chosen assumes all the duties and has many of the powers of a guardian. Such a person can recover the cost of feeding and clothing the ward when the latter comes of age.

Generally speaking, the guardian "receives and disburses, builds and tears down, leases or plants, and does whatever he finds to be in the interest of his wards; he gives them to eat and to drink, and makes all outlays according to the estate in hand and to their station—neither too liberal nor too scantily" (Hoshen Mishpat, 290, 7, following Nabulot, xi. 4). For money left to infants a guardian is not necessary; the court may invest it upon proper security or in land; but it is the later opinion that for money also a guardian should be found. Movable property may be sold by the court after an appraise ment, but a guardian may sell it without the inter vention of a court. If a market is near at hand, he should take the movables there and sell them, and invest the proceeds. In cases of doubt—if, for instance, he has wine on hand which, kept, might sour, or which, taken to a distant market, would be exposed to risk of loss—the guardian should act as he would with his own. The guardian may sell property to lay the money away, or he should sell fields to buy slaves, or vice versa, or a poor field to buy a better one, for the venture might miscarry; but one field may be sold to get oxen with which to till the remainder.

If the orphan is sued, the guardian should not himself undertake the defense, for he might lose; but if he does appear and defeats the claim, the judgment is blinding. He has no power to maintain a slave, even on the prospect of the slave paying for himself afterward. He should (in Palestine) tithe and take out the "terumah" from the ward's crops. He provides the ward with askalah, halab, a scribbler of the Law, phylacteries, etc., but does not dispense alms or charity in any form on his behalf, not even for the redemption of captives. But the court appointing the committee for a lunatic or deaf-mute may assess payments for charity out of the estate (Git. 51a).

As shown above, only an appointee of the court has to clear himself on oath—the "solemn oath." But when the ward, on coming of age, makes a distinct claim of what is due him, every guardian must clear himself by oath.

**Accounting.** As guardian is not required to render an account to the ward or to the court detailed accounts; but religion demands that he should keep a very accurate one for "the Father of the fatherless" who rides the heavens. The guardian is not liable for anything stolen or lost, but he is liable for negligence or fraud.

Shulhan 'Aruk, Hoshen Mishpat, 290, covers nearly the whole subject.

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GUASTALLA, ENRICO: Italian soldier; born at Guastalla 1828; died at Milan Sept. 28, 1860. Though brought up to a commercial life, he joined the army as a volunteer in 1848. He took part in the defense of Rome, and for his bravery in the battle of Vassello was appointed lieutenant. He afterward went to Piedmont, but, suspect of revolutionary tendencies by the government, fled to London, where he came in connection with Mazzini. In 1859 he returned to Italy and joined Garibaldi at Como. He was wounded in the leg at Volturno (Oct. 1, 1860). After a month's illness he became a member of Garibaldi's staff. At
As the whole town was captured and imprisoned.

The Jewish Encyclopedia


Bibliography: La Grande Encyclopédie; Graetz, Gesch., xi, 60.

GUERN, YAKIR (PRECIADO): Turkish rabbi; born in 1813; died at Jerusalem Feb. 4, 1874. He was the sixth rabbi of Adrianople descended from the Gueron family. He became rabbi in 1835, and eleven years later met Sultan 'Abd al-Majid, whom he induced to restore the privileges formerly conceded to the non-Muslim communities. Gueron, with the rabbis of Smyrna and Seros, was made an arbitrator in a rabbinical controversy at Constantinople, and was chosen acting chief rabbi of the Turkish capital in 1863. Both 'Abd al-Majid and his successor 'Abd al-'Aziz conferred decorations upon him.

Gueron resigned his office in 1873, and proceeded to Jerusalem, where he died two years later.

Gueron held up to modern history a standard of Jewish paternalism in his own time. He was a man of the most inestimable value to the Jewish community, both as an adulator of the Sultan and as a learned scholar in Jewish law.

Bibliography: Ha-Lebanon, x., No. 30.

A. D.

GUERTA DE JÉRUSALEM. See Periodicals.

GUESTS. See Hospitality.

GUETERBROCK, KARL EDUARD: German jurist; born at Königsberg, East Prussia, April 18, 1830. He studied history, later law, at the universities of Königsberg, Bonn, Munich, and Berlin, graduating in 1851. He was admitted to the bar in 1859, and became a judge in his native town, where he was appointed privat-doctor in Prussian law in 1861. Two years later he was elected assistant professor, in 1868 professor, in which year he resigned his position as judge. He has embraced the Christian faith.

Gueterbrock has written various essays for journals, professional and general, and is the author of:

"Die Englands Aktiengesellschaftgesetz von 1856 und 1857," Berlin, 1858;
"Ueber Einige der Praxis Hervorgetretene, Mangeldes Preussischen Konkursverfahrens," ib. 1860;
"Henricus de Bracton und Sein Verhalten zum Römischen Recht," ib. 1862 (English transl. by Coxe, Philadelphia, 1866);
"De Jure Maritimo quod in Prussia Seculo XVI et in Usu Fuit," Konigsberg, 1866;
"Die Entstehungsgeschichte der Carolina," Wurzburg, 1876.

Bibliography: Meyers Konversations-Lexikon; De l'Est, Judaica, p. 287.

F. T. H.

GUETTA, ISAAC: Talmudic scholar and promoter of Jewish learning, whose ancestors went to the Orient from Huetes, Spain; born June 5, 1777; lived for several years in Triest. In his old age he went to Safed, where, as in Tiberias, he founded Talmudic seminaries, and died Feb. 2, 1857. (8 Shebat, 5617). The scholars of Palestine extol him for his learning and generosity. He is the author of four volumes of novellae to the Babylonian Talmud, published in Leghorn, 1846-47, and in Vienna, 1851-56, under the title "Sedeh Yizhak." The modern Hebrew versions of the Babylonian Talmud contain many of his comments and explanations.

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Guggenheimer, Randolph

THE JEWISH ENCYCLOPEDIA

brev poet David Arv of Triest, author of the collection "Soli Davidi" (Venice, 1880), in his grandson.


GUGGENHEIMER, MAYER: American merchant and mining magnate; born in Langenau, Switzerland, 1828. In 1847 he went to America with his father, who settled at Philadelphia; there Guggenheimer began business life in the humblest way, dealing, as a traveling salesman, in such commodities as stove-polish and glue, which he afterward learned to manufacture and thus sold at a greater profit. Next he turned his attention to embroideries, gaining a large fortune by importing the Swiss products. In 1881 he transferred his business to New York city under the name of "M. Guggenheim & Sons." About this time he became interested in a silver-mine; in order to work it profitably he bought up a smelting plant in Denver, Colo., and, with the aid of his sons, devoted himself almost exclusively to smelting operations, building a smelter, in 1889, at Pueblo, Colo. The firm then extended its operations throughout the United States, and even into Mexico, where it built the first complete smelter at Monterey, and another at Aguas Calientes. It was further found necessary to build refining works, which was done at Perth Amboy, N. J. By this time the firm had become the most important silver-smelting company in the world; it soon entered into a combination of smelting firms known as the "American Smelting and Refining Company" (1890), the firm of M. Guggenheim's Sons retaining a controlling interest. The firm became interested in mining, and a separate firm, called the "Guggenheimer Exploration Company," was formed. Mayer Guggenhein died March 15, 1905.

Of Guggenhein's eight sons, Daniel, born in 1858, in Philadelphia, Pa., entered the embroidery business in Switzerland, but is now chairman of the executive committee of the American Smelting and Refining Company. Simon, born in Philadelphia, Dec. 30, 1867, entered the smelting business in 1889, in Colorado, where he has since lived, being nominated for lieutenant-governor (1894), for governor (1896). Elected to the 62d Congress (1910).

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GUIDACERIUS, AGATHIUS: Italian Christian Hebraist, born at Rocca Coraggio, Calabria, in the second half of the fifteenth century. Having studied Hebrew under a Portuguese rabbi at Rome, he was appointed teacher of that language at the University. In 1530 he was appointed by Francis I. professor at the Collège de France, where he interpreted both the Hebrew and Greek texts of the Scriptures. Guidacerus wrote the following: "Institutio Grammatices Hebraice Linguis," compiled...
from the grammar "Petah Debarai" and the "Mik-
kat" of Kimhi (Rome, 1514; Paris, 1528, 1538,
and 1546); "Peculum Agathii," on the Hebrew letters,
vowels, accents, and syllables (Paris, 1587); "Verso
Latina Grammaticae David Kimhi" (Paris, 1540);
commentaries to the Psalms; a commentary to Can-
ticles, with the Hebrew and Latin texts (Rome, 1534);
a commentary to Ecclesiastes (Paris, 1531).

**GUIDE, THE.** See Periodicals.

**GUILLAUME OF AUVERGNE:** French scholastic; bishop of Paris from 1238 to 1249. He was one of the originators of Christian scholasticism in the thirteenth century. In his writings he dis-

played an exhaustive knowledge of Hebrew litera-
ture; and, although he never cites Maimonides by
name, he was on many occasions influenced by the
"Morch Nebukim." Thus the anonymous Hebrew
philosopher cited by Guillaume on the superiority of
the matter of heavenly bodies ("De Universo," I.,
part ii., ch. iii., p. 609) is none other than Maimonides
(it. ii., ch. xxvi.).

Maimonides' work was frequently utilized by
Guillaume, especially in the first part of his "De
Legibus." He follows Maimonides' theories on the
symbolism of the sacrifice worship and the rational
motivation of the Biblical commandments ("De
xxxi.). Starting with Deut. iv. 6, Guillaume, like
Maimonides, concludes that, besides their exter-

ner sense, the precepts have an esoteric meaning (ib.)
The numerous commandments were intended to di-

vert the Israelites from certain ideas and customs
which were in vogue among the idol-

atrous nations, especially from the teachings of the Sabaeans (i.e. i. 24; comp. "Morch Nebukim," iii. 385).

Maimonides Guillaume combats Maimonides' view and

of God's rule, only as a concession to the ideas of
antiquity; but he accepts this view
with regard to some prescriptions concerning the
sacrifices (i.e. vii. 88; comp. "Morch Nebukim," iii.
385).

The Jewish philosopher whom Guillaume revered
most highly was Solomon Ibn Gabirol, whose "Pons
Vita" he often cited under the title "Pons Sapien-
tiae." Gabirol, who was known to Guillaume by the
name "A vericoth," was believed by him to have been
a Christian who lived in an Islamic country. Guil-

laume was much impressed by Gabirol's theory of
the will, which he considered to be the Christian "Lo-
gos." Thus, although he contended Avicenna's the-
ory of emanation on the ground that God would
not be the immediate cause of all created beings, he
did not object to that of Gabirol which leads to the same
result ("De Universo," I., part i., ch. xxvi.). Even

when he deems it necessary to combat Gabirol's views, he does it without mentioning his name; e.g.,

when he objects to the theory that there are no im-

material substances, or that even the intellectual
substances consist of matter and form (ch. ii., part
ii., ch. viii., p. 850).

Guillaume's attitude toward the Jews was far
from benevolent. During his bishopric and through
his personal influence the Talmud was burned in
Paris (1243). Nor did he spare the Jews in his writ-

ings. For him, the omission in the Bible of certain
very important dogmas, such as the creation of
angels, the immortality of the soul, etc., was due to
the narrowness of the intellectual perception of the
Jews and to their moral depravity.

Guillaume distinguishes three periods in the intel-
llectual development of the Jews: (1) the Biblical
period, when the Jewish nation counted itself with
the Bible; (2) the Talmudic and Mittnash, which
he calls "the period of the fables"; and (3) the period of the philosophers (i.e. i., part iii., ch. x. xvi.,
p. 805, col. 5).

**GUIDE-OF-AMMAZONIA:** See Atonement.

**GUIMARAES:** City of Portugal. In the four-
thteenth century it had a wealthy Jewish community,
whose quarter was located on the site of the pres-
cent fish-market, "praça do peixe," and extended to
the Holy Ghost street. A few years previous to the
expulsion of the Jews from Portugal this commu-
nity paid a yearly tax of 25,000 reis. For centuries
Maranos were living in the city, and it was the
native place of the poet Manoel Thomás and of
Manasseh ben Israel's wife.

**GUIZOLFI (GIEXULFIS), ZACHARIAH

DR.: Prince and ruler, in the fifteenth century, of the
Taman peninsula on the east coast of the Black Sea;
descendant of Simone de Guizolfi, a Genoese Jew,
who, by marriage with Princess Bikabubam and
under the protection of the Genoese republic, be-
came ruler of the peninsula in 1419.

Beset by the Turks in 1461, Guizolfi and his Cir-
cassian subjects were compelled to retire from his
stronghold Tana (Azov) and most of the settlements in
Chazaria. Guizolfi continued the war from Matrice,
but with only a small measure of success. Learn-

ing that he had expressed a desire to come to Rus-
sia, and glad of an opportunity to attract the Cir-
cassians, the czar Ivan III., Vasiliyich, directed
Nowrozov, his ambassador to the Tatar khan
Mongil Girid, to forward a message "sealed with the
gold seal" to Zacharias (Shariya) the Jew, at Kaffa.
This message, dated March 14, 1484, and forwarded
Guizolfi

**Guizolfi**

by Luka and Prince Vasilii, both court dignitaries, reads as follows:

"By the grace of God the great ruler of the Russian country, the Grand Duke Ivan Vassilievich, Czar of all the Russias, ... to Zacharias the Hebrew.

You have written to us through Gabriel Peter, our guest, that you desire to come to us. It is our wish that you do so. When you come to us we will give you evidence of our favorable disposition toward you. If you wish to serve us, our desire will be to confer distinction upon you; but should you not wish to remain with us and prefer to return to your own country, you shall be free to go." ("Narodni imperatorskie ruskeislozovanie Ostrorog v Moskve," xi. 69. For a second message, dated Oct. 18, 1487, see ib. p. 71.)

From a despatch in Latin dated Conaroz on the Kuban, June 9, 1487, and signed "Zacharias Guizolfus," it is clear that Guizolfi, intending to accept the czar's hospitality, started for Russia, but while on the way was robbed and tortured by Stefan, the waywode of Moldavia, and returned home. Notwithstanding this experience, Guizolfi and his men declared themselves ready to join the czar provided that guides were furnished them. Replying to this despatch, March 15, 1488, the czar repeated his invitation, and informed Guizolfi that he had notified Dmitri Shein, his ambassador at the Crimean court, that he had requested Mengli Girei to send to Tscherkassy two men to guide Guizolfi to Moscow. He directed Shein to add to this number a Tatar from his own suite.

Several years passed before guides were sent, but in the spring of 1496 they reached the mouth of the Miyusha and Taigan rivers, where Guizolfi was to meet them four weeks after Easter. It had been arranged that in the event of either party reaching the rendezvous before the other, the first should wait until Whitsuntide, and if need be until Peter and Paul's Day. The guides waited until St. Nicholas' Day (Dec. 6), when they learned that Guizolfi was unable to advance on account of disturbances among his people, for "the man Zacharias is substantial, his family is great, and probably it is difficult to induce them to move." In his report to the czar the Crimean ambassador declares that, out of friendship for his royal master, the khan Mengli Girei would take Guizolfi under his protection, but fear he dare not do so, since Guizolfi has antagonized the Turks, who are the khan's protectors (ib. pp. 77-114).

From subsequent events it is evident that Guizolfi entered the service of the khan, for further negotiations were carried on, and in April, 1500, the czar, instructing his ambassador, refers to Guizolfi as "Zacharias the Fryazin [i.e., "the Italian"], who had lived in Circassia and is now in the service of Mengli Girei, but who never reached Russia" (ib. p. 369).

The czar's repeated invitations to Guizolfi seem to indicate that he hoped the latter's services would be valuable to him in extending Russian influence on the Black Sea. Yet it is strange that during a period of more than eighteen years Guizolfi did not succeed in reaching Russia. Whether the fact that Guizolfi was a Jew had anything to do with the impediments put in his way, it is difficult to ascertain, for no mention of him is to be found in Jewish writings. The different spellings of Zacharias's name in Italian and Russian documents—"Guizolfi," "Guigursis," and "Guilgursis"—may be attributed to errors of the Russian scribes.

**Bibliography:** In addition to the works cited in the article, "A Bibliography" (G. Giinzburg, "Guizolfi," "Guigursis," and "Guilgursis"—may be attributed to errors of the Russian scribes.

**Guizolfi:** Giinzburg, "Guizolfi," "Guigursis," and "Guilgursis"—may be attributed to errors of the Russian scribes.
The views of the clergy as regards the Jews always remained the same, but until the third period they lacked the power to enforce them. On assuming the education of the Polish youth the clergy taught them to regard the Jews as the enemies of the Church (see POLAND).

**BIBLIOGRAPHY:** Benzidasi, Litzakei Yorei, p. 135, St. Petersburg, 1855.

J. G. L.

**GUMURJINA:** Town in European Turkey, west of Adrianople. It has a population of 25,000, including 1,200 Jews. The Jewish community possesses separate schools for boys and girls with a roll of 200 children, a synagogue, and five charitable societies. A few Jewish artisans dwell in Gumurjina, but the majority of Jews there live by commerce, and several fill public offices. The community is administered by a council of twelve, but is without an appointed rabbi. Religious questions are addressed to the grand rabbinate of Adrianople.

According to local traditions, the foundation of the Jewish community of Gumurjina goes back to the first half of the seventeenth century. The earliest chief rabbi of the city was Rabbi Judah, said to have died in 1673. In times of distress the Jews went to his tomb to pray. A proof of the presence of Jews in this town at that epoch is the fact that Nathan of Gaza, the acolyte of the pseudo-Messiah Shabbethai Zebi, fled there after the conversion of his master to Islam. About the year 1786 an incident occurred that placed the Jews of Gumurjina in grave peril. Motas Agha, at the head of the brigands who infested the neighboring mountains, won possession of the fort, and when the governor, Ali Effendi, recaptured it, he accused the Jews of having favored the brigands, and threw them most prominently among them into prison. They, however, succeeded in proving the falsity of the accusation and were restored to liberty. In memory of this double deliverance from snares and imprisonment the Jews of Gumurjina observe the 22d day of Elul as a festival under the name of the "Brigands' Purim." Up to 1865 this festival was celebrated with great solemnity; but the arrival of new Jewish settlers who were strangers to the tradition has caused the custom to fall into comparative disuse, though the older inhabitants still maintain it.

**BIBLIOGRAPHY:** Toenf Duet, ed. Abraham Daxen, Adrianople, Dec. 20, 1888.

D.

**GUNI (גוני):** 1. A son of Naphthali (Gen. xlv. 34; I Chron. viii. 28), and founder of the family of the Guntites (Num. xxvi. 48). In Hebrew, "Guni" is used for the individual and for the family. 2. A descendant of Gadi, and the father of Abdil, who was a chief in his tribe (I Chron. v. 15).

M. *SM.*

**GUNSBERG, ISIDOR:** English merchant and chess master; born in Budapest, Nov. 2, 1884. When nine years old he went to England, in which country he has since resided, competing in numerous chess tournaments as English representative. In 1885 he surprised the chess world by capturing the first prize at the Hamburg Chess Masters' Tournament, beating Blackburne, the English champion, and Tarrasch. His principal subsequent tournament successes have been:


In matches he has beaten Bird by 5 to 1, and Blackburne by 9 to 2; drawn with Tschigorin, 9 all; and scored 4 to 6 against Steinitz. He is also very successful in simultaneous play. Gunsberg is chess editor of the "Daily News," London, in which city he now (1905) resides.

**BIBLIOGRAPHY:** Chess, The Hastings Tournament, p. 333.

A. P.

**GÜNSBURG, KARL SIEGFRIED:** German author and preacher; born Dec. 9, 1784, at Lissa; died at Breslau Jan. 31, 1860. He studied philosophy and philosophy at Berlin, and for a time he published with Ed. Kley "Erbauungen, oder Gottes Werk und Wort" (1813-14). For a few years he also preached in the Jacobson Temple at Berlin, and in 1819 settled at Breslau. He took an active interest in the Jewish community, and presented his library (Aug. 18, 1859) to the Lehr- und Leseverein, which Abraham Geiger founded in 1843. He is the author of "Parnabel," 3 vols., Berlin, 1859 (3 vols., Breslau, 1826); "Der Geist des Orients," Breslau, 1830. In conjunction with Kley he published a prayer-book, "Die Deutsche Synagoge," etc., in 2 parts, Berlin, 1817-18.

**BIBLIOGRAPHY:** Kamentschikow, Bibliothek Judischer Kanzel-redner, 18, 3rd ed.; Schlesischen Schriftsteller-Register, Halle, 1871.

B. P.

**GÜNZBURG:** Town of Bavaria, in the province of Swabia, on the Danube. A small but flourishing Jewish community existed there in the sixteenth century. In 1566 the Jews of Günzburg petitioned Emperor Maximilian II. to recognize as rabbi Isaac ha-Levi, who had officiated in that capacity for thirty years. The official recognition was sought in consequence of family quarrels between members of the community, which the rabbi was powerless to settle so long as his authority was unrecognized. Among these members was the rich and influential Simeon Gunsberg, an ancestor of the Günzburg family. Solomon Luria (ResSHA; Responsa, No. 11) expresses his astonishment that discord could have found room in such a pious and learned congregation as that of Günzburg.

The community has long since ceased to exist; but the name of the town is familiar to the Jews from the fact of its having been the birthplace of the Günzburg, Ginz, and Ginzburg families.

**BIBLIOGRAPHY:** J. Rohit, Gehr, der Jude in Deutschland, p. 504; David Magid, Zur Gesch. und Genealogie der Ginzburg, St. Petersburg, 1897; Krouse Yeheskiel, 4th ed.

D.

**GÜNZBURG (also spelled GINZBURG, GINSBERG, GINZBERG, GINSBURG, GÖNSBURG, GÜNSBURG):** Family which originated in the town of Günzburg. It is believed that the family went thither from the city of Ulm, Würtzbug, and that for this reason the best-known progenitor of the family and some of his immediate descendants, as well as certain others, called themselves Ulma-
Giinzburg. The Ulm, Ullm, and Ullman families are supposed to be branches of the Giinzburg family. Kaufmann ("R. Jair Chajim Bacharach und Scime Ahren," p. 45, Treves, 1894) proves that "Ginz," and "Gauz" are simply variants of "Giinzburg."

When, early in the emancipation period, the Jews of Russia and of Austria were ordered by their governments to adopt family names, it was natural that many of them should choose a name so respected and pleasing as that of Giinzburg. There is on record a lawsuit instituted by Baer Ginzburg of Grodno against a Jewish family of that city who had adopted the same name under the decree of 1804 (Maggid, "Toledot Mishpehot Giinzburg," p. 209, St. Petersburg, 1869). The court sustained the right of Jewish families to adopt any name they chose, and the number of Giinzburg families accordingly increased.

The following is a part of the genealogical tree constructed by Maggid in the work quoted above:

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Giinzburg, Asher Ben Lòb. See Löw, Asher.

Giinzburg, Benjamin Wolf: Polish physician; Talmudic scholar of the eighteenth century. Contrary to the custom of the Polish Talmudists of that time, Giinzburg turned his mind to the study of secular sciences. He studied medicine in the University of Göttingen, but did not neglect the Talmud. In 1737 he applied to Jacob Emden to determine the question whether he was allowed to dissect on Saturdays the bodies of dead animals. Emden's answer ("She'elat Ya'abez," No. 45) shows that he held Giinzburg in great esteem. Giinzburg's medical work is entitled "De Medicina ex Talmudicis Illustrata," Göttingen, 1743. Hillel Noah Maggid thinks that Benjamin Wolf Giinzburg of Ostrog, whose novellae are to be found in Joshua Falk's "Goral Yehoshua," may be identified with the physician of the Göttingen University.

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Bibliography: Eisenstadt-Wiener, Da'at Gedanahim, pp. 198-212, St. Petersburg, 1807-98; Belinsohn, 'Shi Ume Emune Yiarael, Odessa, 1808; Ein Wort über die Familie Guenzburg, St. Petersburg, 1858. The chief source is Maggid's work, quoted above.

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Giinzburg, David, Baron: Russian Orientalist and communal leader; born at Kamen
Günzburg, Horace, Baron: Russian philanthropist; born Feb. 8, 1833, in Zvenigorodka, Government of Kiev, Russia, where he received his education. After the Crimean war his father, Joseph Günzburg, then a wealthy merchant and army contractor, settled with his family in St. Petersburg.

Horace first came before the public in 1868 as one of the founders of the Society for the Promotion of Culture Among the Jews of Russia, the only society of the kind in Russia. He was one of the charter members of the society, and after the death of his father in 1878 succeeded him in the presidency, which office he still holds. He was the largest contributor to its support and one of its most energetic workers.

The work which made him so widely popular among the Jews was his unremitting effort, in which frequent appeals to the Russian government were involved, toward the improvement of the legal status of his coreligionists, and for the securing by legislation, as well as by other means, of their economic and moral welfare.

In the year 1870 he was summoned as an expert before the commission on the "Jewish question," which met under the auspices of the Ministry of the Interior.

He was chairman of the Jewish congress which, by permission of the government, assembled in St. Petersburg in 1882. In 1887 he was invited to participate in the discussions of the high commission on the Jewish question, under the presidency of Count Fäsh. In 1890 he became a member of the board of governors of the temporary commission for the organization of a society for the purpose of encouraging Russian Jews to engage in agriculture and trades. Since 1898 he has been chairman of the central committee of the Jewish Agricultural Society. One of the colonies in Argentina is named in honor of Baron Günzburg. In 1880 he became a member of the board of directors of the Jewish Agricultural Farms in Minsk, and director of the Jewish Agricultural School in Novo-Poltavka.

The Jewish community of St. Petersburg is also under obligation to Baron Günzburg for its synagogue, of which he is president. He is also the head of the new school erected in honor of the wedding of Czar Nicholas II. This institution is non-sectarian.

Günzburg is also closely identified with other institutions of a non-sectarian character. He has been an honorary member of the committee of the Prince Oldenburg Infant Asylum since 1863, and honorary member of the Society for Improving the Condition of Poor Children of St. Petersburg since 1876. Between 1868 and 1872 he was consul-general of Hesse-Darmstadt. In 1871 the title "baron" was bestowed upon him by the Grand Duke of Hesse-Darmstadt, permission being given by the czar to accept that title of nobility. In 1886, 1884, and 1888 he received successively the titles of "counsel..."
and others, as well as a number of busts. He exhibited portraits and statuettes of famous Russians, such as the Paris Exhibition. Since then his work has been exhibited twelve studies at the Paris Exposition of 1889. In 1889 he was awarded a prize for his exhibits at the Paris Exposition of 1889 and was awarded a gold medal.

Very recently (1895, 1900-01) he has been associated with such imperial commissions for the amendment of the laws governing the Stock Exchange, stock companies, corporations, and mining companies. The seventieth birthday of Baron Günzburg, which was coincident with the fortieth anniversary of his entry into commerce, "secretary of state," and "member of the council of commerce of the Treasury Department." For many years he was an alderman of St. Petersburg, but, upon the passage of a statute prohibiting the election of Jewish aldermen, vacated that office. Baron Günzburg was repeatedly elected trustee of the charitable affairs of the Stock Exchange of St. Petersburg and member of the council of the Stock Exchange Hospital. He contributed heavily to the erection of the latter institution. In 1889 he was elected member of the committee of the Society for the Dissemination of Commercial Knowledge, and in the same year he became chairman of the house committee of the Women's Sewing-School of the Czarina Maria Alexandrovna. In 1899 he was made trustee of the School of Commerce of the City of St. Petersburg. In 1900 he was chosen a member of the committee of the Russian Society for the Protection of Women. He is (1903) a member of the board of the Treasury Department of the Stock Exchange, and a member of the executive board of the St. Petersburg Archaeological Institute. Even at his present advanced age he is often invited by the government to sit on commissions for the revision of general legislation.

At 1849 he was graduated from the St. Petersburg Academy of Arts, and also at other European exhibitions. He has executed about twenty studies in child life, besides a number of portraits and statuettes of famous Russians, such as Tolstoi, Rabinstein, Chalkovski, D. P. Mendelejev, and others, as well as a number of busts. He exhibited twelve studies at the Paris Exposition of 1900, and was awarded a gold medal.

His elder brother, Boris Yakovlevich Günzburg, is a railway engineer and constructor in the service of the Russian government.
He wrote many works, and was the head of the rabbinical and yeshiva. It seems that Albert made a confusion between Simon Günzburg and the physician Selig Günzburg of Slutsk. Czacki cites him as the court physician of King Sigismund August and chief of the community of Posen (Grätz, “Gesch.” ix. 448). But Simon Günzburg never settled at Posen. His residence was first at Günzburg, where he built a synagogue and established a cemetery; and then he settled at Burgau, a neighboring town. There also he worked for the welfare of the community, for which reason his name is commemorated in a special prayer.


M. S.

Gurland, Jonah Hayyim: Russian and Hebrew writer; born at Kiever, government of Minsk, in 1843; died at Odessa March 14, 1890. At the age of ten Gurland entered the rabbinical school of Wilna, from which he graduated as rabbi in 1860. Then he went to St. Petersburg, and was admitted to attend the lectures of the philological faculty, devoting himself to the study of Semitic languages under the direction of Chwolson. During his stay at the university Gurland translated into Russian the fables of Leopold of Leopold of Leopold, and published a dissertation on the influence of the Arab philosophy on Moses Maimonides—a subject proposed by the faculty, and for his treatment of which Gurland received a gold medal. On obtaining in 1864 his first degree (“candidatus”) from the university, Gurland devoted three years to the study of the Firkovich collection of Karaite manuscripts in the Imperial Library. The result of his study was the publication, in Russian, of a work on the life of Mordecai Comino and his contemporaries, which gained for its author the degree of “magister.” Gurland was then charged with the cataloguing of the Hebrew books of the Imperial Library. In 1869 he went to Eger, where he was appointed examining magistrate in one of the districts. In 1873 Gurland was appointed inspector of the normal colleges for teachers at Jitomir, a position which he held for seven years. The government conferred upon him the title of “college councilor.” In 1880, in consequence of illness, Gurland went to Germany, where he sojourned for three years. On his return, he settled at Odessa, and founded there a classic and scientific college of eight classes, with a curriculum including Jewish history and Hebrew literature. In 1889 Gurland was elected government rabbi of Odessa.

Gurland was the author of the following: (1) “O Viyanii Filosofii Musulmanskoi Religii na Filosofii Religii Molvei Maimona,” St. Petersburg, 1863. (2) “Ma’amor ha-Tammut,” Chwolson’s explanation of the term “Tammut” as it is used by the prophet Ezekiel, translated from German into Hebrew, Lyck, 1864. (3) “Ginze Yisrael be Sankt Petersburg,” on the Karaite manuscripts of the Imperial Library of St. Petersburg. The work is divided into four parts, containing the following subjects: (a) a description of voyages to Palestine made by three Karaite of the Crimea in the sev-


His brother, Jacob Gurland, rabbi of Poltava, is the author of “Kesod ha-Bayit,” on the rabbinical school of Wilna, 1858.


GUTMANN, WILHELM: Bavarian rabbi; born in Berlin June 2, 1844; died there Oct. 17, 1897. He was educated at the universities of Würzburg and Berlin, graduating (M.D.) in 1866. After postgraduates courses in Vienna, Paris, London, and Edinburgh, he began to practice in Berlin in 1866, becoming at the same time assistant at the surgical clinic of the university. In 1873 he was appointed to the medical faculty of the university as privat-docent in surgery; in 1884 he was appointed assessor to the health board of Brandenburg; in 1894 he received the title of “professor,” and in 1896 of “Geheime Medizinalrat.” His special surgical province was in male genital diseases. He was one of the collaborators of the “Jahresberichte über die Fortschritte der Gesammten Medizin in Allen Ländern,” and has written many essays in the medical journals. Among Gutmann’s works the following may be mentioned: “Die Neueren Methoden der Wundbehandlung auf Statistischer Grundlage,” Berlin, 1876; “Die Chirurgen Krankenhäuser,” ib. 1881; “Die Chirurgischen Krankheiten der Harn- und Männlichen Geschlechtskrankheiten,” Vienna, 1890-97.

BIBLIOGRAPHY: Pagel, Biog. Lex.; Anton Bettelheim, Biog. Lex., p. 15. F. T. H.

GUTMANN, DAVID, RITTER VON: Austrian merchant; philanthropist; brother of Wilhelm von Gutmann; born at Leipnik, Moravia, Dec. 24, 1834. As president of the Israelitische Allianz of Vienna he did much for the relief of his persecuted coreligionists in Russia in 1882, as well as in Russia in 1900, and after the Kishinef outrages in 1903. He is president of the Jews’ poorhouse and of the Barone de Hirsch school-funds for Galicia, and is a member of the board of trustees of the Jewish congregation. In 1879 Gutmann was created Knight of the Iron Crown and raised to the hereditary nobility.

BIBLIOGRAPHY: M. Wissenschaft, Fortschritte der Wissenschaft und technik in Österreich und dem Ausland, 1890, p. 160. E. J.

GUTMANN, MOSES: Bavarian rabbi; born in Biersdorff 1805; died at Redwitz Feb. 1, 1882; son of Yom-Tob Gutmann. Moses Gutmann was educated at Erlangen University, and when twenty-two years old was elected district rabbi of Redwitz, which office he held for thirty-five years. He was the first rabbi of Bavaria with an academic education as well as a thorough Talmudical training who espoused the cause of Reform, to which fact his contributions to Geiger’s “Zeitschrift für die bildung” and his translation of Josephus with a scholarly Latin commentary have remained in manuscript.


F. T. H.

GUTMANN, WILHELM, RITTER VON: Austrian merchant; philanthropist; born at Leipnik, Moravia, Aug. 18, 1825; died at Vienna May 17, 1895. Destined for a teacher, the unlooked-for death of his father made it necessary for him to enter into commerce to support his mother and two
GUTTMANN, JAKOB: Hungarian sculptor; born in Arad, 1811; died in Vienna, April 28, 1860. In his early childhood he carved toys, and in 1833 went to Vienna to satisfy his artistic cravings. He became an engraver, and worked for three years with his brother. He then received a scholarship from Prince Metternich, which enabled him to study at the Vienna Academy of Fine Arts. He remained here until 1843, receiving awards for an embossed profile in wax of the emperor Joseph II. and for a relief-engraving of Metastasio. In 1844 Guttmann produced a bronze statue of Baron Solomon von Rothschild from a portrait, and was commissioned by the baron to execute a replica in marble. The baron also paid Guttmann an annuity, thus enabling him to go to Rome. Here he modeled his bust of Pope Pius IX., and completed his masterpiece, "Der Blumenspender."

While in Rome, Guttmann was deeply interested in the ghetto, which he described in letters to his father. Later he went to Paris; and in 1857 he became insane. (See above for later life.)

Bibliography: Müller and Singer, Allgemeine Künstler-Lexikon, Frankfurt-on-the-Main, 1896; Wertheimer's Jahrbuch, iv. 87 et seq.

A. M. F.

GUTTMANN, PAUL: German physician and medical author; born at Ratibor, Prussian Silesia, Sept. 9, 1833; died in Berlin May 24, 1898. He received his education at the gymnasium of his native town and at the universities of Berlin, Vienna, and Würzburg, graduating from the last-named as doctor of medicine in 1859. The following year he engaged in practice as a physician in Berlin, becoming a privat-dozent at the university in 1867, and in 1879 chief physician of the Mohlti municipal hospital. Guttmann's reputation as a clinician was widely extended. He was the author of about eighty essays on different medical subjects. The following are his principal works: "Die Physiologie und Pathologie des Sympaticus" (with Albert Eulenburg), which was published in Berlin in 1878, and which, on its republication in London in 1879, received the Astley-Cooper prize; and "Lehrbuch der Klinischen Untersuchungsmethoden," Berlin, 1884. From 1883 to 1893 Guttmann was the editor of the "Journal für Praktische Aerzte."


F. T. H.

GUTTMANN, SAMUEL: German gynecologist and medical writer; born at Ostrowo, Prussia, 1839; died at Berlin Dec. 22, 1888. After completing his course at the gymnasium he entered the University of Berlin, graduating thence as doctor of medicine in 1864. In 1869 he settled as a physician temporarily in Drebkau, Prussian Silesia, but subsequently removed to Berlin, where he succeeded in building up a large practise, and became a specialist in gynecology.

For a few years he was a regular contributor to the "Jahrbuch für Praktische Aerzte," and was also assistant editor of the "Deutsche Medizinische Wochenschrift," succeeding Paul Albrecht Boerner in the editorship on the death of the latter in 1880. At this time he was also editing the "Reichsmedizinal-Kalender." He was one of the collaborators in the series of publications, edited by Leyden, on the "Influenza Epidemic von 1889-90."

Guttmann wrote many essays on medical subjects; but his forte lay in organization, for which he found a wide field in connection with the journals with which he was editorially associated.


F. T. H.

GUTTMANN, HERMANN: German physician; born at Bütow, in Pomerania, Jan. 29, 1865. He received the degree of doctor of medicine from...
HAARBLEICHER, MOSES M.: German author; born in Hamburg Nov. 14, 1797; died there Sept. 25, 1869. Following the example of his father, the founder of the Jewish School of Hamburg, and under the influence of his guardian, the father of Gabriel Riesser, he interested himself early in the affairs of the Jews. He took an active part in the establishment of the Tempelverein, being one of the collaborators in the revision of its prayer-book; and he founded the Verein zur Beförderung Nützlicher Gewerbe Unter den Juden, which he directed from 1823 to 1840. In 1840 he became secretary of the congregation of Hamburg. Haarbleicher, who possessed an extraordinary knowledge of Romance and Germanic languages, and wrote with ease in Hebrew, was an acute and clever critic. Forty of his songs and poems are contained in the hymn-book of the Hamburg congregation. His poem "Hagbahah" was often ascribed to Gabriel Riesser. Some years prior to his death he published the first part of "Zwei Epochen aus der Geschichte der Deutsch-Israelitischen Gemeinde in Hamburg," Hamburg, 1866, a valuable work which remained unfinished.


HAAS, ROBERT: German Lutheran minister; lived in the first half of the nineteenth century, in the duchy of Nassau; pastor in the villages of Grävenwiesbach, Detzheim near Wiesbaden, Dickesiel near Langenselbold. He was interested in Jewish affairs, and advocated the civil equality of the Jews. Among his friends was Abraham Geiger. He indorsed the rabbinical convention held at Wiesbaden in 1837. In the same year he addressed a circular letter to "all Christians in Germany" to aid in establishing a faculty of Jewish science and a Jewish seminary in a German university. He was the author of "Das Staatsbürgerrecht der Juden vom Standpunkt der Inneren Politik." Frankfort-on-the-Main, 1837, and of other works.

M. S.

HAAS, SIMHAI BEN JOSUA: Traveler and preacher; born in Dobrowitz, Bohemia, 1710; died in Brailov 1768. He was father-in-law to Solomon Dubno, and was a preacher in Brailov. In 1764 he wrote an account of his journey to Palestine, "Asafat Ziyyon" or "Sippure Yeru-Galil" (Grodno, n.d.). A large portion of this book in its printed form was, however, written by the Karaites Samuel ben David, an earlier traveler in Palestine. Haas also published "Neti'ah shel Simhah," specimens of Hebrew poetry and rhetoric (Grodno, 1735), and "Leb Simhah," on morals and ascetics (id. 1737).

Bibliography: Luncz, Jerusalem, iv. 7, 136 et seq.; Benjacob, Ozar ha-Sefarim, p. 18; Furst, Bibl. Jud. iii. 335 g. M. K.

HAAS, SOLOMON BEN JEKUTHIEL: Moravian rabbi of the first half of the nineteenth century. Haas was successively dayyan at Holzschau and rabbi of Strassnitz, Moravia. He was the author of "Kerem Shelomoh," novella on the Shulhan Arukh, Orah Hayyim, Yoreh De'ah, and Eben ha-'Ezer (Presburg, 1840-46).


HA-ASIF ("The Harvest"): Hebrew yearbook, edited and published by Nahum Sokolow in Warsaw. Its first volume (5644) appeared in 1884; it continued to appear regularly every year until 1889, when the fifth volume (5649) came out at the end instead of at the beginning of the Jewish year. The sixth and last volume (5654) appeared in 1896. The "Sefer ha-Shanah" (Book of the Year), which is...
HABAKKUK (Heb. Habakkuk; Vulg. Habacuc) is a book of the Old Testament, containing the prophecies of a prophet of the same name. The book consists of two chapters, the first of which is a dialogue between the prophet and the Lord, in which the prophet expresses his doubts and fears concerning the future of the Lord's people. The second chapter is a prayer in which the prophet implores the Lord to manifest his power and judgment upon the nations of the world.

The exact date of the prophecy is not known, but it is generally believed to have been delivered during the reign of Josiah (640-609 B.C.), who is mentioned in the text. The book is characterized by its boldness and realism, and is notable for its use of vivid and graphic language.

The book is divided into two parts: the first part (ch. i) consists of a dialogue between the prophet and the Lord, while the second part (ch. ii) is a prayer addressed to the Lord. The first part of the book is characterized by its use of striking images and metaphors, while the second part is marked by its simplicity and directness.

The book is considered to be a prophetic call to faithfulness and trust in the face of opposition and adversity. It encourages the people of God to stand firm in their faith and to trust in the Lord's power and goodness, even when they may face difficulty and challenge.

The book is also notable for its use of poetic language and imagery, and for its emphasis on the themes of judgment and salvation. It is a call to remember the Lord and to trust in his faithfulness and mercy, even in the midst of turmoil and trouble.

HABAKKUK, BOOK OF. — Biblical Data:

The Book of Habakkuk is one of the twelve minor prophetic books of the Old Testament. It is a dialogue between the prophet Habakkuk and the Lord, in which the prophet expresses his doubts and fears concerning the future of the Lord's people.

The book is divided into two parts: the first part (ch. i) consists of a dialogue between the prophet and the Lord, while the second part (ch. ii) is a prayer addressed to the Lord. The first part of the book is characterized by its use of striking images and metaphors, while the second part is marked by its simplicity and directness.

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is God and His government of the world. He attempts to unravel the meaning of God's tolerance of tyranny and wrong. In his questions Habakkuk voices doubts to God, though not against God (G. A. Smith, "The Twelve Prophets," ii. 130 et seq.).

**Critical View:** Ch. i. and ii., on the whole, are regarded as the work of one prophet. Still, the text as now presented has been found to contain certain difficulties. Taking i. 2-4 to be descriptive of Israel's moral corruption, critics have argued that this section could not have been part of a prophecy devoted to the setting forth of the wrongs under which Israel was suffering, a different sense thus attaching to the "wicked" and "righteous" in i. 4 and i. 11 respectively. Giesebrecht ("Beiträge zur Jesaiakritik," pp. 197 et seq.) and Wellhausen ("Kleine Propheten," in "Vorarbeiten und Skizzen") therefore consider i. 5-11 to be an older and independent prophecy written previous to the remainder of i. and ii.; ch. i. 12 is regarded as the sequel to i. 4. The subject of the complaint in i. 2 is different from that in i. 1. Kirkpatrick ("Doctrine of the Prophets," p. 268) holds the book as a whole to be the fruit of religious reflection, giving conclusions reached only "after a prolonged mental struggle."

That i. 5-6, where the power of the Chaldeans is represented as still of the future, and i. 13-16, ii. 10, 17 disagree, though their descriptions of foreign nations appear to be based on actual observation, is another difficulty raised by critical scholars. Budde (in "Studien und Kritiken," 1893, pp. 638 et seq.), reverting to a certain extent to Kuenen's disinclination to assume an earlier and a later section (see Kuenen, "Historisch-Critisch Onderzoek," ii. 186 et seq., Leyden, 1889), showed that Habakkuk had in mind two world-powers: an oppressor (i. 2-4), and the Chaldeans, appointed to punish him (i. 5 et seq.). But this necessitates the placing of i. 5-11 after ii. 4. The oppressor to be destroyed is Assyria, and the Chaldeans are the implement of God's judgment. It is of the Assyrian's pride that the prophet speaks, not of the Chaldeans' presumptuousness.

Ch. iii. is a psalm, not free from mythological elements and not by Habakkuk. It must have formed part of a liturgical collection, accidentally incorporated with Habakkuk's prophecies (Stade's "Zeitschrift," iv. 1857 et seq.). The text is corrupt in many places (Wellhausen; "Die Kleinen Propheten," 3d ed.). Verses 17-19 are additions by later hands, verse 18 being a eulogy, such as is frequently found at the close of liturgical songs.


E. G. H.

**HABAB or HABBAR.** See Zoroastrianism.

**HABAŽINAH (חֲבָזִינָה):** The head of a family of Rechabites. His grandson Jaazaniah was a chief of the Rechabites in the time of Jeremiah (Jer. xxxv. 3).

E. G. H.

**HABAZZELET.** See Periodicals.

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**HABDALAH or ABDALAH or ABDALTA (אבדל = "separation"; "distinction"):** The rabbinical term for the benedictions and prayers by means of which a division is made between times of varying degrees of holiness, e.g., between Sabbath and work-day, festival and work-day, or Sabbath and festival. The rabbinical law requires that a formal separation be made between holy and profane times, and prohibits the resumption of ordinary work after a holy day until such division shall have been made. This is accomplished by pronouncing the Habdalat. At the evening service of a day following one of greater holiness, words expressing the distinction are inserted in the "Amidah" and just before the conclusion of the service a special Habdalat ceremony is performed. This is begun, in all cases, by pronouncing a benediction over a cup of wine, or, if wine cannot be obtained, over any other beverage except water ordinarily used in the country where the ceremony takes place. At the conclusion of the Sabbath are added brief benedictions over spices and a freshly kindled light. These are followed by a longer benediction in which the distinction between the holy and the profane is emphasized, and thanks are given to God as the Author of this distinction.

While pronouncing the benediction over the light it is customary to open and close the hands and to gaze at the finger-nails. For this, three reasons are given: (1) in order to obey the Talmudic precept which prohibits the pronunciation of a benediction over light unless one derives some advantage therefrom ("En mebarekin 'al ha-ner 'ad she-ye'otu le-oro"; Ber. 53b); (2) because the nails in their uncoiling...
growth are a symbol of the prosperity which, it is
hoped, the week will bring ("Tur," in the name of
Hai Gaon); (b) because the blood, i.e., the life, can
be seen through the fingers.

Some modern rabbis consider the blessing over the
light as a recognition of the importance of the ele-
ment fire as an instrument designed by God for the
economic subjugation of the world (S. R. Hirsch,
"Choreb," p. 109). The usual interpretation is that
light having been created by God at the beginning
of the week, it is therefore proper to pronounce a
benediction over it at the beginning of each recur-
ing week (Gen. R. xii.). A more natural explana-
tion seems to be that, since fire may not be used in
any form on the Sabbath, its employment is a de-
composition of the fact that the Sabbath has ended
and the working days have recommenced; its use,
therefore, is very appropriate in a Habdalah or sep-

cation ceremony. This explanation is corroborated
by the fact that the blessing over the light forms no
part of the Habdalah after festivals on which the
use of fire is permitted, while in the Habdalah after
the Day of Atonement, which resembles the Sab-

bath in the prohibition of the use of fire, this ben-
ediction is inserted. The candle or taper over which
the blessing is spoken

must have at least
two wicks, giving
two or more lights,
since the language
of the benediction is
plural, "who creates
the light of Are"
("bore me'ore ha-
esh").

All varieties of
spices and odorifer-
ous plants are suit-
able for the benedic-
tion of the spices,
except that they must
not have been used
for any obnoxious
purpose, as, for in-
stance, to disguise
the odor of decom-
position or other foul
smells, or for idol-

ous worship.
Some authorities pro-
hibit the use of
sharp, acrid spices,
such as pepper. The
use of myrtle is en-
joined, in allusion
to Isa. lv. 13, "In-

Use of Sweet-

Smelling

Herbs.

spices is, therefore, a comfort to the over-soul of
the Sabbath ("neslanmah yeterah"), which grieves when
the holy day departs (Shulhan 'Aruk, Orah Hay-
yim, 297; Bahya to Gen. xxxii.--xxxvi.).

The order of benedictions in the Habdalah is indi-
cated by the mono-
nic word וּלְאָלֶּה
formed from the initial letters of וּלְאָלֶּה
כְּתִיבָהנ
הַנְּלָלָה = "wine,
spices, light, sepa-
ration-formula.
It is cus-
tomary to sing
hymns at the Hab-

dalah service after
the close of the Sabbath. Of these, several con-
tain references to the prophet Elijah, who, ac-
cording to one view, will appear after the con-
clusion of that day. These hymns are some-
times accompanied by instrumental music,
which, forbidden on
the Sabbath, is ap-
propriate for the Hab-
dalah. Perhaps the
best known of these
hymns is that begin-
ning "May He who
distinguishes between
holy and profane for-
give our sins" ("Ha-

makhli ben kodesh
le-holhatotenuyim-
habalah"). Rabbi Moses
Sofer, following Mor-
decal ben Hillel on
Yoma, has pointed out
that this hymn was
originally intended for
the Habdalah service
after the Day of Aton-
ement ("Hatam
Sofer, Orah Hay-
yim," No. 67), and it is
so employed among
the Sephardim when
the Day of Ato-

maz (B. D.

Bibliography: Tur and Maimonides, Orach Ha-
yim, 1560; Levinsohn, Makorot Washington, Ber-
tin, 1890; S. R. Hirsch, Chabad, Frankfort-on-the-Main, 1880; Dembitz, Jev-

ish Services in Synagogues and Homes, Philadelphia, 1890; Landshut, Wegyan, Loh, Kei-

ingen, 1843; Solomon Sper, Atonal Yizkor, Breslau, 1866.

The Habdalah benediction reads: "Blessed art
Thou, O Lord, our God, King of the Universe! Who
hast made a separation between what is holy and
what is profane [Lev. x. 10; Ezek. xviii. 30]; be-

between light and darkness [Gen. i. 4, 18]; between
Israel and other nations [Lev. xx. 26]; between the
seventh day and the six working-days. Blessed art
Thou who hast separated the holy from the pro-

fane." According to another, and apparently older,
tradition, these words were added: "between clean and unclean [Lev. xi. 47, xx. 25]; between the upper and the lower waters [Gen. i. 6, 7]; between land and sea [Gen. i. 10]; between the priestly tribe of Levi and the common people of Israel [Deut. x. 8]" (see Pes. 104a). The questions as to whether the benediction over the spices or that over the light was to be recited first, and as to whether the benediction should precede or follow grace after meals, were matters of controversy between the schools of Shammai and Hillel. The Habdalah formula was originally recited in the home at the opening of the evening meal or before each course (comp. Ta'an. iv. 3, which shows that there was no Friday or Saturday evening service in the Temple; see also Herzfeld, "Gesch. des Volkes Israel," III. [vi.] 399); soon, however, it came to be recited in the synagogue also; sometimes as a special benediction of the Shemoneh 'Esreh (this was the view of R. Akiba); sometimes inserted in the last benediction but one (this was the view of R. Elezer); but it finally became the custom to insert it in the fourth benediction (Ber. v. 2).

The Habdalah benediction was afterward ascribed to the "men of the Great Synagogue," and it was held to have been originally instituted as a synagogal benediction; in times of prosperity for the Jews it was the custom to recite it over the cup of wine at the home meal, but with distress before the people it was recited in its original place (Ber. 38a).

The many differences prevailing among the Tannaim and Amoraim concerning the Habdalah (see Pes. 103b et seq.; Hal. 1. 7; Shab. 150b; Yer. Ber. v. 9b) indicate either the lack of any fixed custom or the want of an authority able to establish the custom permanently. While Abba Akiva declared the Habdalah in the synagoge to be of greater importance than that at the table over the wine-cup (Ber. 38a), others promised future salvation (Pes. 118a), family continuity through male descendants (Sheb. 18b), and material blessings (Pirke R. El. xx.) to him who recited the Habdalah over the wine-cup. No one was allowed to eat before the Habdalah ceremony (Pes. 105a).

Special importance was attached to the Habdalah light, the reason given being that it was created on the first day (Pes. 52b, 54a). Opinions differed, however, as to whether it was preferable to recite the benediction over a light produced afresh by friction between pieces of wood or stone, or over a light that had been burning before (Ber. 52b; Pes. 54a). A blazing, torch-like light was considered most appropriate (Pes. 53b). The following legend, obviously based on the connection of the Habdalah with the fourth benediction of Shemoneh 'Esreh—the thanksgiving for the reason with which God has endowed man—is told by Jose, the pupil of Akiba: "Fire was one of the things God had left uncreated when Sabbath set in; but after the close of the Sabbath, God endowed man with divine wisdom. Man then took two stones, and by grinding them together produced fire; after which he recited the benediction: 'Blessed be He who createth the blaze of the fire'" (Pes. 53b). This is elaborated in Gen. R. xi. (comp. Pesik. R. 28; Yer. Ber. viii. 12b): "The light which God created on the first day lit up the world for man from the time he was created until the sunset of the following day, when the darkness surrounding him filled him with dread and the fear that the tempting serpent would altogether overpower him. Then God furnished him with two bricks, which he rubbed together until fire was produced; whereupon he offered a benediction over the fire." According to Pirke R. El. xx., God sent him a pillar of fire, and, holding His hands against it, said the benediction over fire; then, removing His hands, said the Habdalah benediction. Stress is also laid on the fact that one recites the benediction on seeing the blaze of the fire reflected either in the wine-cup or on the finger-nails; if there is no fire, a
HABER (-n= "associate"; "colleague"; "fellow"). Terms ordinarily used in rabbinical lore in its original Biblical sense, "companion," "friend" (Ps. cxix. 68; Ab. ii. 9, 10). A Talmudic proverb says, "Thy haber has a haber; and thy haber's haber has a haber; thy words will thus circulate and become public" (B. B. 25b; Ar. 16a). The Rabbis urgently recommended study in company, asserting that only in this way can knowledge be acquired (Ber. 63b; Ned. 81a); therefore, if necessary, one should even expend money for the purpose of acquiring a companion (Ab. R. N. viii. 5). A prominent teacher of the second century declared that, while he had learned much from his masters, he had learned more from his "haberim" (Y.T. 7a). Hence the term came to mean a "companion in study," a "colleague"; and when preceded or followed by the term "talmid" (pupil) it denotes one who is at once the pupil and colleague of a certain teacher, a scholar who from being a pupil has risen to be a colleague or fellow (comp. R. B. 15b; Yer. Shek. iii. 47b).

"Scholar" Eventually "haber" assumed the general, general meaning of "scholar" (R. B. 75a), and appears as a title subordinate to ḤAẓKôn (comp. K. 38b). The title "haber" was known in comparatively early times (11th cent.), when it probably referred to a member of a court of justice (see Schechter, "Biblical, "Saddaya," p. 81, note 2); but in Germany in later centuries it indicated that its possessor had devoted many years to the study of sacred literature. In congregational life it was conferred as a rule on married men, but often also on yeshibah graduates who were single. It is worth of note that Jonathan Eybeschütz conferred it on the Christian professor Tychsen.

"Haber" also denotes a member of a society or order ("labenah," "labura," "hebheli," "hebheli," "hehbili," "aggregation," "company," "union"), or of a union of Pharisees for the purpose of carrying out the observance of the laws of "clean" and "unclean" to their fullest possible development. In their eyes, any person about whom there was a doubt as to whether he was particular in the observance of these laws or those concerning the tithes was an "Am ha-Aretz," whose contact was defiling. But the term "haber" is by no means synonymous with "parush" (Pharisee), since not all Pharisees were haberim, though sometimes the generic term "parush" is used in its stead (Tosef. Shab. i. 15). Occasionally the more specific term "oseman" (trustee) takes the place of "haber" (Dem. iv. 5). On the Scriptural saying, "He shall... cleanse it and hallow it" (Lev. xxi. 19), rabbinical ethics bases the maxim, "Cleanliness leads to holiness" (Yer. Shab. i. 3c; comp. Soṭah ix. 15). But cleanliness was understood to be closely connected with Levitical purity; of this there were several degrees, there being sections in the community which observed its rules more stringently and extensively than did others. Some even extended all...
the precautions necessary for the priest in eating holy things to the layman who lived on secular food (Hag. ii. 6, 7; see Pharisees).

The Bible (Lev. xxvii. 39-39, Num. xviii. 31-28; clean,” were doubtless familiar to the people at large; but not all people found it convenient or possible to comply with them. Particularly difficult must their observance have been in the unsettled

Deut. xiv. 22-29) lays on the products of an Israelite’s farm and on his herds certain imposts to be paid respectively to the priest, the Levite, and the poor (comp. Tobit 1, 6-8), but which were not universally paid. The rules governing these imposts, as well as the rules of “clean” and “un-

state of affairs during the Maccabean wars. It is suggested by some that it was at this time that the so-called “am ha-arez” (who included the great majority of the people), either driven by circumstances or seduced by temptation, neglected them; and that a certain more rigorous minority, not
knowing whom to trust in such matters, formed among themselves associations ("haburot") the members ("haberim") of which pledged themselves to keep faithfully the rules of Levitical purity and those regarding the tithes. Accordingly the haber is one who strictly observes the laws of "ma'aserot" (tithes) and of Levitical cleanliness (see Git. v. 9). To be admitted as a haber the candidate must declare his determination never to present the "terumah" or the "ma'aser" to a priest or a Levite who is classed as an "am ha-arets"; nor to allow his ordinary food to be prepared by an "am ha-arets"; nor to eat his ordinary food ("bullin," grain and fruit from which terumah and ma'aser have been separated) except in a certain state of Levitical cleanliness (Tosef., Dem. ii. 2). This declaration must be made before three members of the order, and if they are satisfied that the candidate has lived up to the rules in his private life, he is accepted at once; otherwise he is admitted as a "ben ha-keneset" (son of the union, neophyte; comp. Bek. v. 5; Zab. iii. 2) for thirty days. According to Bet Shammai, this period suffices only for the higher degrees; the period of probation must be extended to a year. After this period, if the candidate has proved his constancy, he becomes a haber or ne'eman. And in this respect no distinction is made between the learned and the ignorant; all must make this declaration. An exception is made only in favor of a scholar attached to a college, it being presumed that he took the pledge when he first joined the college (Bek. 30b).

As there are several degrees of Levitical cleanliness, so there are several classes of haberim and ne'emanim, pledging themselves to corresponding observances. The lowest class is that of Haburah, which pledges itself to practise Levitical cleanliness of "kenafayim" (lit. "wings"). This is a very obscure term, for which no satisfactory explanation has been found. It is generally assumed to mean "hands"; and lemmosch the Pharsic maxim is, "Hands are always busy," touching without intention on the part of their owner both clean and unclean things, they are regarded as being in a state of uncertain cleanliness; hence one must cleanse them before eating anything Levitically clean (Tosah. vi. 8; comp. Mark vii. 8 et seq.). This may be legally accomplished by pouring on them one-fourth of a log of water. But that process suffices only when a person wishes to eat "bullin," ma'aser, or terumah. If he desires to eat sacrificial portions, he must dip his hands into forty seals of water; and if about to handle the water of libation, he must first subject his whole body to immersion (Hag. ii. 5; Gem. 18b et seq.). As the ordinary Israelite and the Levite are not permitted to handle the most sacred things, it naturally follows that not all men are eligible for the higher degrees; and even of those whose descent does not bar their admission, not all are willing to assume the correspondingly greater precautions incident to the privilege. Provision is therefore made for general admission to the lower degrees, of which most people availed themselves. It is ordained that if one desires to join the order of haberim, but does not wish to subject himself to the duties devolving upon the members of the higher degrees—the precautions necessary to keep himself Levitically clean, as for the more sacred things—he may be accepted; but where, on the contrary, one seeks admission to the higher degrees while refusing to pledge himself to strict observance of the rules governing the lower degrees, he must be rejected (Bek. i.e.).

Having been admitted as reliable in matters of ma'aser, a haber must state what he consumes, what he sells of his own producing, and what he sells for the purpose of selling, and what he buys of an 'am ha-arets, lest he be served with victuals that have not been properly tithed. If he would become a full haber, he must not sell to an 'am ha-arets anything that moisture would render subject to uncleanness (see Lev. xi. 28; Maksh. i.), lest the 'am ha-arets expose the goods to contamination; for rabbinic law forbids the cause of defilement even to things secular in Palestine ('Ab. Zarah 55b). Nor must he buy of an 'am ha-arets anything so rendered subject to uncleanness, nor accept invitations to board of an 'am ha-arets, nor entertain one who is in his ordinary garments, which may have been exposed to defilement (Dem. ii. 2, 3).

A haber's wife, and his child or servant, are considered, in respect to religious observances, as the haber himself ('Ab. Zarah 39a); therefore the admission of a candidate into the order embraces all the members of his family. Even after the haber's death his family enjoy the confidence previously reposed in them, unless there be reason for impugning their fidelity. The same is the case when one of them joins the family of an 'am ha-arets; as long as there is no reasonable suspicion to the contrary, it is presumed that the habits acquired under the influence of the observant head of the family will not be discredited, even under different circumstances. Similarly, the presumption of habit governs the case of members of the family of an 'am ha-arets joining that of a haber; they are not considered trustworthy unless they pledge themselves to live up to the rules of the haburah. However, the child or servant of an 'am ha-arets entering the house of a haber for the purpose of study is exempt from the operation of that presumption as long as he remains under the haber's direction. On the other hand, when the pupil is the son or servant of a haber and the teacher is an 'am ha-arets—haberim may unhesitatingly buy of him articles of food, but must not eat at his board if it is presided over by his wife. If, on the contrary, the wife is reliable, being the widow or daughter of a haber, while the husband is an 'am ha-arets, haberim may eat at his table, but must not buy from him (Tosef., Dem. ii. 14-18).

As to the haber himself, once he has been recognized as such, he continues so long as he is not found guilty of backsliding. If suspicion of back-
sliding is reasonably assumed against him, he is suspended from the haburah until he re-establishes his trustworthiness. Similarly, where a suspension of the haburah is considered as that of tax-collectors, the haburah accepts an office that is considered to have been suspended—so that the tax-collector has the habit of this office.

The exact date when the haburah first appeared can not be determined. That they existed, however, as a haburah in anti-Maccabean days, and are identical with those cited in I Macc. xiv. 28 as the "great congregation of priests" (Geiger, "Ur-"134"); it is not very probable, since in the later period of the Medo-Persian rule over Palestine no great formative events are on record which could account for so great a separation from the body of the people. The precise period of the haburah's organization should be sought, therefore, in the last decades of the second pre-Christian century.

See also: "Am ha-Arez; Demai; Matassehot."

**Haber, Solomon von:** German banker; born at Breslau Nov. 3, 1760; died Feb. 20, 1839. The son of poor parents, he rose to a position of wealth and eminence by his talents and energy. He settled at Carlsruhe during the stormy years at the end of the eighteenth century. Many of the larger German national loans were effected through him, and he was instrumental also in founding some of the industrial enterprises of the grand duchy of Baden. After being appointed court banker by Grand Duke Karl (1811-18), Grand Duke Ludwig conferred upon him (1829) a patent of hereditary nobility. His daughter married the first known rabbi of the city of Ostrog, Volhynia, about 1560. Haberkasten is known to have made the acquaintance of the grand duchesses who then flourished in the Holy Land, and is mentioned by Hayyim Vital Cabrera in the manuscript work "Likkute Torah."

**Bibliography:** Weech, "Badische, Biographien," i. 324; A. Chorin, "Igger et al., Am ha-Arez; Demai; Matassehot."

**Haberkasten, Kalman (Kalonymus):** Polish rabbi of the sixteenth century. He is the first known rabbi of the city of Ostrog, Volhynia, where he settled after having presided over a yeshibah in Lemberg. His daughter Lipka married Solomon Luria, who succeeded to the haburah of Ostrog when Haberkasten went to Palestine, about 1560. Haberkasten is known to have made the acquaintance of the great cabalists who then flourished in the Holy Land, and is mentioned by Hayyim Vital Cabrera in the manuscript work "Likkute Torah."


Bibliography: Azulai, Shem ha-Gedolim; Benjacob, Qarav-'at ha-Shemron.

HABIB, LEVI BEN JACOB IBN: Rabbi of Jerusalem; born at Zamora, Spain, about 1480; died at Jerusalem about 1545. Under King Manuel of Portugal, and with Abigail de Balmes, he organized a movement for the renaissance of Judaism in Portugal, and at the invitation of Eliahu ibn Zok, settled about 1529 at Jerusalem, where his learning won him the position of chief rabbi. He met Jacob ben Nahum of Tyszowce in "Or Hakamim." There he met Jacob ben Nahum, with whom he often entered into conflict on questions of rabbinical law. A serious quarrel broke out between these two rabbis when Berab, becoming chief rabbi of Jerusalem, reintroduced the ancient practice of ordaining two rabbis when Berab, becoming chief rabbi of Jerusalem, reintroduced the ancient practice of ordination of rabbis. They carried on a bitter and venomous controversy for some time, in the course of which Berab referred to Ibn Habib's adoption of Christianity. The latter frankly admitted the fact, but pointed out that at the time he was a mere youth, that his involuntary profession of Christianity lasted hardly a year, and that he took the first opportunity to escape and rejoin the religion of his fathers. This controversy was chiefly responsible for the fact that the practice of ordination ceased again soon after Berab's death.

Ibn Habib had some knowledge of mathematics and astronomy. In his youth he edited his father's "En Ya'akov" (Constantinople, 1516; see HABIB, Jacob 191), and wrote: "She'elot u-Teshubot," a collection of 147 responsa; "Kontresha-Semikah," a treatise on ordination; "Perush Kiddush ha-Hodesh," a commentary on Kiddush ha-Hodesh (rules governing the construction of the calendar in Maimonides' code). All these works were published together at Venice (1565); the last-named work was also published separately (ib. 1574-76).

HABIB, MOSES B. SHEM-TOB IBN: Hebrew grammarian, poet, translator, and philosopher of the fifteenth and sixteenth centuries. Being a native of Lisbon, he called himself "Sefardi," but he left his native country long before the expulsion of the Jews. He lived for a time in the Levant (יְמִנְיָה), then went to southern Italy, and died in the beginning of the sixteenth century. As a grammarian he was under the influence of Efodi, who endeavored to base Hebrew grammar upon logic. He wrote a grammatical work entitled "Perush Shoshan" (British Museum MS. No. 2057), quoted by Ibn Habib himself in "Darke No'am," and frequently by Abraham de Balmes in "Mikveh Abraham." This book is divided into seven sections (ספירה), each consisting of a number of chapters (םי). As his chief sources he names Hayyuj, Ibn Janah, Ibn Ezra, and Efodi. He finished the book at Naples the 27th of Kislev, A.M. 5245 (= Dec. 15, 1484), having commenced it on the 23rd of Siwan, A.M. 3044 (= June 16, 1444). A second and smaller grammatical work by him, entitled "Marpe Lashon," summarizes the principles of the Hebrew language in catechetical form. It appeared at Constantinople about 1520, and in the collection "Dikdukim" (Venice, 1506), in the grammar "Debar Tob" of Abigdor Levi of Gogau (Prague, 1578), and finally in an edition by Holdheim (Rödelheim, 1800). With it was printed the "Darke No'am," containing a summary of Hebrew poetics and versification based on Aristotle's "Poetics." In "Darke No'am" Ibn Habib makes the statement, often repeated since, that he saw a rime inscription of two lines on the tombstone of a Jewish general (Amariah, in Spain). The introductory poem, dated the 14th of Nisan, 1486, is dedicated to the physician Joseph Levi, in Bitonto, Apulia. At Otranto Ibn Habib wrote for his pupil Azariah b. Joseph a commentary to Jedielah Bedersi's "Behinat Olam," published at Constantinople about 1320 (only a fragment of this edition, now in the possession of D. R. Karchy, is known), at Ferrara in 1551, and at Zolkiev in 1741. Extracts from this commentary were made by other commentators on the same work, including Yom-Tob Lipman Heller, Eleazar b. Solomon in "Migdolat Ezrol," and Jacob b. Nahum of Tyszowce in "Or Haksam." In this commentary, which evidences its author's thorough knowledge of philosophical literature, Ibn Habib speaks of composing a work entitled "Kiryat Arba," concerning the number four, hence indefinite in subject; but nothing is known about such a work. Ibn Habib translated "She'elot u-Teshubot," questions and answers on the six natural things the body requires, according to the science of medicine; the original is ascribed to "Alberthus," probably Al-
HABILLO (XABILLO), ELIJAH BEN JOSEPH (MAESTRO MANOEL): Spanish philosopher; lived at Monzon, Aragon, in the second half of the fifteenth century. He was an admirer of the Christian scholastics, and studied Latin in order to translate into Hebrew some of their works, especially those dealing with psychology. The works which he partly translated and partly adapted (some bearing his name; others, though anonymous, known to be his) were the following of Thomas Aquinas: "Quaestiones Disputatae, Quaestio de Animalia" (Steinschneider, "Cat. Hamburg," No. 267); "De Anima Facultatibus" (Hebr. title, "Ma'amar be-Kohotha-Nefesh"), published by Jellinek in "Philosophie und Kabbala," Leipzig, 1854; and "De Universallibus" (Steinschneider, l.c. No. 267). He furthermore translated: three treatises of Occam's (or Okam's), entitled "Summa Totius Logicae," to which he added an appendix (MSS. Parma, No. 457); "Questions Philosophicae," by the same author (ib. No. 201); "De Causa," thirty-two premises, with their explanations, by Aristotle (ib. No. 457). According to Jellinek and Steinschneider, Habillo also translated, anonymously, Vincent of Beauvais' "De Universallibus," under the title "Ma'amor Nikbid Bikelah" (ib. No. 457).


HABILLO, SIMON BEN JUDAH: Rabbi at Hebron in the middle of the seventeenth century; contemporary of Moses Zacuto, who approved his works. Habillo was the author of: "Hebel ben Yehudah," a commentary on the Haggadah of Passover, Mantua, 1694; and "Helek Yehudah," a commentary on Ruth, published together with the text, Venice, 1695. The last-named work is preceded by a prayer of Habillo arranged in the style of Psalm cxix.

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. col. 301; Sephardic, Zoloas Godes Yifras, p. 383.

HABINENU: Initial word, also the name, of a prayer containing in abridged form the Eighteen Benedictions (see SHEMONEH 'ESREH), minus the first three and the closing three (see LITURGY). The prayer was formulated by Samuel of Narbonne, to be substituted where time or circumstances prevent the reciting of all the benedictions in full (Ber. 29a). At the close of Sabbaths and festival days, when the "Halahadah" is to be recited, the "Habinenu" does not serve as substitute, nor may it be used when the prayer for rain is to be offered. In the Jerusalem Talmud (Ber. iv. 8a) the version differs somewhat from the commonly adopted one given in the Babylonian Talmud. Translated into English, it reads as follows:

"Bless ye the Lord, O ye his servants: who heareth to prayer. Cease not from exerting your hands for the poor. For the Lord is a just judge, and a holy God, who keepeth covenant, and sheweth mercy to them that love him, andkeepe ye his commandments. The Lord shall preserve your going out and your comings in from this time forth, and evermore. The Lord shall keep you from the reproach of the people, when ye go out of the way. The Lord shall preserve you from the Evil Spirit that walketh through the world, and from the evil desire that worketh wickedness, and from the pestilence that walketh through darkness, and from the pestilence that毛泽theth in the darkness. He shall preserve you from contact with the flittings of the earth, and from contact with the wings of the night. He shall preserve thee, when thou goest forth, and when thou comest in, from all the diseases of Egypt, wherewith the Egyptians afflicted the children of Israel. Also from contact with the hand of the angel that goeth before thee. He shall preserve thee from contact with the plague that男生eth in the desert, and from contact with the plague that followeth the sea. He shall preserve thee from contact with the sickness of the Red Sea, and from contact with the sickness of Sihon king of the Amorites, who dwelt at J Balak. Also from contact with the sickness of the Canaanites, who dwelt at Zaanem, Eben-Ezer, and Timna, and Beth-lehem. He shall preserve thee from contact with the sickness of the Hittites, and from contact with the sickness of the Amorites, and from contact with the sickness of the Canaanites, and from contact with the sickness of the Perizzites, and from contact with the sickness of the Girgashites, and from contact with the sickness of the Jebusites, and from contact with the sickness of the Amalekites, and from contact with the sickness of the Sihonites, and from contact with the sickness of the Ogites, even King of Bashan in the land of the Amorites.

Bibliography: S. Baer, 'Abodat Yisrael, p. 109, note.

HA-BOKER OR. See Periodicals.

HABOR: River flowing through the land of Gozan; the classical "Chaboras." To the banks of this river Tiglath-pileser carried "the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah and Habor" (I Chron. vi. 26). In the ninth year of King Hoshea, Shalmaneser "took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan" (II Kings xvii. 6, xviii. 11). Habor is identified with the modern Khabur.

BIBLIOGRAPHY: H. B. P.

HACHILAH, HILL OF (אַחִילָה הַיָּלָה): A hill in the wooded country of the wilderness of Ziph, where David hid himself from Saul (I Sam. xxiii. 19; xxvi. 1, 2). E. G. H.

HACHMONI, THE SON OF (חָשְׁמֹנִי): 1, Jashobeam, one of David's mighty men (I Chron. xi. 11). 2, Jehiel, tutor of David's children (ib. xxvii. 32). M. S.

HACHMONI, THE SON OF (חָשְׁמֹנִי): 1, Jashobeam, one of David's mighty men (I Chron. xi. 11). 2, Jehiel, tutor of David's children (ib. xxvii. 32). The former, however, occurs in the English Authorized Version as "an Hachmonite." In the parallel list of II Sam. xxiii. 8, the name of the same hero occurs as "Yoseba, the son of Hachmoni,"...
which the Authorized Version translates “the Tach- gontite that sat in the seat,” the whole sentence being an epitaph of Arnon the Ezrite.

E. G. H.

M. SOL.

HACHUEL, SOL: Moorish martyr; beheaded at Fez 1834. On account of domestic troubles she fled from her home to some Mohammedan friends. Two women among these testified that she had agreed to resign herself to the Mohammedan faith. She refused to do this and was cast into prison, whence on appeal she came before the sultan. He was so struck with her beauty that he offered her a place in his harem if she would accept this. She refused to do this, and she was beheaded outside Fez. Her beauty and resolution attracted attention to her fate, which was the subject of a dramatic piece, “La Heroina Hebreu,” by Antonio Calle (1832).

HAD GADYA (“One Kid”): An Aramaic song, which is recited at the conclusion of the Seder service, held on the first two evenings of the Passover (“Pesah”) festival in Jewish households (see HAGGADAH). It is so called after the introductory phrase, which is also used as a continuous refrain at the end of each of the ten verses of which the poem consists. It belongs to a species of cumulative rhymes familiar alike to the child in the nursery and to the folklorist. It was for a long time regarded as an allegorical version of the principle of “just a lion is,” a sort of commentary upon Ex. xxi.24-25. It is, in fact, simply a Jewish nursery-rime, now known to have been borrowed from, or fashioned after, a popular German ballad, the prototype of which seems to have been an old French song. The English translation of this Aramaic doggerel runs as follows:

“One only kid, one only kid, which my father bought for two zuzim. One only kid, one only kid. The cat came and ate the kid, etc. Then came the dog and bit the cat, etc. Then came the stick, and beat the dog, etc. Then came the fire that burned the stick, etc. Then came the water, and quenched the fire. Then came the ox, and drank the water, etc. Then came the slaughterer, and killed the ox, etc. Then came the angel of death, and slew the slaughterer, etc. Then came the Most Holy, blessed be He!—and destroyed the angel of death who slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. One only kid, one only kid.”

According to the commentators, the legend illustrates how the people of Israel were for centuries oppressed and persecuted by all the nations of antiquity, and how the oppressors all perished one by one; and how Israel, the oppressed, survived. The allegorical explanation of the story is this: The kid symbolizes the Hebrew nation; Yiwat being the father, who bought or redeemed His people through Moses and Aaron (as the two pieces of money) from Egypt. The cat is Assyria, conqueror of Israel. The dog is Babylon, the next to oppress the Jews. The stick stands for Persia; the fire, for Macedon; the water, for Rome; the ox, for the Scyths, who conquered Palestine; the slaughterer, for the Crusaders; the angel of death, for the Turk, now ruling over Palestine; and, finally, the Most Holy, for the principle of eternal justice to vindicate Israel, the one only kid of the allegory.


There are, moreover, a number of Jewish commentaries on “Had Gadya.” A partial list of them (the earlier items alphabetically arranged) is given in the bibliography to this article.

Parallel to this legend may be found in Oriental and Occidental folk-lore. Joseph Jacobs, in the notes to his “English Fairy Tales” (London, 1869), has collected some of the analogues, Folk-Lore from “Don Quixote,” and from Per- sian and Indian, and others. The origin, however, is now held to be a German folk-song, “Der Herr der Schikht den Jokel aus,” a variant of which was sung in certain places in Germany on Sept. 17—a date sacred to a local saint, St. Lambert—and called “Lambertunlaid” (see Nork, “Festkalender,” pp. 383-388, Stuttgart, 1847). French chanson, edited by Gaston Paris (see bibliography), is also cited as the prototype of the Chaldaic verses. There are, besides, two other French nursery-rimes, “Ah! Tu Sertiras, Biquette,”
and "La Petite Fourmi qui Allait à Jérusalem," which bear a striking resemblance to the Jewish legend. G. A. Kohut has republished (see bibliography) the German, French, and modern Greek variants; but perhaps the most curious analogue, in Siamese, was printed in "Triebner's Record" for Feb., 1890 (comp. "Jewish Messenger," New York, April 26, 1897).

As regards the age of the Jewish song, the Prague (1526) edition of the Haggadah does not contain it; but the edition of 1590, published in the same city, prints it with a German translation (comp. Zunz, "G. V." 2d ed., p. 138a; Steinschneider, "Hebr. Bibl." siv. 52). The Portuguese and South-Arabian (Yemen) rituals do not include either the "Ehad Mi Yode'a" or the "Had Gadya"; though one Yemen manuscript, in the Sutro Library, San Francisco, is said to contain the latter, added by a later hand, and Zunz found the former in a mahzor of Avignon ("Allg. Zeit. des Jud." iii. 469). It is interesting to note that a German version of the "Had Gadya" is to be found in Von Arnim and Brentano's anthology "Des Knaben Wunderhorn."

Music: The "Had Gadya" is usually chanted in the traditional style of cantillation, a typical arrangement of which may be seen in A. Schönfeld's "Reclamische und Gestänge zum Vorträge am Ersten..."
And ate it in a trice (Poor Kid-ling, poor Kid-ling) In thrashing
Before he thence could budge (For Kid-ling, for Kid-ling) A
Embers And put the Fire right out (For Kid-ling, for Kid-ling) But
Quickly The Ox had slaughtered been (For Kid-ling, for Kid-ling) But
Thirsty That drank the Water's tide (For Kid-ling, for Kid-ling) That

rushed the Dog, but too late in the glowing embers The Stick his judge soon found From drinking did not stop For die is what men must
Thirsty Ox that saw this then drew near Death's Angel, quenched the Fire that burnt up The Stick that beat the Dog To save the little Goat (Poor Kid-ling, poor Kid-ling)

Kid-ling): He sprang up on the Cat then, And bit her in the throat (For Kid-ling, for Kid-ling)
Kid-ling: The Fire burst out and burnt him To ashes on the ground (For Kid-ling, for Kid-ling)
Kid-ling: Till there was no more Water: He left no single drop (Poor Kid-ling, poor Kid-ling)
Kid-ling: He in his turn was vanquished. The Butcher soon was dust (Like Kid-ling, like Kid-ling)
That bit the Cat that ate the Kid My Father bought of yore, A Kid-ling, a Kid-ling, a Kid-ling.
Hadad

Hadad was a god of thunder, corresponding to the Semitic deity Adonai. In the Old Testament, Hadad is often mentioned as a god of the Aramaic people, and it is believed that he was a secondary form of the name Adonai. The name Hadad is found in various contexts, such as the mentioning of Hadad in the context of the Philistine conquest of Israel (1 Samuel 13:19). In the text, Hadad is also associated with Rimmon, a god of fertility, and together they form the name Hadadrimmon.

In the Tanakh, Hadad is described as a god of thunder and lightning, which is why he is often depicted with a thunderbolt in ancient art. The name Hadad is also found in the context of public lamentations over certain events, such as the death of Josiah at Megiddo (2 Kings 22:21). The text identifies Hadadrimmon as a symbol of the god of thunder, which is why he is sometimes depicted with a thunderbolt in ancient art.

The name Hadad is also found in various historical contexts, such as in the context of the Phoenician god Hadad, who is identified with the Semitic deity Adad. The name Hadad is also found in the context of the Aramaic people, who are mentioned in the Old Testament as a people who worshiped Hadad.

In the Tanakh, Hadad is also associated with the Book of Lamentations, where it is mentioned in the context of public lamentations over Josiah’s death at Megiddo. The name Hadad is also found in the context of public lamentations over the destruction of Jerusalem, as mentioned in the Book of Lamentations.

In summary, Hadad is a god of thunder, which is why he is often depicted with a thunderbolt in ancient art. The name Hadad is also found in various historical contexts, such as in the context of the Phoenician god Hadad, who is identified with the Semitic deity Adad. The name Hadad is also found in the context of the Aramaic people, who are mentioned in the Old Testament as a people who worshiped Hadad.

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named Assyrian god Raman ("the thunderer"), and that the second element probably read, originally, "Raman." Adonis-Tammuz, however, was a solar deity: the thunder-god is not believed to have died, and why a lament should have been instituted over him and should have become typical of mourning is one of the unsolved riddles in the way of the interpretation now generally favored. It is true, Baudissin (in Herzog-Hauck, "Real-Encyc." vii. 292) deduces from the place-name, Heliopolis, and the material of the statue, gold, as described by Macrobius, that later, as a result of Egyptian influence, the Aramean thunder-god was conceived of as a sun-god. He adds other pictorial representations, including a seal with the legend "Hadad" (C. J. S.'s Aramaic, No. 75). Still, the transformation of the thunderer Hadad into a dying (solar) Adonis and thus gradually confounded with the Adonis of Byblos, or worshiped alongside this Adonis and thus gradually confounded with him (see Baudissin, i.e. p. 294), was believed to die every year, are data at hand to prove that such a lament took place at Megiddo.

In view of these uncertainties the explanation of "Hadadrimmon" as the name of a locality in the plain of Megiddo has come again to the front, modified by the supposition of identity that the place derived its name from the place of the prophet's simile. A sanctuary supposed to exist there for the worship of Hadad-Raman. Still, a locality of this name is not known, notwithstanding Jerome's explanation of "Adadrimmon" as "Maximianopolis." Perhaps the modern Rummanah, in the plain of Jeruel, might serve to locate the Biblical (Hadad) Rimmon. Then "Hadadrimmon" would be analogous to such names as "Ba'el-Lebanon," "Ashstart-Karnayim," and would signify the Hadad of the place Rimmon, which place received its name from an old (Omanish; see Judges i. 27) temple or altar erected to a deity (Rimmon, or Raman) by later Aramean settlers, and identified with their god Hadad, so that finally it came to be known by the double name.

This leaves open the question as to what mourning could have been observed at this place. The death of Josiah seems to afford the most plausible explanation of the prophet's simile. But even if the mourning is regarded as having taken place where the king died and not at the place of his burial (Jerusalem), it is difficult to believe that the one historical mourning should have been vivid enough in the minds of the people to evoke such an allusion; especially so if Zechariah, belongs to the apocalyptic writings. The mourning at Hadadrimmon must have been constant and excessive. George Adam Smith ("The Twelve Prophets," ii. 482) calls the locality the "classic battle-field of the land"; the mourning, then, would have reference to the thousands slain in the various battles fought there. But this fails to account for the prominent mention of Hadadrimmon. Perhaps the difficulty would be removed, without recourse to such forced textual emendations as those proposed by Cheyne (in Cheyne and Black, "Encyc. Bibl."), by taking into consideration the fact that Hadad had the qualities of Moloch (see Baudissin, "Moloch," in Herzog-Hauck, "Real-Encyc." xii.). At his sanctuary human sacrifices were usual. Hence the lament both of the victims and of the mothers. As "Gehinnom," the name of a Moloch furnace, occurs as a common apocalyptic simile, why should not "Hadadrimmon" be associated with similar horrors? The murder of him whom the inhabitants of Jerusalem have pierced (Zech. xii. 10, 11), for whom they shall lament as for an only son, as for a first-born, carries out the analogy to the Moloch cult. The first-born (that is, the only son) was offered to this Hadad-Moloch.
to Paris and passed at the Conservatoire, making her stage début at the Odéon. After playing in Brussels and Rouen she returned to Paris, where she appeared at several theaters. At the Odéon, to which she afterward became attached, she filled and created many important parts, especially in classic tragedy. On Sept. 12, 1887, she appeared in “Andromaque” at the Comédie Française, where she is still engaged (1900), playing in both tragedy and comedy.

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S. V. E.

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HADASSI, JUDAH BEN ELIJAH HA-
ARIEL: Karaite scholar, controversialist, and liturgist; flourished at Constantinople in the middle of the twelfth century. Regarding the name “ha-Abel,” which signifies “mourner for Zion,” see ABEL E.6. H. B. P.

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E. G. H.
HADITH: An Arabic word signifying "narrative" or "communication"; the name given to sayings traced to the prophet Mohammed, or to reports of his actions by eye-witnesses. The authenticity of the hadith depends upon the value of the chain of tradition ("sahih," "sahih" = "support") which precedes the quotation or the report ("matna"); that is, upon the trustworthiness of the authorities who have handed down the tradition. Since, on account of the meagerness of the Koran, the most important documents for the religious, ritualistic, and legal development of Islam are contained in the hadith, the examination of the authenticity of the latter, with especial regard to the trustworthiness of the channels of transmission, has always formed one of the most important theological concerns of Islam. Notwithstanding the painstaking and precise character of such examinations, European critics hold that only a very small part of the hadith can be regarded as an actual record of Islam during the time of Mohammed and his immediate followers. It is rather a succession of testimonies, often self-contradictory, as to the aims, currents of thought, opinions, and decisions which came into existence during the first two centuries of the growth of Islam. In order to give them greater authority they are referred to the prophet and his companions. The study of the hadith is consequently of the greater importance because it discloses the successive stages and controlling ideas in the growth of the religious system of Islam. According to the consensus of Mohammedan critics, six canons, in which the most authentic records of the hadith are contained, have attained special authority, and form the most important source, next to the Koran, for Islamic theology. The collections of Bukhari (d. 870) and Muslim (d. 875) are those to which the highest authority is ascribed. These are supplemented by several others, namely, the collections of Abu Daud (d. 885), Tirmidhi (d. 892), Nasa'i (d. 914), and Ibn Majah (d. 886). All these works have recently been rendered accessible in the Orient; three-fourths of the Bukhari collection has been printed also in Europe (8 vols., Leyden, 1862-68).

Through an inexact extension of the term the contents of these works as well as the hadith in general have been called "sunnah," which latter term must be distinguished from "hadith." By "sunnah" are to be understood the religious customs "Sunnah," handed down from the oldest generations of Islam, whether authenticated in the form of hadith or not. Hadith, on the other hand, may be a record of what is regarded as sunnah, but is not identical with it. For the sake of offering an analogy from Jewish literature, a parallel has often been drawn between "kur'an" and "milka" and between "sunnah" and "mishnah." This comparison, however, is quite absurd, for the Arabic "sunnah" (which means "manner," "custom") is etymologically and materially different from the Hebrew word with which it was identified. Just as incorrect was the widely prevalent opinion, which was supported by a comparison of the differences observed in Judaism between Rabbinites and Karaites, that the two great divisions into which Mohammedans are divided, Sunnites and...
Shiites, are distinguished from each other through the fact that the former recognize, in addition to the Koran, the traditions of the hadith and sunnah, while the latter recognize only the validity of the Koran as a religious document, and not of the hadith. For the Shiites also recognize hadith as a source of religious doctrine, but they make the condition that the "isolat" be transmitted by authorities whom they regard as trustworthy (Shiite hadith). As far as contents are concerned, the Shiite hadith often coincides with the Sunni hadith (excepting in regard to the principles of public law).

The scope of the hadith includes everything that comes under the influence of religion—the ritual, the law in its entirety, the religious legends, and the ethical precepts and views. Within it a halakic and a hadithic literature may be discriminated. The material which early Islam borrowed from Judaism is also clothed in the garb of the hadith. In later generations rabbinical precepts and legends which found their way into Mohammedan literature as a result of intercourse between Jew and Mohammedan were simply claimed as Islamic property, and, put in the technical phraseology of the hadith, were ascribed to the Prophet. In the article Islam the subject of derivation from the Halakah is treated more in detail. Even more plainly than in the case of the Halakah, the widespread influence of Jewish sources is seen in those portions of Islamic religious literature which correspond to the Jewish Haggadah, because here its elements were not forced into codified forms, and could therefore develop in greater freedom. This Mohammedan Haggadah seems to have received its final form, if at all, only very late; it is seen expanding freely as long as the impulse to hadith-creation remains active to any degree. Apart from the legendary amplifications of Biblical history, whose sources are usually rabbinical Haggadah and apocryphal literature, the moral precepts attributed to Mohammed and his companions and successors also show traces of rabbinical origin. And even Biblical passages are sometimes claimed in Mohammedan literature as hadiths of the Prophet. If, on the one hand, for the sake of making a display of learning, citations (including some from rabbinical sources; see "Z. D. M. G." lii. 712) which are foreign to the hadith literature are inserted in it as coming from Biblical sources ("taurat" and "zabur"); see ib. xxxii. 548 et seq.), on the other hand, rabbinical sayings are sometimes inserted as being original Mohammedan hadiths. A few characteristic examples must suffice:

(1) "גַּם נַפְרֵי הָאָדָם תְּאִשָּׁבָה (Ta'an. 2a; comp. comp. Midrash Rabbah B'la midrash be midrash. Tan., Gen., ed. Buber, pp. 106, 149); found in Rabkari's "Tagah" No. 4; "Jewish toilet volume. No. 29 that thought is the same, though five keys are mentioned instead of three or four.

(2) see "R. E. J." xliii. 66 et seq.

(3) see Schenker, "Studien über Jeschua b. Jehuda," P. 14, note 5, Berlin, 1900

(4) see Brull's (an old Jewish saying not found in the Talmud; comp. Brull's "Jahrb." vii. 29); occurs in Aba Zeit's "Nawadir," pp. 171, 179, Beirut, 1894; "When it pleases you to lie, leave your witness at a distance." (It is possible, however, that this saying was borrowed by the Jews from the Arabs).

(5) "אֲפַל אַתָּה (Gen. 30. 20a), as a religious rule; a literal translation in the "Mudah al'Ulum," p. 31, Cairo, 1310 A.H.

(6) "In heaven is proclaimed: 'A, the daughter of B, shall be the wife of C, the son of D';" cited as teaching of the Prophet by Ja'fari, "Le Livre des Beaux et des Antithèses," ed. van Vloten, p. 219.

(7) Abot iii. 7; see Goldziher's "Abhandlungen zur Arab. Philologie," i. 193.

Other examples may be found in Barth's "Mes jahische Elemente in der Muslimischen Tradition," in the "Berlinische Festschrift," pp. 28-40.


I. G.

HADAI (אָבִּי): An Ephraimite; father of Amasa, who was one of the chiefs of his tribe in the time of Pekah (II Chron. xxviii. 19). E. G. R.

HADORAM (דָּוָּר): 1. Son of Joktan; progenitor of one of the Arabian tribes (Gen. x. 27; I Chron. i. 31). 2. Son of Tou, king of Hamath; sent by his father to congratulate David after his victory over Hadadezer bearing presents in gold, silver, and brass (I Chron. xviii. 10). In the parallel narrative, II Sam. viii. 9, 10, the name is given as "Joram." See ADONIRAM.

E. G. B.

HADRACH: Name occurring in Zech. ix. 1. The connection seems to indicate that it was the country in which Damascus was situated, or a neighboring locality. The Septuagint translates the name as "Sedrac." It has been suggested that Hadrach may be the name of a Damascene deity, or of a king of Damascus.

E. G. B.

HADRIAN: Roman emperor (117-138). At the very beginning of his reign he was called upon to suppress the final outbreaks of Jewish rebellion at Caesarea and Alexandria. According to a late but trustworthy source, he is said to have cutied the Jews of Alexandria into the open country, where about 50,000 of them were killed by his soldiers (Elyashu R. xxx. 3). Afterward he seems to have avoided conflict with the Jews and to have granted them certain privileges. The Jewish sibyl, in fact, praises him (Sibyllines, v. 248); and Jewish legend says that R. Joshua b. Hananiah was on friendly terms with him, and that Hadrian intended to rebuild the Temple at Jerusalem (Gen. R. lixiv. 5). This agrees with the statement of Ephraimitas ("De Mensura et Ponderibus," § 14) that the emperor commissioned the proselyte Akylas (AQILA)—who, according to the rabbinical legend, was related to him—to supervise the building at Jerusalem, this of course referring to the city and not to the Temple. Other Christian sources, as Chrysostom, Codrus, and Nicephorus Callistas, say that the Jews had intended to build the Temple themselves, but a par-
sage in the Epistle of Barnabas (xvi. 4)—though its interpretation is disputed among scholars—seems to indicate that the Jews expected the pagans to rebuild the Temple.

Scholars also differ as to the cause of the rebellion. According to Gregorovius (comp. Schlatter, "Die Tage Trajans und Hadrians," p. 2), "Palestinians instituted the kingdom of Jerusalem as a protection against the oppressions of Hadrian." Other scholars, however, say that the institution of the Messianic kingdom followed upon the rebuilding of the Temple. Even the ancient sources differ on this point. Thus, Spartianus ("Hadrianus," § 14) reports that the Jews rebelled because circumcision was interdicted; while the more reliable Dion Cassius says (lxiv. 12) that Hadrian attempted to turn Jerusalem into a pagan city, which the Jews regarded as an abomination, and they therefore rebelled. It is possible that both of these measures were responsible for the rebellion; on the other hand, it is also possible that they were merely the consequences of it. Hadrian, who had a gentle disposition, was haunted throughout the great empire as a benefactor; he indeed so proved himself on his many journeys. Palestinian cities like Cesarea, Tiberias, Gaza, and Petra owed much to him; and his presence in Judea in 130 is commemorated on coins with the inscription "Advocatus Aug[usti] Judææ." He therefore could have had no intention of offending the Jews; but as a true Roman emperor he believed only in the Roman "sacra" (Spartianus, loc. § 22). It may have happened that in his zeal to rebuild destroyed cities he had disregarded the peculiarities of the Jews. The law against circumcision was founded on earlier Roman laws, and did not affect the Jews only. So long as the emperor was in Syria and Egypt the Jews remained quiet; but after his departure in 132 there was a rebellion under Bar Kokba broke out.

It seems that Hadrian himself remained in Judea until the rebellion had been put down (Darmesteter, in "R. E. J." i. 49 et seq.), and he may have mentioned the Jews in his autobiography, a point that Dion Cassius dwells upon; but he and the army were well (Dion Cassius, l.e.), for the Roman army also was suffering. After the dearly bought victory in 135, Hadrian received for the second time the title of "imperator," as inscriptions show. Now only could he resume the building, on the ruins of Jerusalem, of the city. Elia Capitolina, called after him and dedicated to Jupiter Capitolinus. A series of magnificent edifices that Hadrian erected in Jerusalem are enumerated in a source that gathered its information probably from Julianus Africanus ("Chron. Paschale," ed. Dindorf, i. 474; "J. Q. R." xiv. 784). The temple of Jupiter towered on the site of the ancient Temple, with a statue of Hadrian in the interior (Jerome, Comm. on Isaiah ii. 9). The Jews now passed through a period of bitter persecution; Sabbaths, festivals, the study of the Torah, and circumcision were interdicted, and it seemed as if Hadrian desired to annulize the Jewish people. His anger fell upon all the Jews of his empire, for he imposed upon them an oppressive poll-tax (Applan, "Syrian War," § 50). The persecution, however, did not last long, for Antoninus Pius revoked the cruel edict.

After this the Jews did not hold Hadrian's memory in high honor; the Talmud and Midrash follow his name with the curse "Crush his bones." His reign is called the time of persecution and danger, and the blood of many martyrs is charged to his account; he is considered the type of a pagan king (Gen. R. lxxiii. 7).
The portionsto be read on feast-days were first introduced in the middle of the second century. Often the two sections bear merely a general resemblance to each other in their content, as is the case with those for most feast-days, those for the four Sabbaths before the Feast of Passover, etc. For example, I Kings iv., on account of verse 16, goes with Gen. xviii.-xxix.; I Kings i. with Ex. xiv., and xxxii., on account of xxiv. 18, with which the weekly lesson originally began; Judges xiii. with Num. iv., 21-vii. 89, on account of vi. 1 et seq. Sometimes, when nothing more appropriate could be found, a remote similarity of ideas determined the selection of the haftarah; thus, Isa. xiii. 5 would be coupled with Gen. i.-vii. 8; Ezek. xxxvii. 15 with Gen. xlv., 18-xlvii. 27; indeed, sometimes the connection consists only in one word, as between Hos. ii. 2 and Num. i.-iv. 20; Isa. xxvii. 6 and Ex. i. 5. The haftarah are definitely fixed; they consist of from ten to fifty-two verses, and are read by the last person called upon by the prayer-leader or the rabbi to read from the Torah. They are preceded by two exordiums on the subject of God's delight in His prophets and their utterances and in the Torah, and are concluded by four laudations—upon God's faithfulness to His promises in regard to the restoration of Zion, the coming of the Messiah, and the reestablishment of the throne of David, upon the revelation of the Torah, upon the Prophets, and upon the feast-day.

The haftarah has passed through several stages of development (see Liturgy). The Talmudic sources, which trace the custom of reading from the Torah back to Moses and Ezra, do not mention the originator of the development. haftarah, which would seem to point to a later origin. Abulafia, a Spanish master of the fourteenth century, traces the haftarah back to the time of the persecution under Antiochus IV., Epiphanes (168-165 B.C.), when, owing to the prohibition against reading from the Torah, the corresponding sections from the Prophets were read instead, this practice becoming established as a custom. Although all authority for this explanation is lacking, it is not improbable that the custom dates from the pre-Christian era, and that originally it was observed only on feast-days and on the four special Sabbaths, and was later extended to all Sabbaths. It appears that the Pharisees in their conflict with the Sadducees read in connection with the various sections from the Torah such selections from the prophetical books—principally from the so-called "Early Prophets"—as supported their own interpretation of the laws concerning the festivals. Talmudic statements, together with Luke iv. 17, show that the reading of the haftarah on the Sabbath had already been instituted in the first century of the common era (Meg. 23b; Yer. Meg. iv. 7c; Tosef., iv. 34), although the selections at that time were by no means fixed (Meg. iv. 9).

The portions to be read on feast-days were first determined in the middle of the second century (Tosef., Meg. iv. 1); then followed those for the special Sabbaths; for ordinary Sabbaths only a few were fixed, which bore special relation to the sections from the Torah (Tosef., Meg. iv. 18). In the second century the choice of the passage was still left to the scholar who was called upon to read from the Torah (Meg. iv. 5). In Palestine the reading of the Prophets was completed in three years, in accordance with the three-year cycle of readings from the Torah, and consequently necessitated as many selections as there were weeks in the three years. A manuscript in the Bodleian Library

**Triennial Cycle** contains an incomplete list of these haftarah, which manuscript came originally from a synagogue in Cairo, probably on account of the Palestinians, who in the twelfth century still observed the triennial cycle. These haftarah consisted often of two or three verses, as in the oldest times, and were repeated in Aramaic, the language of the people, by an official translator, sentence by sentence, as they were read (Meg. iv. 4). Inappropriate passages remained untranslated. At times an address followed the reading from the Prophets (comp. Luke iv. 17 et seq., and Pesikta), usually based upon the section from the Torah. In the course of time the haftarah grew (comp. Meg. 33a). When the triennial cycle was replaced in Babylonia by an annual cycle, and each three sections of the Torah were read as one, the haftarah to the first section was usually preserved, seldom that of the second or third, which is explained by the similarity of the rites in this respect. The Karaites almost always chose the haftarah to the middle section. The haftarah for the three Sabbaths of mourning before the Ninth of Ab and for the three Sabbaths of consolation after the Ninth of Ab, which have no connection with the section from the Torah, are later, though probably of Palestinian origin; for the former, admonitory speeches are chosen from Jer. vi.-vii. and Isa. i.; for the latter, consolatory speeches from Isa. xi.-xvi. The haftarah of consolation were later made to extend over the following Sabbaths to the New-Year, and attained such importance that the homilies of the preacher touched only upon the haftarah and not upon the Torah (Pesikta). However, the extension beyond the three haftarah of consolation did not at first find general recognition, and not until later did it become prevalent. The benedictions preceding and following the haftarah are fixed in the Palestinian tractate Soferim (xiii. 9-14), and, with some variations, in the prayer-book of the gaon Abraham of Babylonia (900). For the contents of the haftarah see Jew. Encyc. iii. 549-566, s.v. Cantillation, Nos. 3-8.

**Bibliography:** Reisner,ARCH. Bibl.171, 180; Herzfeld, Oase des Volkes Israel, iii. 215; Biichler, in J. Q. A. vi. 1 et seq.; Muller, Tractat Soferim, pp. 151 et seq. A. J. B."
Hagar

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or Syrian Christian, while Steinhauser maintains that the author was a Jew, and that the traces of Christian influence are due to later additions or emendations. Solomon Ibn Gabirol quotes sentences of Hafz al-Kutti.

The name "al-Kutti" is doubtful. In one instance the reading is "al-Futi," which Schreiner (I.c.) regards as correct; "al-Kutti," however, appears more probable. It is generally supposed to mean "the Goth," i.e., the Spaniard, but according to Neubauer the author might have come from Bithynia (see Minyut's "Mushtarak," iv. 231; but comp. Harkavy in "R. E. J." xxxvi. 318).

Bibliography: Steinhauser, Hebrew Church, p. 337; idem, Arabische Literatur, 512; Spühler, in R. E. J., xxxi. 220; Neubauer, in R. E. J., xxxvi. 227; Racher, in Winter and Wicke, Jüdische Literatur, ii. 236.

M. SC.

HAGAB (חָגָב) — Family of Nethinim, which returned from Babylon with Zerubbabel (Ezra ii. 46). In I Esd. v. 18 the name is given as "Agaba."

E. G. H.

M. Sel.

HAGABA, HAGABAH יָגָבָא — Family of Nethinim, which came back from captivity with Zerubbabel (Ezra ii. 45; Neh. vii. 48). In I Esd. v. 20 the name is given as "Graba."

E. G. H.

M. Sel.

HAGAB — Biblical Data: Egyptian handmaiden of Sarah, and mother of Ishmael. According to one narrative, Sarah, having no children, requested Abraham to take Hagar as concubine, so that she might adopt her children (comp. Gen. xxx. 3, where Rachel makes a similar request). When Hagar had conceived she became domineering, and Sarah, with the consent of Abraham, drove her into the wilderness. There, as she sat by a fountain, an angel of the Lord appeared and commanded her to return to her mistress and submit to her. He promised that she should bear a son who would be called "Ishmael" (= "be whom the Lord will hear"), and that he would be a strong fighter ("a wild ass among men"), and would be respected by his brethren (Gen. xv. 13). Another narrative tells that when Isaac had been weaned Ishmael "played" with him or "mocked" him (סָמָא) is ambiguous), and that Sarah demanded of Abraham that he cast out Hagar and her son, that the latter might not inherit with Isaac. Abraham was unwilling to do so, but upon God's command he yielded. Hagar fled again into the wilderness, where Ishmael came near dying of thirst. In the moment of her greatest despair an angel of God appeared to her and showed her a well, promising her that Ishmael would find a great nation. She dwelt with her son in the wilderness of Paran, where he became an archer, and she took a wife for him from Egypt (Gen. xxvi. 9-21).

Only one other mention of Hagar is found in the Bible (Gen. xxv. 20), where she is merely referred to as the mother of Ishmael. There are in various passages in Chronicles, however, references to the tribe of Hagarites, who were neighbors of the trans-Jordanic tribes of Israel and were driven from their homes by them (I Chron. v. 18-22; xi. 38; xxvii. 21). The Hagarites have been identified with the Agraitoi mentioned by Strabo (xi. 4, 2), and though Arabsians, they do not belong to the Ishmaelites.


— In Rabbinical Literature: According to the Mishnah (Gen. R. xiv.), Hagar was the daughter of Pharaoh, who, seeing what great miracles God had done for Sarah's sake (Gen. xxii. 17), said: "It is better for Hagar to be a slave in Sarah's house than mistress in her own." In this sense Hagar's name is interpreted as "reward" ("Ha-Agar" = "this is reward"). She was at first reluctant when Sarah desired her to marry Abraham, and although Sarah had full authority over her as her handmaid, she persuaded her, saying, "Consider thyself happy to be united with this saint." Hagar is held up as an example of the high degree of godliness prevailing in Abraham's time, for while Manoah was afraid that he would die because he had seen an angel of God ( Judges liii.), Hagar was not frightened by the sight of the divine messenger (Gen. R. lii.). Her fidelity is praised, for even after Abraham sent her away she kept her marriage vow, and therefore she was identified with Ketura (Gen. xxvi. 1), with allusion to the "Ah (Aramaic, "to live"); Gen. R. lii.). Another explanation of the same name is "to adorn," because she was adorned with piety and good deeds (I.c.). It was Isaac who, after the death of Sarah, went to bring back Hagar to the house of his father; the Rabbis infer this from the report that Isaac came from Beer-lahai-roi, the place which Hagar had named (Gen. xvi. 14, xxiv. 62; Gen. R. li.; comp. commentaries ad loc.).

Other homilies, however, take an unfavorable view of Hagar's character. Referring to the report that when she had conceived she began to despise her mistress, the Rabbis say that she gossiped about Sarah, saying: "She is certainly not as godly as she pretends to be, for in all the years of her married life she has had no children, while I conceived at once" (Gen. R. xiv.; Sefer ha-Yashar, Lek Leka). Sarah took revenge (Gen. R. xiv.) by preventing her intercourse with Abraham, by whipping her with her slipper, and by exacting humiliating services, such as carrying her bathing-materials to the bath; she further caused Hagar by an evil eye to miscarry, and Ishmael, therefore, was her second child, as is inferred from the fact that the angel prophesied that she would bear a child (Gen. xvi. 11), while it had been narrated before that she was pregnant (Gen. xvi. 4). It is further inferred, from the words "she went astray" (Gen. xvi. 14), Hebr., that as soon as she had reached the wilderness she relapsed into idolatry, and that she murmured against God's providence, saying: "Yesterday thou saidest: 'I will multiply thy seed exceedingly' [(Gen. xvi. 10); and now my son is dying of thirst." The fact that she selected an Egyptian woman as her son's wife is also counted against her as a proof that her conversion to Judaism was not sincere, for "throw the stick into the air, it will return to its root" (Gen. R. iii., end). This Egyptian wife is explained in the Targum of pseudo-Jonathan to refer to Klaudija...
HAGAR, THE JEWISH ENCYCLOPEDIA


Since the latter half of the fifteenth century the name "Hagrim" is used more frequently; for instance, by Isaac Tyman and by Moses Isserles in his Responsa (No. 85). The "Hagrim" of the Psalms (lxxxiii. 7, Hebr.) is rendered in the Targum by "Hungere's," which, according to Levy ("Chal. Wörterb." s.v.) and Kohut ("Aruch Completum"), means "Hungary." Selig Cassel endeavored to prove ("Auswahl," p. 381) that the "Hungern's" of the Targum is simply the Aramaic form of the Hebrew for "children of Hagar," or Arabs.

Bibliography: Elipha, in Ben Chananja, x. 616, 659; Leon, in "Coren's Jüdische Bibel," v. 101; Responso, in Kerem Hebraem, v. 7; S. Kohn, in Monatshcr., x. 146-161, 190-201.

M. SEL.

HAGARENES, HAGARITES, or (R. V.) HAGARITES : A nomadic people dwelling in the east of Palestine, against whom the tribe of Reuben was victorious in the time of Saul, seizing their tents and taking possession of their territory throughout the east of Gilead (1 Chron. x. 10). The war is described (ch. 16-20) as having been made by "the sons of Reuben and the Gadites and half the tribe of Manasseh," and the Hagarites, with Jetar, and Nephish, and Nobad; and the booty which the Israelites took from the Hagarites was considerable. The Hagarites are mentioned in Ps. lxxiii. 6-8 as confederates against Israel. A Hagarite (A. V. "Hagarite") named Jaziz was the chief overseer of David's flocks (1 Chron. xxvii. 31). As to the origin of the Hagarites see Chayye and Black, "Encyc. Bibb." s.v., and Hastings, "Dict. Bible," s.v.

E. G. II.

HAGIEE, ABRAHAM : Chief rabbi at Tunis, where he died in 1889. After his death Israel Zel- toun of Tunis and Aaron ben Simon of Jerusalem published his explanations of most of the treatises in the Babylonian Talmud under the title "Zará' shel Abraham" (Jerusalem, 1884).

Bibliography: Odess, Notes Bibliographiques, pp. 218 et seq.

M. K.

HAGENAU : Fortified town of Alsace, situated on the Moder, sixteen miles north of Strasbourg. Attracted by the numerous privileges granted to its inhabitants by Frederic Barbarossa, Jews settled there soon after it received its charter as a city (1164), and a synagogue was established in 1292. Until the middle of the sixteenth century the Jews lived peaceably among their fellow citizens, though

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at the time of the Crusades they had to petition Emperor Conrad, imploring his protection. In 1263 Richard IV. officially confirmed the privileges of the city in a charter which contained the following paragraphs concerning the Jews: 

"We desire and ordain, that the Jews of Hagenau, serfs of our imperial chamber, according to our letters patent, be subject only to our chamber and to our orders. No one may subject them to uncustomary service, or transgress our law without incurring our disfavor."

In consequence of the refusal of the citizens of Hagenau to submit to Charles IV. while Louis of Bavaria was still alive, John of Lichtenberg entered the city and confiscated the houses and synagogue of the Jews. The townsmen, people, impoverished by the protracted civil war, in their turn plundered the Jews, and in consequence of the refusal of the city to submit to Charles IV., they were given a charter in 1263. This, however, did not prevent the municipality from repeatedly granting for a certain sum, the amount of which was continually increased, temporary shelter to the Jews of the environs whenever war or disorders arose in the country. In 1361 the municipal council issued an order prohibiting non-resident Jews from frequenting the synagogue; and the congregation was compelled to sign a treaty in which it pledged itself, under penalty of having the house of worship closed altogether, to enforce the regulation.

During the second half of the sixteenth and the first half of the seventeenth century the condition of the community remained unchanged. Only six families, which had settled at Hagenau, in the twelfth century, were allowed to have a permanent residence there; and it was only on a heavy monetary payment that a newcomer was allowed to take the place of a deceased head of one of these families. Besides the yearly taxes to the emperors and to the city, the Jewish residents had to pay for a special permit for maintaining their synagogue and for every interment.

With the occupation of Alsace by France in 1648 the municipality adopted a more liberal policy toward the Jews. In 1657 they were allowed to have permanent residence in the city; the other children, both male and female, must on marriage leave it, until they live in common households with their parents. Grandsons acquire this right of residence only on the death of their grandfather. The Jews of Hagenau were, moreover, restricted in their commercial activity to dealing in horses, cattle, and old clothes, and to the lending of money on interest; and they were closely watched by the Christian merchants, who were jealous of Jewish competition. In 1790 Hagenau ceased to be an imperial privileged city; and the history of its Jewish community thenceforward differs little from that of other communities in France and Germany.

During the Middle Ages the affairs of the Hagenau congregation had been administered by elected officers. About the middle of the seventeenth century the Jews applied to the municipality for permission to nominate a rabbi. This demand being refused, a certain Lowe, availing himself of his privilege to engage a bookkeeper, brought to the city, ostensibly in that capacity, a rabbi named Meyer, who was registered as Lowe's bookkeeper (1660). Meyer soon gained the favor of the municipality, which tactfully recognized him as judge in civil affairs between Jews. Meyer was very active in the rebuilding of the synagogue (1660) and in the construction of a new edifice (1663), the former one having been burned in 1657.

Rabbis, successors, until the introduction of consistories, were: Wolf Hochenfelden (d. 1720); Eliajah Schwartz of Metz (1722-40); Samuel Haberstadt (1746-53); Lazarus Moyser (1753-71); Joche Gougenheim (1771-7). On the introduction of consistories in France Hagenau was assigned to the consistory of Strasbourg. The present rabbi is M. Levy; and the community numbers 695 Jews in a total population of 17,958.


D. I. B. R.

HAGENBACH: Village in Upper Franconia, Bavaria. That an old Jewish colony existed there is proved by "Das Martyrologium der Nürnberger Memorbücher" (ed. Salfeld, p. 371), which mentions Hagenbach among those places in which the Jewish inhabitants suffered during the persecution in Franconia in 1388. When the Jews of Bamberg were expelled by the prince-bishop Philipp von Hennaben in 1478, numerous petty communities came into existence throughout the diocese under the protection of the country nobility, among which Hagenbach, where the Jews lived under the protection of the Barons von Seefried, held a not unimportant position.
All the country Jews, together with the Jews living under the direct protection of the bishop, formed an association for the purpose of maintaining a common district rabbinate and of representing their common interests in their relations with the lords. Of the five districts which were included in the district rabbinate of Bamberg, Hagenbach was one. When the Jewish corporations of the kingdom were dissolved by the edict of the Bavarian government (1818; see Jehovah), Hagenbach became the seat of an independent rabbinate including fourteen communities, almost all of which have since been dissolved.

So far as is known the first rabbi of Hagenbach was Benedict Moses Mack, who was followed, in Sept., 1898, by Aaron Seeligman. Seeligman's successor was Dr. Königshöfer, who afterward was called to Fürth as principal of the orphan asylum. In 1897 the rabbinate of Hagenbach was united with that of Baiersdorf; and in 1894, when this was dissolved, the communities were included in the district rabbinate of Bamberg. At present (1898) the Hagenbach congregation is composed of eight families aggregating thirty persons; it supports a public school.

BIBLIOGRAPHY: A. Eckstein, Gesch. der Juden in Ehemaligen Fürstbistum Bamberg, 1898; idem, Nachträge zur Gesch. der Juden in Bamberg, 1899.

A. E.

HAGGADAH (דָּגַדְתָּה): Derived from the verb וֹדֵד (תַּדְּדָה), "to report," "to explain," "to narrate." The verb וֹדֵד sometimes introduces halaiic explanations, but the noun וֹדֵד is used only in contradistinction to "halakhah," and means a tale, a narrative, an explanation, a homily, including also the gnomic laws of the Rabbis, as well as stories and legends bearing upon the lives of Biblical and post-Biblical Jewish saints. Such topics as astronomy and astrology, medicine and magic, theosophy and similarsubjects, falling mostly under the heading of folk-lore, pass as a rule also under the name of "haggadah." It thus stands for the whole content of the non-legal part of the old rabbinical literature. When applied to the Scriptures in order to indicate interpretation, illustration, or expansion in a moralizing or edifying manner, it is used in the form "Midrash Haggadah." (see Midrash Haggadah).

BIBLIOGRAPHY: Löw's and Jastrow's Dictionary, s.v.; Tekfer, Gesch. des dritten Jerusalem, 1894, note 36.

HAGGADAH (عقل or לֵיהַ): Ritual for Passover eve. Ex. xiii. 8, R. V., reads: "And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me when I came forth out of Egypt." On the basis of that passage it was considered a duty to narrate the story of the Exodus on the eve of Passover (Mek. ad loc.). Whether there was such a ritual for that service in the days of the Temple is, perhaps, doubtful. The New Testament reports of the Passover celebration of Jesus (Matt. xxvi. 17-30; Mark xiv. 12-26; Luke xxi. 1-20) contain nothing beyond a statement in two of the sources that a hymn was sung (Matt. xxvi. 30; Mark xiv. 26), which was undoubtedly the "Hallel." The first mention of any such ritual is found in the Mishnah (Pese. x. 4), where it is reported that R. Gamaliel said, "One who has not said these three words on Passover has not done his duty: 'pesah,' 'mazah' [unleavened bread], and 'maror' [bitter herbs]." It is impossible to suppose that Gamaliel desired merely these three words to be pronounced; he must have meant that the eating did not fulfill the Law (Ex. xii. 8) if the spiritual meaning of the act was not recognized. The opinion is held by many scholars that this Gamaliel was the first of that name (Landshut, "Hagadavorträge," p. xv., Berlin, 1852; Müller, "Die Haggadah von Serafino," p. 6, Vienna, 1860), but this opinion, based on the fact that Gamaliel speaks of the Passover lamb, is hardly warranted. It is much more reasonable to assume with Weiss ("Der," ii. 74) that Gamaliel II. arranged a Passover ritual, just as he arranged the ritual for the daily service and for the grace after meals, because the destruction of the Temple had made it necessary to find new methods of public worship. The mere fact that R. Gamaliel introduced a ritual proves conclusively that the services of Passover eve already existed. This is also borne out by the Mishnah (Pese. x. 4): "The son shall ask his father the meaning of the ceremonies, and according to the maturity of the son shall the father instruct him. If the son has not sufficient intelligence to ask, the father shall inform him voluntarily." This is done in literal fulfillment of the Biblical passage: "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of the Lord we are brought out from . . . the house of bondage" (Ex. xii. 4). Of such questions, the Mishnah, as the context shows, antedates the time of Gamaliel, preserves four:

- "What is the difference between this night and all other nights? On all other nights we eat leavened bread; on this night only unleavened bread?" "... On all other nights we eat various herbs; on this night only bitter herbs?" "... On all other nights we eat our meat roasted, cooked, or stewed; on this night only roasted?" "... On all other nights we dip the vegetable with which the meal begins once (into salt); on this night twice?"

This portion has, with some slight alterations, due chiefly to the abrogation of the sacrifice, remained in the present ritual, and its initial words, "Mah Nishtannah," are used as the name of the Haggadah, as in the question: "What has Korah [??] to do in the Mah Nishtannah?" Another old part of the ritual is the recital of the "Hallel," which, according to the Mishnah (Pese. x. 7), was sung at the sacrifice in the Temple, and of which, according to the school of Shammai, only the first chapter (ex. iii., according to the school of Hillel, only the first two chapters, ex. iii.-iv.) shall be recited (Pese. x. 6). After the Psalms a benediction for the Redemption is to be said. This benediction, according to R. Tarfon, runs as follows: "Praised art Thou, O Lord, King of the Universe, who hast redeemed us, and hast redeemed our fathers from Egypt." According to R. Akiba, there should be added the prayer: "Mayest Thou, O God, allow us to celebrate the coming holy days, rejoicing in the rebuilding of Thy city and exulting over Thy sacrificial cult; and may we eat of the sacrifices and of the Passover lamb! Praised art Thou, Redeemer of Israel." Another passage in the
Mishnah ("It is therefore our duty to thank, praise, exalt, and magnify Him who hath done for us and for our fathers all these wonders, who hath led us forth from slavery to freedom, from sorrow to joy, from mourning to feasting, from darkness to full light, from bondage to redemption! We shall say in His presence 'Hallelujah!'") is, like the introductory remark, "Everybody shall consider himself as if he had been personally freed from Egypt," evidently not originally intended as a prayer, although it has been embodied in the Haggadah.

Another part of the oldest ritual, as is recorded in the Mishnah, is the conclusion of the "Hallel" (up to Ps. cxviii.), and the closing benediction of the hymn "Birchat ha-Shir," which latter the Amoraim explain differently (Pes. 116a), but which evidently was similar to the benediction thanking God, "who loves the songs of praise," used in the present ritual. These benedictions, and the narrations of Israel's history in Egypt, based on Deut. xxvi. 5-9 and on Josh. xxiv. 2-4, with some introductory remarks, were added in the time of the early Amoraim, in the third century; for in explanation of Ps. x. 4 ("He shall begin with the disgrace [i.e., with the reciting of the miseries] and shall end with praise"), while Samuel says, "We were slaves of Pharaoh in Egypt," both of which are found in the present ritual. In post-Talmudic times, during the era of the Geonim, selections from midrashim were added; most likely Rab Amram (c. 850) was the originator of the present collection, as he was the redactor of the daily liturgy. Of these midrashim one of the most important is that of the four sons, representing four different attitudes toward religion: the wise (or studious), the wicked (or skeptical), the simple (or indifferent), and the ignorant (who is too unintelligent to ask for enlightenment). This division is taken from the Jerusalem Talmud (Pes. 34a) and from a parallel passage in Mekilta (II-14 [ed. Weiss, p. 266]); it is slightly altered in the present ritual, chiefly owing to a mistake in the quotation of Deut. vi. 9 (Landshuth, i.e., p. viii.). These four sons were an attractive subject for illustrators and engravers, and the types found in an Amsterdam Haggadah of the seventeenth century are still largely reproduced. Other haggadic sayings are freely repeated, as the story of R. Eliezer, who discussed the Exodus all night with four other rabbis, which tale is found in an altogether different form in the Tosefta (ed. Zuckermandel, p. 173; see Zunz, "G. V." p. 126). The custom of reading selections from the Talmudic Haggadah antedates Rab Amram, for his predecessor, Rab Natronai, speaking of those who omit those selections (possibly the Karaites), says that they have failed to fulfill their duty, that they are heretics who despise the words of the sages, and that they shall be excommunicated from every Jewish congregation (Weiss, "Dor," iv. 115 [ed. Friedmann, p. 9]).

The costliness of manuscripts may have suggested at an early time the writing of the ritual for Passover eve in a separate book. This could hardly have been done, however, before the time of Maimonides (1135-1204), who included the Haggadah in his code ("Yad," after "Hamez"). The opinion of Friedmann (p. 9), that special books containing the Passover service existed from the eleventh century, is incorrect.

The Haggadah in Talmudic times, based on a book as a Book. The judgment of Raba in favor of a man who claimed a Haggadah ("Sifra de-Agadta") from an estate under the plea that he had lent it to the deceased (Shebu. 46b). This interpretation, however, is not probable, for, according to Rashi, who is upheld by the context, the passage speaks of homiletic works. Existing manuscripts do not go back beyond the thirteenth century, the time, probably, when the service for Passover eve was first written separately, since no mention of the fact occurs in earlier writings. When such a volume was compiled, it became customary to add poetical pieces. This is mentioned in "Tanya," which is an abstract of Zelekiah ben Abraham Anaw's "Shibboleh ha-Lehet," written about 1590 (Landshuth, i.e. p. xviii.). These piyyutim were not written for this service, but were selected from other collections. The most popular among them is Anodin He; another one, beginning נא נא יא is fragmentary (Landshuth, i.e.). At the end of the service are two nursery-songs, "Ehad Mi Yodea" and "Had Gadya.

The Haggadah has been very often printed. Adolf Oster of Xanten endeavored to collect all available editions, and in 1890 had acquired 320 (Bahrmen's "Jed. Lit. Blatt," xvi. 54, xvii. 62, xix. 50); but S. Wiener was able to count 890. The oldest edition extant was printed in Italy, probably in Fano, about 1565; but at least one edition must have preceded it, probably that bound up with the copy of the "Tefillat Yahid," Soncino, 1496, and which is now in the possession of M. Sulzberger. From early days it has been customary to translate the Haggadah into the vernacular for the benefit of children. Aaron ha-Kohen of Lunel (14th cent.) mentions it as a laudable custom, and says that it was done in England (Moses Escries, in his commentary on Tur Orah Hayyim, 473). A Latin translation was printed in Frankfort-on-the-Main, 1512 (Wiener, "Bibliographie der Osterr-Haggadah," No. 4), but this was not for the use of Jews. An edition of Salonica, 1567, contains only the laws in Ladino, but Venice editions of 1609 contain translations of the whole Haggadah into Ladino, Italian, and Judeo-German. From the sixteenth century on the Haggadah was very frequently commented, mostly from the homiletical point of view. The Wilna edition of 1869 contains 115 commentaries. Typical in this respect is the haggadic commentary of Aaron Tzamar, in the edition of Amsterdam (1894-95), entitled "Ilillit ha-Rabbaham." In modern times free translations and modifications have been made, chiefly with the object of eliminating the fanciful Talmudic haggadot. Such are the translations of Leopold Stein (Frankfort-on-the-Main, 1841), H. H. M. Bien ("Easter Eve," Cincinnati, 1890), I. S. Moses (in the first ed. of the "Union Prayer-Book," pp. 297-237, Chicago, 1892), and Maybaum (Berlin, 1895).

Page from an Illustrated Manuscript Haggadah of the Fifteenth Century.
(Formerly in the possession of the Earl of Crawford.)
The Haggadah, being the chief ritual work for home use in which none of the questions in regard to using human figures for decorative Illumination purposes could arise, afforded manifold and fold opportunities for illustration. Accordingly some of the very earliest manuscript copies contained illuminations and miniatures. Of such illustrated manuscripts executed before the spread of printing about twenty-five are known, of which twenty are described in the elaborate work of Müller and von Schlosser (see bibliography). These are of great variety, in both subject and treatment. Generally speaking, the topics illustrated are either (a) historic, centering upon the Exodus; (b) Biblical, reproducing Biblical scenes without definite reference to the Exodus; or (c) domestic, relating to the actual scenes of the Seder service. The later of two Haggadahs in the Germanic Museum at Nuremberg, especially noteworthy for Illustrations of the last type. The German Haggadah possessed by D. Kaufmann, which he dated about 1524, appears to confine its Illustrations to the Exodus and an elaborate zodiac. The fifteenth-century Haggadah in the Bibliothèque Nationale has initials, and domestic scripts give the four types of inquirers separately (comp. Müller and von Schlosser, i.e., pp. 175, 195), but in the printed editions these are combined into one engraving, the wicked son invariably being a soldier; whereas in the manuscripts this latter type does not occur until quite late, as, for example, in the Crawford and Balcarres German manuscript of the sixteenth century. The first Illustrated edition appears to be that of Prague, 1536, and was followed by that of Augsburg, in 1534. These set the type of Illustrations for the whole of northern Europe, especially for Prague and Amsterdam editions. Of the Italian type, the first illustrated edition appears to be that of Mantua, of 1550, followed by that of 1560, the
PAGE FROM AN ILLUSTRATED MANUSCRIPT HAGGADAH OF THE FIFTEENTH CENTURY, SHOWING PREPARATIONS FOR PASSOVER.

VI.—10

[In the possession of Baron Rothschild, Paris]
latter having illustrations surrounding each page.

The editor of Venice, 1590 and 1629, also contain a considerable number of figures, and from these were derived the Haggadah used in southern Europe. Both northern and southern types almost always confine themselves to the following scenes: Rabbah Gamaliel; the preparation of the maqetzot; scenes of the Seder service; the Exodus, with the Ten Plagues.

HAGGADAH — TRADITIONAL MUSIC.

See ADD Di; Castillation; HAD GADVA; HALLEL; KIDUSH; KI LO NAOR.

HAGGADISTS. See Maimon AGGADAH.

HAGGAI: Judean prophet of the early post-exilic period; contemporary with Zechariah (Ezra v. 1; III Ezra [I Esd.] vi. 1, vii. 3).

The third discourse is dated the twenty-fourth day of the seventh month, and strikes the note of encouragement. It seems that many had again become despondent; the prophet assures them that God's spirit, in accordance with the covenant made at the time of the exodus from Egypt, is with them. Yet a little while, and Yhwh's power will become manifest. All the nations will bring tribute to make this house glorious. What the nations now call Yhwh is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

The second address is dated the twenty-first day of the sixth month (520) work on the Temple.

The thirddiscourse is dated the twenty-fourth day of the ninth month of Darius Hystaspes (520), described as directed against, or to, Zerubbabel the governor and Joshua the high priest (i. 1), is designed to arouse the people from their indifference to the rebuilding of the Temple, an indifference in glaring contrast to the care taken to ensure comfortable and well-appointed private dwellings (i. 4); drought and dearth are announced as a penalty (i. 5-6, 10-11). Their failure to rebuild the Temple is the cause of their disappointment (i. 9). This brief discourse has the desired effect (i. 12). Haggai announces that Yhwh is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

Very little is known of Haggai's life. Ewald ("Propheten des Alten Bundes," p. 178; Göppingen, 1868) concludes from Hag. ii. 7 that he had been the first Temple, in which case he would have been a very old man at the time of Darius Hystaspes, in the second year of whose reign (520 B.C.) Haggai appears. He may have lived continuously at Jerusalem (comp. lam. ii. 9). At all events, to judge by the extent of his book, his public ministry was brief. That Zechariah was the leading prophet of those times (Zech. vii. 1-4) lends plausibility to the assumption that Haggai was nearing death when he made his appeal to the people. According to tradition he was born in Chaldea during the Captivity, and was among those that returned under Zerubbabel. It was not certain that Haggai was ever in Babylonia. His teachings are given in R.H. 9; Yeb. 16a; Kid. 43a; Hul. 137b; Bokh. 27; Natz. 35a. The "seat" (rOHD) on which he sat as legislator is mentioned (Yeb. 16a).

HAGGAI, BOOK OF: One of the so-called minor prophetical books of the Old Testament. It contains four addresses. The first (i. 2-11), dated the first day of the sixth month of the second year of Darius Hystaspes (520), described as directed against, or to, Zerubbabel the governor and Joshua the high priest (i. 1), is designed to arouse the people from their indifference to the rebuilding of the Temple, an indifference in glaring contrast to the care taken to ensure comfortable and well-appointed private dwellings (i. 4); drought and dearth are announced as a penalty (i. 5-6, 10-11). Their failure to rebuild the Temple is the cause of their disappointment (i. 9). This brief discourse has the desired effect (i. 12). Haggai announces that Yhwh is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

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The third discourse is dated the twenty-fourth day of the ninth month of Darius. It is prefaced by questions addressed to the priests concerning certain applications of the law of Levitical purity. The answers of the priests to his questions furnish the text for his exposition of the people's sin in not erecting the Temple. These shortcomings are the reason for the dearth. Their removal, therefore, will bring Yhwh's blessing (ii. 10-11). On the same day (the twenty-fourth of the ninth month) Haggai addresses another (the fourth) discourse to Zerubbabel, announcing Yhwh's determination to bring to pass great political upheavals, resulting in the dethroning of kings and the defeat of their armies. In consequence of these wondrous reversals of the prevailing political conditions...
Haggai

Haggai's good prose. The critics have found Haggai's style in its confirmation of the assumption that Haggai wrote and spoke only after having reached a very ripe old age. Certain turns of phraseology are characteristic of him: "Be-mal'akut" (i. 13) is represented by "be-mal'ake." The Peshitta presents the reading "horeh" (word) for "horeh" (drought) in i. 11, and the "hif'il" instead of the "kal" in "u-ba'u" (ii. 7; comp. L. Reinecke, "Der Prophet Haggai," pp. 23 et seq., Münster, 1888, on the text of Haggai). Of emendations proposed by modern scholars, the following may be noted: In ch. i. 2 the first ה should be read ה ("now"), or, still better, corrected into ה ("as yet"); the versions omit i. 10. For ה ("their God") in i. 12, the Septuagint renders ה and the Vulgate present ה ("unto them"), which is preferable. Ch. i. 13 is held to be suspicious as a later gloss (Böhme, in Stade's "Zeitschrift," vii. 215; Nowack, "Die Kleinen Propheten," in "Handkommentar zum Alten Testament," p. 303, Göttingen, 1897). Ch. ii. 5a is grammatically of difficult construction; the Revised Version inserts "remember"; the Septuagint omits it. It is in all likelihood an interpolation (see Nowack, l.c. p. 306). ה (ii. 6) is doubtful; the Septuagint renders ה instead of ה. Wellhausen's observation ("Die Kleinen Propheten," ad loc.), that the verse combines two originally distinct readings, one as the Septuagint has it and the other that of the Masoretic text, with ה omitted, is probably based on fact. In verse 8 Varia ה ("their") has been taken to refer to the Lectionaries (Messiah, the name "Mohammed"); but the allusion is distinctly to the "precious possessions" of the nations; perhaps it should be vocalized "hamudot." For ii. 9 the Septuagint has a much more complete text, probably originally included (see Wellhausen, l.c., ad loc.). The Septuagint addition to ii. 14 is partly taken from Amos vi. 10, and the whole looks like a gloss. In ii. 16 something seems to have dropped out of the text (see Nowack, l.c. p. 309).

Zerubbabel will become the "signet" as the one chosen of Yahweh; that is, Zerubbabel will be crowned as the independent (Messianic) king of independent Judea (ii. 20-22).

Contrasted with the flow and utterance of the prophecies of other prophets, Haggai's style certainly justifies the rabbinical observation that he marks the period of decline in prophecy (Yoma 28b). He scarcely ever rises above the level of phatic expressions. The Septuagint adds to ii. 14 is part of a different authorship, and that its contents merely repeat Haggai's former assurances; yet this conclusion is not warranted. The concluding discourse is marked in the text as addressed to Zerubbabel alone. This accounts for the repetitions, if there be any; the differences in style are not so striking as to be incompatible with Haggai's authorship.

It is clear that in 530 B.C., according to Haggai's explicit statement, the reerection of the Temple had not begun. This is contrary to the common opinion, that the work of rebuilding the Temple had been undertaken immediately after the return under Cyrus. Ezra iii. (and iv. 1-5) names the second year after the return as the date when the instructions of the Samaritans brought the enterprise to a standstill. For this reason Haggai has been held to plead merely for the "resumption," not for the "undertaking," of the (interrupted) building operations. Still, neither in Haggai nor in Zechariah is there any indication to justify this modification. Haggai is silent concerning the previous laying of a corner-stone. Far from laying the blame to foreign interference, he is emphatic in denouncing, as the sole cause of the deplorable state of affairs, the indifference and despondency of the Jews. In ii. 18 the laying of the corner-stone is described, either by himself or by a glossist (see above), as taking place in his own time (Winckler, in Schneider, "R. A. T." 3d ed., p. 286, does not take this view, urging against it Haggai ii. 3, "how do ye see it now"). Probably on the return of the exiles only an altar was set up. Ezra iii. and iv. written much later, ascribe the later occurrences to an earlier date. W. H. Koster ("Het Herstel," 1904, German ed. 1895) argues, partly on these grounds, that no exiles returned under Cyrus, and that the Temple was built by Jews who had been left at Jerusalem (see against him Wellhausen, "Die Rückkehr der Juden," 1895, and Eduard Meyer, "Die Entstehung des Judentums," 1896). This extreme view is inadmissible. But Haggai makes it evident that the Temple was erected only in his time (during Darius Hystaspes' reign, not that of Cyrus), and that its erection was largely due to his and Zechariah's efforts.

Haggai's description reveals the difficulties with which the small community had to contend; drought and dearth (i. 9 et seq., ii. 16) were heartening circumstances, what encouraged the prophet to urge his people to the enterprise? The conditions of the Persian empire furnish a clue to the answer (comp. Isa. 58).
In the impending disruption of the Persian power he sees Yhwh's purpose to reestablish Judea's independence under the (Messianic) king Zerubbabel.

In the large Behistun inscription, Darius has left the record of these disturbances, caused by the assassination of pseudo-Smerdis in 521. While Darius was busy lighting the Babylonian usurper Nidintubal, Persia, Susiana, Media, Assyria, Armenia, and other provinces, under various leaders, rose in rebellion against him. These campaigns kept Darius engaged during 520-519, the period of Haggai's first appeals (see Ed. Meyer, "Die Entstehung des Judentums"). Nevertheless, Nowack contends that the predictions in Haggai concerning the great upheavals which, while troubling and overturning all other nations, will result in establishing permanent peace in Jerusalem (ii. 9), are of the nature of eschatological apocalyptic speculations. Haggai, according to him, was the first to formulate the notion of an ultimate opposition between God's rule and that of the heathen nations. The role clearly assigned to Zerubbabel in the prediction of Haggai does not seem to be compatible with this assumption. He is too definite and too real a historical personage in the horizon of Haggai to admit of this construction.

The "ideal" Messiah is always central in apocalyptic visions.

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HAGGERI: Father of Mibhar, one of David's chosen warriors (I Chron. xi. 38 [R.V. "Hagri"]). In the parallel list, II Sam. xxiii., the words "ben Hagri" (the son of Hagri) are changed to "Bani Hacadi" (Bani, the Gadite).

E. G. H.

HAGGI: Second son of Gad and progenitor of the Haggites (Gen. xlvi. 16; Num. xxvi. 15). The name is the same for individual and for family.

E. G. H.

HAGGIAH (ירוח) ("festival of Jehovah"): Leader of the family of Merari; son of Shimea and father of Assiel (I Chron. vi. 15 [A. V. 50]). In the Septuagint the name is given "Ayias" and "Aias" and "Ayas.

E. C.

HAGGITES (אגדות): Tribal name of the descendants of Haggai, second son of Gad (Num. xxvi. 15); given "Agitics" in the Vulgate, and "Ayzei" in the Septuagint.

E. C.

HAGGITH: One of David's wives: known also as the mother of Adonijah (II Sam. iii. 4; I Kings i. 5, 11; ii. 13; I Chron. iii. 9), but apparently married to David after his accession to the throne.

Adonijah is commonly designated as "the son of Haggith" (I Kings i. 5, 11; ii. 13) who was born at Hebron. In II Samuel Haggith and her son Adonijah are fourth in the list of David's wives and sons respectively.

E. G. H.

HAGIA (Greek, 'Ayia; Vulgate, "Aggia"): Servant of Solomon (I Esd. v. 54), whose children returned from the Captivity with Zerubbabel. Ezra ii. 57 and Neh. vii. 59 give "the children of Hattil," though this is probably an error. The Septuagint rendering in Neh. vii. 59, יבטי, points more to "Hagia" than to "Hattil."

E. C.

HAGIN DEULACRES (Hayyim Gedaliab, or Dieulacresse): Last presbyter or chief rabbi of England; appointed May 15, 1291. He appears to have been raised to this position by the favor of Queen Eleanor, mother of King Edward I. Hagan was probably a nephew of Elyas, the "Great Presbyter," and was not, it seems, living at the time of the Expulsion, as his name is not mentioned among those who were expelled in 1290, though the house of his son Benedict fell into the king's hands (Jacobs, "Jewish Ideals," p. 185). Neubauer attributes to Hagan the translation of some of Abraham ibn Ezra's astrological works for Henry Bate at Malines ("Rabbinische Französische," p. 507), but on very insufficient grounds, and on still slighter evidence the translation of the "Image du monde," credited by others to Mattithiah ben Solomon Delacrut. It has been suggested that Hagan was in London was named after this Hagan, who probably lived opposite it, but recent evidence seems to show that its original name was "Hoggen," the Middle English plural of "hog."


E. G. H.

HAGIN FIL. MOSSY: Presbyter or chief rabbi of the Jews of England. He appears to have been the chirographer of the Jews of London, and obtained great wealth, but he lost it under Edward I. In 1335 he was appointed presbyter on the expulsion of Elyas from that office. It seems probable that he was a brother of Elyas (Toovey, "Anglia Judæica," p. 59). During the riots preceding the battle of Lewes in 1264 he fled to the Continent. His wife, Antera, and his son, Aaron, seem to have held possession of the only remaining synagogue in London at the Expulsion in 1290.

Bibliography: Papers of the Anglo-Jewish Historical Exhibition, pp. 28, 178, 179, 193, 194. J.

HAGIOGRAPHIA (יוֹהִיהָּ "writings"): The third part of the Old Testament canon, the other two being the Law (תורה) and the Prophets (נביא). It includes the three books תהלים ה (Hebrew initials of תהלים ה), יבושם יבשוש, תהלים, יבשוש), which in a special sense are designated as the poetic books par excellence, Job, Proverbs, and Psalms; the five Megillot (= "rolls"), which are read on five different festivals, and which include Canticles, Ruth, Lamentations, Ecclesiastes, and Esther; the books of Daniel,
Ezra-Nehemiah (considered as two parts of one book), and Chronicles—seven books in all.

The order of the Hagiographa in the Talmud is as follows: Ruth, Psalms, Job, Proverbs, Canticles, Lamentations, Ecclesiastes, Daniel, Esther, Ezra, Chronicles (but see "Halakot Gedolot," ed. Hildesheimer, p. 653). The Sequence, first given was the Book of Ruth on the grounds, probably, not only that it contained an episode in the history of the house of David, but also that the genealogy at the end of the book, reaching down to David, was a suitable introduction to Psalms, ascribed to David. The Book of Job followed the Psalms because, on the one hand, the three great hagiographa should be grouped together, and, on the other, Proverbs should not be separated from Canticles, both being ascribed to Solomon. Canticles was for the same reason placed with the earlier books; and the three later books, Esther, Ezra, and Chronicles, were placed after Daniel because it was assumed that the latter was written earlier (by Daniel himself) at the Persian-Babylonian court. This sequence is found in different manuscripts, with the exception that in some, Proverbs immediately precedes Job, or Canticles precedes Ecclesiastes, and Esther precedes Daniel.

The sequence differs among the Masoretes, who, according to Elia Levi ("Massoret ha-Massoret," p. 136; ed. Ginsburg, p. 67), follow the Sephardic arrangement, which is as follows: Chronicles, Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. The German manuscripts give another sequence: Psalms, Proverbs, Job, the five Megillot, Daniel, Ezra, and Chronicles, the five Megillot following the order in which they are now read in the synagogue—Canticles, Ruth, Lamentations, Ecclesiastes, Esther. Many other variations, however, are found in the different manuscripts.

The sequence of the Hagiographa in the Alexandrian canon must also be mentioned, as it not only differs from the Jewish canon in the order of the several books, but also includes a number of works not recognized as canonical in Palestine. Here the Book of Ruth follows Judges; I Ezra and II Ezra (Ezra and Nehemiah) follow the Chronicles; and Esther follows the apocryphal Tobit and Judith, which follow I and II Ezra; of the other books, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, as the specifically poetical books, are placed together; Lamentations is an appendix to Jeremiah (between Baruch and the Letter of Jeremiah); and the Book of Daniel follows, and ranks with, the three greater prophets. Through the Vulgate this sequence was, on the whole, adopted by Luther in his Bible.

The existence of the Hagiographa collection as a third part of the canon is first stated in the prologue (about 180 n.c.) to Sirach, with which the translator and grandchild of the author of Ecclesiasticus prefaced his work. Sirach was written after the time of Ezra and Nehemiah (which with the period of canonicity ended) wrote under his own name. Thus it happened, for instance, that the highly valuable Book of Sirach was excluded, while Ecclesiastes, because ascribed to Solomon, and the Book of Daniel, because ascribed to the Daniel of the Persian-Babylonian court, were admitted, although the latter at least was certainly written in the period of the Maccabees.

That earlier works, becoming increasingly appreciated, were included at a later date, may be seen in the case of the Chronicles, which were the last admitted, although they form the first part of the great historical work which concludes with the Book of Ezra Nehemiah. The present sequence of the books of the Hagiographa is by no means identical with the order of their admission, as may be seen in the case of the five smaller books, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, which were
HAGIZ, MOSES: Palestinian rabbi and author; born at Jerusalem in 1671; died at Safed after 1750. His father, Jacob I. Hagiz, died while Moses was still a child. The latter was therefore educated by his maternal grandfather, Moses Galante the younger, who had succeeded his son-in-law. With the death of Moses Galante (1689) support from Leghorn was withdrawn, and Hagiz found himself in very straitened circumstances. He went to Safed to collect a claim which his mother had against the congregation, but succeeded only in making bitter enemies, who later persecuted him. Returning to Jerusalem, he was given letters of recommendation, through which he expected to obtain support for a bet ha-midrash which he intended to establish. At Rashid (Rosetta), Abraham Nathan gave him 30,000 thalers to deposit at Leghorn for this purpose. Arriving at Leghorn, he secured from Vega, the protector of his family, a promise of further support; but his Palestinian enemies slandered him and ruined his prospects. He subsequently wandered through Italy, and edited at Venice (1704) the "Hadakot Ke'athon" of his father. Somewhat later he went to Amsterdam, where he supported himself by teaching, and occupied himself with the publication of his works. In Amsterdam he made the acquaintance of Zebi Ashkenazi, then rabbi of the Ashkenazic congregation, and assisted him in unmasking the impostor Nehe-miah. This step, however, made more enemies for him, and, like Zebi Ashkenazi, he had to leave the city (1714). Until 1738 he resided at Altona; he then returned to Palestine, settling first at Sidon, and later at Safed, where he died. He married a daughter of Raphael Mordecai Malachi, and was therefore a brother-in-law of Hezekiah da Silva. He had no children.

Moses Hagiz was not only a great Talmudic scholar, but also a man of wider secular learning than most of the rabbis of his time. According to Wolf, who knew him personally ("Bibl. Hebr." iii. 908), he understood several languages and was somewhat familiar with modern history (see his "Mishnat Hakamim," Nos. 627 and 683); he advocated the study of secular sciences (ib. No. 114), and admitted that the Zohar has been interpolated by later scribes (ib. No. 109). In regard to his character reports differ; some represent him as filled with sincere religious zeal, others as a contentious wrangler (Gritz, "Gesch." 3d ed., x. 479-482). Jacob Emden describes him as a time-server, and even as religiously insincere, though he respected him as a friend of his father ("Megillat Sefer," pp. 117-122, Warschau, 1896). Hagiz wrote: "Leḳeṭ ha-Ḳemah," novelle to the Shulḥan Aruk (Orah Hayyim and Yoreh De'ah, Amsterdam, 1697 and 1707; Eben ha-'Ezer, Hamburg, 1711 and 1715); "Sefat Emet," on the religious significance of Palestine (Amsterdam, 1697 and 1707); "Eben ha-Migwiz," on the 418 commandments (Wandsbeck, 1713); "Sheber Pashat," polemics against Hayyün (London, 1714); "Leḳeṭ ha-Ḳemah," commentary on the Mishnah (Wandsbeck, 1896).

Hagiz also translated the "Menorah ha-Ma'or" of Isaac Abba into Spanish (1752).


HAGIZ, JACOB: Palestinian Talmudist; born of a Spanish family at Fez in 1620; died at Constanti- nople 1674. Hagiz's teacher was David Karigal ("Korban Minhah," No. 105), who afterward be- came a pupil of Hagiz. About 1646 Hagiz went to Italy for the purpose of publishing his books, and re- mained there until about 1656, supporting himself by teaching. Samuel di Pam, rabbi at Leghorn, calls him a pupil of Hagiz. About 1657 Hagiz left Leghorn for Jerusalem, where the Vega brothers of Leghorn had found a bet ha-midrash for him (Gritz, "Gesch." x. 212), and where he became a member of the rabbinical college (Moses ibn Habbâb, "Get Peshut," p. 136). There was a large number of eager young students gathered about him, among whom were Moses ibn Habbâb, who became his son-in-law, and Joseph Almosnino, later rabbi of Bia- grade (Moses Hagiz, "Mishnat Hakamim," No. 684). Another son-in-law of his was Moses Hayyün (Azulai, "Shem ha-Gedolim."). Shaubbethai Zebi's chief opponent was Jacob Hagiz, who put him under the ban (Gritz, i.e. x. 476, note 3). About 1673 Hagiz went to Constantin-ople to publish his "Leḥem ha-Panim," but died before this was accomplished. This book, as well as many others of his, was lost (Moses Hagiz, in the introduction to "Halakot Ke'athon," p. 175). Hagiz also wrote: "Tehillat Ḥokmah," on Talmudic methodology, published together with Simon of Chalons's "Sefer Ketoret" (Verona, 1647); "Oral Mishnah," on the conduct of rabbis (an appendix to the preceding work; 2d ed., with additions by Moses Hagiz, Am- sterdam, 1706); "Petil Tekelet," on the "Azharot" of Solomon Gabirol (Venice, 1652; 2d ed., London, 1714); "Ez ha-Hayyim," on the Mishnah (Leghorn, 1654-55; 2d ed., Berlin, 1716). Hagiz also translated the "Menorah ha-Ma'or" of Isaac Abba into Spanish (1656).
Hahn was a member of one of the forty families to which the privilege of returning was first granted.

In communal affairs Hahn also displayed great activity. He founded a society, Gomel Hesed, whose duty it was to render the last honors to the dead, especially to such as had no relatives. The congregation conferred upon him offices of honor; and he officiated as rabbi when the rabbinate was vacant. His name is inscribed in the "memorial book," and his Hebrew epitaph (No. 1390) is found on one of the monuments of the Jewish cemetery of Frankfort.

Another work of Hahn's, containing explanations and glosses to the four codes of the Shulhan 'Aruk, is still in manuscript.

Bibliography: Furst, Bibl. Jud. ix. 333; Steinachrieker, Cat. Bodl. col. 635; Horovitz, Frankfurter Babbinen, ii. 318.

HAI BEN DAVID: Dayyan, and later gaon in Pumbeditha from 890 to 897. He is mentioned in Isaac ibn Ghayyat's "Hahakot," in connection with the curious Bagdad custom of reciting the "Abodah" on the morning of the Day of Atonement, which custom even Hai b. David was unable to abolish. It is probable that he wrote in Hebrew. According to somewhat doubtful Karaitic sources, he wrote an anti-Karaitic book with the purpose of justifying the Rabbinic liturgical calculations of which is ascribed perhaps by him, if not by Hai ben Shevira, to R. Isaac Nappaha (comp. Pinaker, "Eishate Kadmoniyot," pp. 148 et seq.).

HAI BEN NAHISHON: Gaon of Sura (884-896) and president of the school of Nehardea. He was, according to a manuscript in the Vatican Library, the author of opinions on many Talmudic tractates. He protested against reciting "Kol Nidre" (Ross, "Yoma," ed. Torah Hayyim, 619: Kol Bo, § 65). His father, R. Nahishon, and grandfather, R. Zadok, were both geomim.

Bibliography: Rechibot Otsrakhim der Geonim, ed. Cassel, pp. 97; First, in Oriental Lit., x. 311, 312; Sipnar, in Bibl. he-'Hilton, x. 201, 203; Steinachrieker, Die Arabische Literatur.
HAL BEN SHERIRA: Gaon of Pumbedita; born in 889; died March 28, 1038. He received his Talmudic education from his father, Sherira, in early life acted as his assistant in teaching (Schelcheter, "Susahtya," p. 118). In his forty-fourth year he became associated with his father as "ab bet din," and with him delivered many joint decisions.

As a consequence of the incidents of their antagonists they were imprisoned together, and their property was confiscated, by the caliph Al-Kadhir (987; see Abraham ibn Dauid in "M. J. C." i.67). The imprisonment, however, seems not to have lasted very long. Sherira, then old and sick, appointed his son to the position of gaon (998). Hai's installation was greeted with great enthusiasm by the Jewish population. An old tradition says that on the Sabbath after Sherira's death, at the end of the reading of the weekly lesson, the passage (Num. xxvi. 16 et seq.) in which Moses asks for an able follower was read in honor of Hai. Thereupon, as haftarah, the story of Solomon's accession to the throne was read (I Kings ii. 1-12), the last verse being modified as follows: "And Hai sat on the throne of Sherira his father, and his government was firmly established." Hai remained gaon until his death in 1038 (according to Abraham ibn Dauid, i.e., p. 60). He was celebrated by the Spanish poet Solomon ibn Gaedrol and by Samuel ha-Nagid (see "Ha-Karmel," p. 614). Hai ben Sherira's chief claim to recognition rests on his numerous responsa, in which he gives decisions affecting the social and religious life of the Diaspora. Questions reached him from Germany, France, Spain, Turkey, North Africa, India, and Ethiopia (see Müller, "Mafteah," x.93, note 27; Harkavy, "Studien und Mittheilungen," iv. 225). His responsa, more than eight hundred in number, deal with the civil law, especially the laws concerning women, with ritual, holidays, etc. Many of them contain explanations of certain halakot, lag-gadot, and Talmudic matters. In halakic decisions he quotes the Jerusalem Talmud, but without ascribing any authority to it ("Teshuboi ha-Ge'onim," ed. London, No. 46). Many of his responsa may have been written in Arabic; only a few of them have been preserved ("Sha'aray Zedek," Salonica, 1792; Harkavy, "Teshuboi ha-Ge'onim," Nos. 43-117, 197, 198, 201, 203, 305, 416, 431; Dersenboung, in "R. E. J." xxvii. 325; Steinsehneider, "Hebr. Uber." p. 906; idem, "Die Arabische Literatur der Juden," p. 101; Müller, i.e.).

Hai ben Sherira codified various branches of Talmudic law. He wrote in Arabic a treatise on purchase, translated into Hebrew by Isaac Abargeloni with the title "Ha-Meṣṣah we-Mimkar" (1578); "Sefer ha-Mishkan," a treatise on mortgage, anonymously translated into Hebrew; "Mishpeṭ ha-Tannahim," a treatise on conditions, also anonymously translated into Hebrew. These three treatises were published together (Venice, 1604); later editions also contain commentaries by Eleazar ben Aryeh (Vienna, 1809) and by Hahnamiah Isaac Michael Aryeh (Salonica, 1814). Another anonymous translation of them exists in manuscript under the title "Dine Mamonot." According to Azulai, Hai also wrote in Arabic "Sha'aray Shebu'ot," a treatise on oaths. According to another Hebrew source, the original title was "Kitab al-Ainan." This treatise was twice anonymously translated into Hebrew: (1) "Mishpeṭ ha-Shebu'ot" (Venice, 1602; Altona, 1782); (2) "Sefer Meḥubahar be-Ḳosher Mi-Hiniz be-Hir'ur Helaymen" (Neubauer, "Cat. Boll. Hebr. MSS." No. 618). The "Sha'aray Shebu'ot" were metrically arranged by an anonymous writer, probably of the thirteenth century, under the title "Sha'aray Dine Mamonot we-Sha'aray Shebu'ot," and by Levi ben Jacob Alkalai. Hai's treatise on boundary litigations, "Mezanut," is known only through quotations (Rapoport, in "Bikkure ha-Ittim," x.98, note 27). "Hilkot Tefillah," " Siddur Tefillah," and "Metibot" are also quoted as his (Rapoport, i.e., xvi. 91).

Hai ben Sherira's philological abilities were directed to the expounding of the Mishnah; of this work only the portion on Seder Tohorot is extant; it was published by T. Rosenberg in "Ḳebel Ma'asseh" (Berlin, 1896). This commentary contains especially interesting linguistic notes, Arabic and Aramaic being often added for comparison. The author quotes the Mishnah, the two Talmuds, the Tosafot, the Sifra, Targums Onkelos and Jonathan, the Septuagint, the works of Saadia, the commentaries "Sifre Refu'ah," and other anonymous commentaries on the sources. He also quotes his own commentary on "Mishnah." A commentary on "Zera'im" (p. 94) and on Baba Batra (p. 43). These quotations, and many others cited by the 'Aruk, prove that the commentary extended to the whole Mishnah, containing among other explanations historical and archaeological notes. Some passages of the commentary are quoted by Alfas and Hananel on Yoma, and by Solomon ibn Adret in his "Hiddushim," (Weiss, "Dor," iv. 15 et seq.), while Abu al-Walid ibn Ja'nah cites Hai's commentary to Sabbath frequently (Bacher, "Leben und Werke des Abulwalid," p. 87).

It is uncertain whether Hai wrote commentaries in Arabic on the Bible as a whole or on parts of it. Ibn Ezra, however, in his commentary on Job quotes several of his explanations. Hai compiled also a dictionary of especially difficult words in the Bible, Targum, and Talmud, the Arabic title of which was "Al-Hawi." Abraham ibn Ezra translated this title, in his "Moznayim," into "Ha-Moẓnin," while Abu Butrat's translation, "Ha-Kole," and Moses Botarel's translation, "Ha-Kemah," did not become popular. Fragments of this dictionary were discovered by Harkavy, and published by him in "Mirzah" (St. Petersburg, 1886), in "Ḥadashim Gun Yeshaim" (No. 7), and in "Mi-Mizrahumi-Ma'arab" (1896, iii. 94 et seq.); those show that the work was arranged according to an alphabetic-phonetic plan of three consonants in every group; for instance, see it quotes the permutations "šeṣ, šèṣ, šên, šën, šəṣ, šɜṣ." Judah ibn Balaam is the earliest Jewish author who expressed
quotes this dictionary (see his commentary on the Pentateuch, "Kitab al Tarjib"; Neubauer, "Cat. Bodl. Hebr. Mss." No. 392; Schorr, in "He Haluz," ii. 61). Moses ibn Ezra and some African authors of the twelfth and thirteenth centuries also mention it (Steinschneider, in "Z. D. M. G." iv. 129 et seq.).

Of Hai's poetical writings few have been preserved, and even of these the genuineness is doubted. The didactic poem "Musar Haskel" is generally regarded as authentic, though Dukes expressed some doubts. Haik also regarded it as of doubtful authenticity ("Cat. Bodl." p. 2161; "Jewish Lit." x. 306, notes 39, 40). The first edition appeared about 1305 (see Fasold); others were published in Constantinople (1531), in Paris (1539), and elsewhere (Steinschneider, "Cat. Bodl." p. 1021). The modern editions are as follows: Duke, "Ehrenstulen," p. 66; Grätz, "Blumenlose," p. 27; Steinschneider, "Musar Haskel," Berlin, 1856; Wols, "Likhnot Kadmonim," Warsaw, 1891; Philipp, "Sammliche Gedichte des R. Hai Gaon," Lemberg, 1891; a Latin translation by Jean Mercier, "Cantica Eruditionis Intellectus Auctore per Celebri R. Hai," Paris, 1561; another by Caspar Seidel, "Carmen Morale Srpo^opzi^ou Eleganter," Vienna, 1595; a responsum of Hai given in this commentary does not mention it ("Orient, Lit." xi. 505); and Steinschneider also regarded it as of doubtful authenticity.

Hai's conservative standpoint explains the fact that in the study of esoteric sciences he detected a danger to the religious life and a deterrent to the study of the Law. He warned against the study of philosophy, even when the meaning of its origin has been lost, as in the case of the practise of not drinking water during the Tekufot ("Teshuboth ha-Damak", p. 116). But this did not prevent him from opposing the abuses common to his time. Thus he protected against the practise of declaring null and void all oaths and promises which may be made during the coming year (ib. No. 38), and against the refusal to grant an honorable burial to excommunicated persons and their connections (ib. No. 41).

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HAIDA, SAMUEL: Bohemian cabalist; died June 1, 1685, in Prague, where he was dayyan and preacher, and which was probably his native city. He edited the Tanah de Elyahu Rubash with two commentaries and copious references (Prague, 1676); but he changed the text artificiously, considering himself to be under the inspiration of the prophet Elijah, whom he believed to be the author of this work of an unknown writer in the tenth century (see Zunz, “G.V.” 2nd ed., p. 119). In order to receive this inspiration he fastened, visited the graves of pious men, and engaged in different mystic practices. He justifies pilpulistic methods, and finds even for the habit of gesticulations at Talmudic disputations a basis in Biblical and Talmudic literature, for which he is severely criticized by Jair Hayyim Dachrach (see “Hawwot Ya’ir,” Nos. 123, 152, and “Bitkurim,” ed. Koller, 1. 6).

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D.

HAIDAMACKS: Russian brigand bands of the eighteenth century. The disorganized condition of Poland during the eighteenth century made it possible for the discontented peasants and Cossacks of the Greek Orthodox faith to make organized attacks on their Catholic masters—the Polish nobles—and the Jews. The general disorder, and the agitation of the Greek Orthodox priests led to the formation of brigand bands known as “Haidamacks,” composed of runaway serfs, Saporogian, and Cossacks from Russian Ukraine. In 1734 and again in 1750, under Cossack leaders, they robbed and destroyed many towns, villages, and estates in Kiev, Volynia, and Podilia, killing a great number of Jews and Polish nobles. In 1736 occurred the Uman massacre, when Gonta and his followers killed thousands of Jews, sparing neither old nor young.

Internal dissensions in Poland caused a division into parties. One joined the Russian government in demanding religious liberty and political freedom for all of the Greek Orthodox faith, while the other opposed these demands, and formed the Federation of Nobles to defend the old order of things. During the armed conflict agitators urged the peasants to rise against the confederacy. A Russian false decree of Catherine II. was circulated which ordered the extermination of the Jews and the Poles. Under the leadership of the Saporogian Cossack Zhovzvynych bands of Haidamacks in the spring of 1768 swept over the government of Kiev, killing Poles and Jews, and ruining towns and villages. They often hanged together on the same tree a Pole, a Jew, and a dog, accompanied with the inscription, “A Pole, a Jew, and a dog—all of one faith.” Thousands of Jews and Poles fled to the fortified city of Uman. So great was the number of fugitives that many could find no room within the city walls, and camped in the adjoining fields. The commander of the city, Nadazdewicz, had

Haida, Abraham ben Simeon (also known as Abraham Lemberger): Printer in Prague between 1613 and 1638; son of Simeon Haida. In 1610, with Moses Utit and Gershon Popera, he assisted in the printing of Samuel Laniado’s “Kell Hermud.” In 1619 he was associated with Moses Utit in the printing of Manoah Hendel’s “Manoah Ma’ara Hen.” He also printed the following works: Immanuel ben Solomon’s “Mabberet ha-Tofeet we-la’Eden” (1613; according to Steinheider): “En Mishpat” (Steinheider), “Cat. Bodl.” No. 3995) and Joseph ben Mea’s “Bi’urut ha-Ashcl” (1614); Isaac ben David Schik’s “Zeri’at Yizhak” and Abraham Sheftel’s “Yesh Nohalin” (1615); Simeon ibn Luria’s “Yam shel Sholomoh,” on Baba Kamma (1616); Solomon ben Shabbetai’s “She-niknesu” (Steinheider); “En Mishpat” (Steinheider), “Cat. Bodl.” No. 3995) and Joseph ben Moses’ “Bl’ure Itshel” (1614); Isaac ben David Schik’s “Zeri’at Yizhak” and Abraham Sheftel’s “Yesh Nokalat” (1615); Solomon Luria’s “Yam Shen Shelomoh,” on Baba Kamma (1616); Solomon ben Jacob’s “Shir ha-Shirim” (1626); and many other books. He worked in the houses of Samuel Meisel, Judah ben Jacob Cohen, and Jacob Bak. His sons printed, in 1641, Löb ben Joseof Rofé’s “Kot Yehudah.” According to Steinheider (“Cat. Bodl.” No. 3796), Judah Löb Lemberger, author of “Ein Itshach Go’litllich Bichel,” may be one of Abraham Lemberger’s sons.

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HAIDA, MOSES BEN JOSEPH: German mathematician; lived at Hamburg in the seventeenth and eighteenth centuries. He was a grandson of Samuel Haida, author of “Zikkukin de-Nura.” He was the author of “Sefer Ma’asheh Harash we-Bokhe,” an arithmetic, written at the time of the great fire of Altona (Frankfort-on-the-Main, 1711).


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under him a detachment of Cossack militia commanded by Gonta. Although there was strong suspicion that Gonta was in sympathy with Zheleczy-nyak, Mladianovich nevertheless sent him against the latter. Gonta and his followers joined Zhelcyan-nyak, and soon appeared before the walls of Uman. The besieged made a determined resistance during the first day, the Jews working together with the Poles on the city walls.

There was no able leader to command them, however. Mladianovich endeavored to negotiate terms of peace with the Cossacks. The latter promised that they would not touch the Poles, while they assured the Jews that their attack was directed only against the Poles. Gonta and Zhelcyan-nyak with their Haidamacks entered the city and began a most terrible slaughter.ceding neither age nor sex, they killed the Jews in the streets, threw them from the roofs of tall buildings, spared them, and rode them down with their horses. When the streets were so filled with corpses at Uman, it was difficult to pass. Gonta ordered them collected into heaps and thrown outside the city gates to the dogs and pigs.

Having finished with the Jews, the Haidamacks turned on the Poles. When Mladianovich in chains reproached Gonta for his treachery, the latter answered, "You treacherously sold the Jews to me, and I by perjury sold you to the devil." It is estimated that about twenty thousand Jews and Poles were killed in Uman alone. Throughout the district the Jews were hunted from place to place. Many succumbed to hunger and thirst; many were drowned in the Dniester, and those who reached Bendery were seized by the Tatars and sold into slavery. Smaller Haidamack bands massacred the Jews in other places. Hundreds were killed in Tetrih, Golts, Balas, Tschin, Paulovich, Rashkov, Liezanke, Fastov, Zhitovat, and Gnovov. The determined efforts of the Jews of Brody in behalf of their brethren, and the lawlessness of Gonta, led to an energetic campaign against him. Soon after the Uman massacre Gonta and Zhelcyan-nyak were taken by the order of the Russian general Krestovich and handed over to the Polish government. Gonta was executed in a most cruel manner. His skin was torn off in strips, and a red-hot iron crown placed on his head. The remaining Haidamack bands were captured and destroyed by the Polish commander Stempkovski.


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**HAIFFA**: Syrian seaport, at the foot of Mount Carmel, and ten kilometers from Acre. Near Hailfia are two grottos, one associated with the name of the prophet Elijah, the second with that of Elisha. In biblical times this region belonged to the tribe of Asher (Judges v. 17). Hailfia had a Jewish community during the Talmudic period; the following rabbis are mentioned as having lived there: Abba of Hailfia, Ami, Isaac Nap. Pilgrimages. rahasb, and Abdim. The Jews of Hailfia make a pilgrimage once every year to the tomb of the above-mentioned rabbi Abdimas, which is in their cemetery. From the 8th to the thirteenth century the community was frequently broken up by the numerous conquerors of Palestine, but began to enjoy fairly settled and regular conditions of existence under the comparatively tolerant rule of the Mameluke sultans, at the beginning of the thirteenth century (1221).

In 1084 Elijah ha-Cohen, gaon of Palestine, held a council at Hailfia ("J. Q. R." xv. 85). In 1239 R. Jehiel, head of the rabbinical academy of Paris, after making a pilgrimage to the Holy Land, settled at Acre; he died there, and was buried at Hailfia. Jacob Baruch, a Jewish traveler from Leghorn, who visited Hailfia in 1799, says ("Shibbe Yerushalmim") that he found a synagogue there. In the middle of the nineteenth century there were but seven Jewish families at Hailfia. In 1857 Eleazar Cohen Imisi, a rabbi of Smyrna, who was on his way to Tiberias by way of Hailfia, consented to remain at Hailfia as spiritual head of the community. He died after officiating twelve years (1857-69). Meanwhile the community was enlarged by the arrival of Jews from Constantinople, Smyrna, Syria, and Morocco. In 1879 Abraham Halifon, a rabbi of Tiberias, but originally from Tetuan, accepted the title of grand rabbi of Hailfia, but resigned after one year. Since 1878 two Moroccan rabbis, Masud Halulah and Abraham Cohen, both from Tetuan, have acted conjointly as rabbis. About 1889 Abraham Raphiel de Léon, originally from Smyrna, acted at Hailfia as consular agent of Holland. At the end of 1882 Laurence Oliphant took up his abode at Hailfia, which he intended to be the center of the Palestine settlement which he had planned. He found in the town about thirty families who were waiting for government permission to colonize the proposed settlement.

In a population of 4,000 Hailfia has 1,000 Jews, who are for the most part poor, and are occupied chiefly with commerce. Some are engaged as carpenters, copper smiths, blacksmiths, and wheelwrights. In 1891 the Alliance Israélite established two schools, one of which is attended by 150 boys, and the other by 105 girls.

The community has quite an old synagogue and a bet ha-midrash. One half-hour's journey from Hailfia there is a Jewish agricultural colony, Zikron Ya'akov, or Zammurin.


**HAIL**: Frozen rainfall falling in pellets of various sizes and shapes. The Hebrew words for "hail" are: יִכְלָל, the most usual term; יִכְלָל (Ezek. xiii. 11, 13; xxxviii. 22); and יִכְלָל (Ps. lxxviii. 47), the meaning of which is only conjectural. Hailstones were regarded as proofs of God's might (Eccles. [Sirach] xiii. 15); they are spoken of as being kept in God's
the influence of this society extended within ten years over Westphalia and Rhenish Prussia, on account of the founder's reputation as a physician and philanthropist. Haindorf was for many years director of this society, and himself gave lectures in natural science. The school enjoyed so high a reputation between 1830 and 1840 that many Christian inhabitants of the city sent their children there. In 1835 the institution was placed on a firm basis by a gift of 25,000 thalers from Haindorf's father-in-law. Several hundred teachers and artisans graduated there in the course of the nineteenth century. A lover of art, Haindorf collected such works as were within his reach, and his picture-gallery included among its four hundred paintings works by the foremost German and Dutch masters. In 1854 he went to Hamm to be near the family of his only daughter, ending his days in retirement. In conformity with his will he was buried at Münster beside his wife, who had died forty-six years previously.


HAIR.—Biblical Data: The hair of the ancient Hebrews was generally black (comp. Cant. iv. 1, v. 11). In Eccl. xi. 10 black hair is designated as a sign of youth in contrast with the white hair of age. Josephus narrates ("Ant." xvi. 8, § 1) that Herod dyed his gray hair black in order to appear younger. Black hair was in any case considered beautiful, black being the general color, while light or blond hair was exceptional. David is designated as "admoni" = "ruddy" (1 Sam. xvi. 12, xvii. 42), this expression being also applied to Ezra's hair (Ezra xxv. 25). The Hebrews had thick hair (Ezek. viii. 3). Long, heavy hair was considered as a sign of vitality. In the case of Samson, traced back to religious reasons (he having been dedicated to God), the connection of long hair and bodily strength was based on the current views. Absalom's famous hair (1 Sam. xiv. 30 et seq.) was considered not only as an ornament, but as a token of strength. A bald head, therefore, was an object of mockery (2 Kings ii. 25, comp. Isa. xiii. 17, 24).

From the Old Testament it may be gathered that it was customary for the men to have their hair cut from time to time. The Nazarites allowed theirs to grow uncut for religious reasons.

FASHION.—Abasalmon, proud of his thick head of hair, had it cut once a year only. But men, generally the hair was cut oftener. It was never shaved save on special occasions; the high priests and the priests in general were expressly forbidden to have theirs shaved. They were neither to shave their hair according to heathen custom, nor to allow it to grow uncut like that of the Nazarites (comp. Ezek. xlix. 20). There is no other information in the Bible concerning the care of the hair.

As the ancient Egyptians had combs, and as the Assyrians, also, were very careful in dressing their hair, it may be due to mere chance that combs are not mentioned in the Old Testament. The Hebrews, however, did not follow the Egyptian custom of wearing wigs. The Assyrians wore their hair in several braids reaching down to the nape of the
Among women long hair is extolled as a mark of beauty (Gen. xvi. 14). Judges xviii. 13, 19 indicate that this fashion obtained, for a time at least, in Israel.

Fashions mourning or of degradation (Jer. vii. 18). Among Women. Women, according to another statement the human head has a billion locks, each lock containing 410 hairs, equivalent to the numerical value of *emet* ("holy"); and each hair has 410 worlds (ib. 8). In enumerating the wonders of Creation, God pointed out to Job the wisdom shown even in the making of human hair. Each hair (*kaf") has a separate follicle, for should two hairs derive their nourishment from one follicle, for should two hairs derive their nourishment from one follicle, the human eye would be dimmed (B. B. 16a).

Because such was the custom of the heathen the Rabbis forbade the Jews to trim the hair over the forehead, but let it hang down over the temples in curls (Sifre, Aher Mot. xii. 8). A certain Abtalion ben Reuben, however, was allowed to wear his hair in that fashion (B. B. 30) because he associated with the court (R. K. 89a). David had four hundred children who wore their front hair in that fashion, while their back hair was in long locks, as in a wig (R. K. 70b). This way of wearing the back hair is disapproved by the Rabbis. "He who grows his back hair in the form of a wig ("kaph") does so for an idolatrous purpose" (Deut. R. 1). The king had his hair cut every day; the high priest, every week; an ordinary priest, once a month. The high priest had his hair cut in the "Julian" ("Julian") style (*neqaynta") which consisted in having the top of one row of hairs touching the root of the other (Sanh. 22b; Ned. 53a). A penalty of one hundred "sela'im" is imposed by the Rabbis for pulling an antagonist's hair (Shulhan Arukh, Hoshen Mishpat, 12; comp. Deut. xxi. 12). Women, gave much thought to the care and decoration of their hair (II Kings ix. 30; Cant. iv. 1, vi. 4, vii. 5; Judith x. 3). The prophet Isaiah derides the many ads used by the women in curling and tending their hair (Isaiah iii. 19). Josephus mentions the custom—still obtaining in the East—of sprinkling gold-dust on the hair in order to produce a golden shimmer ("Ant." viii. 7, § 3).

As a sign of mourning, part of the head, especially in front, was shaved. Although this was forbidden by the Law as a heathen superstition (Deut. xiv. 1; Lev. xxi. 5), the words "lad" ("na'ar"), because he was childish and he was hanged by his hair (Sotah 9b). One who does not wash his hands after shaving his hair has spells of anxiety for three days (Pos. 112a). In enumerating the wonders of Creation, God pointed out to Job the wisdom shown even in the making of human hair. Each hair (*kaf") has a separate follicle, for should two hairs derive their nourishment from one follicle, for should two hairs derive their nourishment from one follicle, the human eye would be dimmed (B. B. 16a).

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I. Br.

Superstitions: The hair of children is not cut till they are at least three years old. In Palestine this is done on the grave of some saint, as on the "Iliul" of Rabbi Simson ben Yohai (Reicher, "Shas'are Yerushalayim," p. 24). Among the Beni-Israel, if the child comes as the result of a vow, its hair is not cut till its sixth or seventh year. It is usual in all cases to weigh the hair cut off against coins which are given by the parents to charitable purposes. If a person's body is very hairy, it is a sign that he will be very lucky. The hair cut from the head should be burned, or hidden in a crevice where it can be found; it thrown away will cause a headache. Red-haired persons are supposed to be very passionate and traitorous; hence, perhaps, the red hair attributed to Judas in early Christian art. Albinos can never become great.
In Talmudic times, when a man was to be buried, his hair was cut (M. E. 30b). This custom seems to have been no longer followed.

**Anthropology:** Among Jews the color of the hair has attracted special attention because, while the majority have dark hair, there is a considerable proportion with blond and red hair, as shown by the appended table (No. 1).

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Blond</th>
<th>Brown</th>
<th>Red</th>
<th>Black</th>
<th>Observer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>36,928</td>
<td>27.9</td>
<td>51.4</td>
<td>16.9</td>
<td>4.0</td>
<td>Schimmel</td>
</tr>
<tr>
<td>Bavaria</td>
<td>5,848</td>
<td>50.9</td>
<td>39.2</td>
<td>9.2</td>
<td>0.7</td>
<td>Major,</td>
</tr>
<tr>
<td>Germany</td>
<td>33,912</td>
<td>50.0</td>
<td>39.8</td>
<td>9.0</td>
<td>0.9</td>
<td>Ripley</td>
</tr>
<tr>
<td>Hungary</td>
<td>5,441</td>
<td>57.6</td>
<td>20.1</td>
<td>13.9</td>
<td>8.3</td>
<td>Schimmel</td>
</tr>
</tbody>
</table>

From these figures it is seen that the proportion of dark hair (black and brown) is quite high—66 per cent in Germany, and reaching 76.3 percent in Hungary. The proportion of blond hair is lowest in Hungary (3.7 percent) and highest in Germany (32 per cent). In a fair proportion of blond haired children the hair becomes darker as age advances; it is therefore essential to take observations upon adults. In the appended table (No. 2) are given the results of investigations upon Jews of both sexes and in various parts of the world:

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Blond</th>
<th>Brown</th>
<th>Red</th>
<th>Black</th>
<th>Observer</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>50,000</td>
<td>8.9</td>
<td>80.5</td>
<td>13.9</td>
<td>0.9</td>
<td>Amnion,</td>
</tr>
<tr>
<td>Germany</td>
<td>75,307</td>
<td>33.0</td>
<td>35.7</td>
<td>14.7</td>
<td>11.4</td>
<td>Virchow</td>
</tr>
<tr>
<td>Hungary</td>
<td>7,054</td>
<td>50.0</td>
<td>39.2</td>
<td>9.3</td>
<td>1.0</td>
<td>Majer</td>
</tr>
<tr>
<td>Poland</td>
<td>9,000</td>
<td>33.9</td>
<td>35.7</td>
<td>14.7</td>
<td>11.8</td>
<td>Weissenberg</td>
</tr>
<tr>
<td>Russia</td>
<td>9,000</td>
<td>33.9</td>
<td>35.7</td>
<td>14.7</td>
<td>11.8</td>
<td>Fishberg</td>
</tr>
<tr>
<td>Various</td>
<td>1,100</td>
<td>33.9</td>
<td>35.7</td>
<td>14.7</td>
<td>11.8</td>
<td>Weissenberg</td>
</tr>
</tbody>
</table>

The figures in this table show again that dark hair predominates. The percentage of blond Jews varies only slightly, but is greatest in those countries in which the non-Jewish population is blond. Thus, in northern Russia (the Baltic Provinces) Blechman found 32 per cent of blonds; in England, according to Jacobs, 35.5 per cent have blond hair.

On the other hand, in Caucasus, where the natives are dark, the Jews show 96 per cent of dark hair. The proportion of red hair is also quite high, reaching 4 per cent in some observations. This has been considered characteristic of the Jews.

**Red Hair:** by some anthropologists. It appears to be of not recent origin, and was not unknown among the ancient Hebrews (Esau was "red, all over like a hairy garment"; Gen. xxv. 25).

Races are also differentiated, more or less, by straight, curly, or woolly hair. Among the Jews the distribution of these varieties of hair is shown in the following table (No. 3):

<table>
<thead>
<tr>
<th>Variety of Hair</th>
<th>Color.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Straight</td>
<td>45.9</td>
</tr>
<tr>
<td>Wave</td>
<td>31.2</td>
</tr>
<tr>
<td>Curly</td>
<td>22.7</td>
</tr>
</tbody>
</table>

The next table (No. 4) shows that in the beard the proportion of light to dark is much higher. The number of red beards also increases perceptibly.

<table>
<thead>
<tr>
<th>Color.</th>
<th>Authority.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dark</td>
<td>61.0</td>
</tr>
<tr>
<td>Fair</td>
<td>30.0</td>
</tr>
<tr>
<td>Red</td>
<td>3.0</td>
</tr>
</tbody>
</table>

By comparing these figures with those in No. 2 it is found that in the beard the proportion of light to dark is much higher. The number of red beards also increases perceptibly.

**Hair of Jews:** has been made by Weissenberg in South Russia, by Tallo-Hrynewicz in Little Russia, by Yakovenko in Lithuania, and by Majer and Kornicki in Galicia. On the other hand, Elkind in Poland and Fishberg in America have found conditions different: the males have darker hair than the females.

The true explanation of the existence of Jewish blonds has been the subject of lively discussions among anthropologists. Some believe that it is due to climate and environment (Pruner, Cause Bey, Pritchard, Jacobs), while others attribute it to racial intermixture, particularly to the admission of Aryan blood into modern Jewry (Boca, Virchow, Schmicer, Ripley, and others). Elkind shows that the color of the hair is independent of the cranial index. Virchow's investigations show that in the eastern or darkest provinces of Germany the proportion of blond types among Jews does not decrease; whereas in the Prussian provinces, which are predominantly blond, the Jews show the highest
Baldness also is considered premature before the age of forty-five, at which age other signs of decay, such as loosening of the teeth and weakening of sight, begin to appear. It occurs most often among brain-workers and among those exposed to prolonged mental worry and anxiety. Weissenberg found that among Jews between the ages of twenty-one and fifty 16 per cent are more or less bald. Others point out that normal baldness (that is, baldness not due to favus) is not more frequent among Jews than among others. Yakowenko shows that it is found only as an exception among Jews before forty-five, and that when it occurs before this age it is usually due to favus. Fishberg reports only 88 individuals wholly or partially bald among 1,189 Jews over the age of twenty. Only 12 Jews among those less than forty were thus affected.

Functions, later came to take the place of an academy, there were also private academies under the direction of eminent scholars. The origin of the office of hakam is as doubtful as its duration. Frankel thinks that Joshua b. Hananiah, who lived in the beginning of the second century C. E., was the first hakam, but he does not sufficiently support this assertion. The office seems to have existed in Palestine as long as the academy of the past. An ancestor of the fourth century recognizes the following rule of etiquette, still observed in his time: "When the hakam appears in the academy every one present must rise as soon as he comes within four ells of him, and must remain standing until he has gone four ells beyond" (Kid. 23b). It is hardly possible that the office of hakam existed in Babylonia, where the relation of the rabbi to the heads of the academy was entirely different from that existing in Palestine between the latter and the former. Here "hakam" was merely the term for a Jewish scholar who studied chiefly oral traditions, while the term "hakham" for "and hakham" was applied to Bible-scholars (Kid. 49a, b; 50a; Yer. SoTa ix 23b; Yer. Tan. iv. 48b, where "hakham" is used ironically for the hakam of the academy). In the Sefer "Olam Zuta" ("M. J. C." ed. Neuberger, pp. 71 et seq. every rabbi is accompanied by a hakam, who probably had charge of the religious affairs of the exilarchate: but as this work originated in Palestine (comp. Sefer "Olam Zuta"), the author probably applied Palestinian conditions to Babylon. The Syrian Aphratus, who had met only Babylonian Jews, mentions a man, who is called the "bakkim" of the Jews ("Homilies," xxiv., ed. Wright, p. 304), but this, too, may mean "the wise man" of the Jews.
Among the Spanish-Portuguese Jews “hakam” is the official title of the local rabbi, but it has not yet been ascertained how old the title Among is. Solomon ben Adret addresses some the of his responsums to people with “le-Sephardim. hakam Rabbi . . . ” (Responsa, Nos. 79, 395), others again with “la-rab Rabbi . . . ” (Nos. 219, 346), but it is possible that “le-hakam” simply means “to the wise.” The plural, “hakamim,” is generally used in the Talmud, and also by the Tannaim, to designate the majority of scholars as against a single authority. The Aramean equivalent is “rabbanan.”

Bibliography: Frankel, in Monatsschrift, l. 345-349; idem, Jevree ha-Hakhamim, 184, and supplement, pp. 7, 8; Baer, Dard ha-Hakhamim, ii. 20 to the passages cited by Ha-asr and Tor. Mah. ii. 351; Rapoport, Kiril Milicin, p. 15.

HAKAN, SAMUEL (SAMUEL HA-LEVI IBN HAKIM): Egyptian rabbi of the sixteenth century, first at Cairo, subsequently at Jerusalem (Levi ibn Habib, Responsa, Nos. 10, 110; Conforti, "Kore ha-Dorot," s. c. "Ashkenazi"; Joseph Tatzak, "She'itez Yehudah," ed. Salonica, 1604, p. 67b). Hakan was a pupil of Elijah Mizrahi (Responsa, No. 15). He edited and printed Isaac bar Shelech's responsum at Constantinople (1546). He is quoted in Caro's "Bet Yosef," in Shulhan 'Aruk, Hoshen Mishpat, § 36, and in Moses di Trani's Responsa, part ii., No. 67. R. Tam ibn Yahya, to whom he and Jacob Berab (whose adversary he subsequently became) addressed a question from Cairo, calls him simply "Samuel Hakan" (Mysti see his responsum, "Tummat Yesharim," Nos. 100, 190, Venice, 1621; Tatzak, s. c.). It appears from the passages quoted above that he was among the foremost men of his time; but no independent works by him are extant.

Bibliography: Azulai, Shem ha-Gedolim.

HA-KEREM. See Periodicals.

HAKKAFOT: Processional circuits of the congregation in the synagogue on the Feast of Tabernacles, usually around the Almemar, reminiscent of Joshua vi, and the proceedings in the Temple related in Sukkah 45b. The procession is omitted on the Sabbath, but on other days of the festival a scroll is taken from the Ark to the Almemar at the close of the M'sar, and the possessors of Lulab and Etrog join in procession, following the officiant, who chants the Hoshana refrain and kyan for the day. The chant reproduces the sad tones of the Selichot, but opens and closes with an intonation peculiar to the festival, as here shown. The
The term "hakkafot" is also applied to the sevenfold pro-
cessional during which the scrolls are carried seven
times around the sanctuary in the service of the
Rejoicing of the Law. The traditional chants for
this are comparatively modern. The Sephardim
make circuits (also called "hakkafot") on Hosha'na
Rabbah and at the entrance to the cemetery, around
a coffin about to be interred.

**BIBLIOGRAPHY: **Sauer, Shir Ziyon, No. 85, Vienna, 1889;
Bauer, Biblical Textus, Nos. 290-296, Götterberg, 1877; Cohen
and Mosely, Handbook of Synagogue Music, Nos. 156 and 157,
186 and 187, London, 1880; Cohen and Davis, Voice of Prayer

**N. T. L.**

**HA-KOL:** See **PERIODICALS.**

**HALAFTA:** Name of several tannaim and amo-
raim; frequently interchanged with Haifa, Halifa,
Hilfa, Hilfai, Illa, and Tahlifa.

**HALAFTA:** Scholar of the first and second cen-
turies (second tannaitic generation), always cited
without patronymic or cognomen; his descent is
traced back to Jonadab the Rechabite (Yer. Ta'an.
iv. 69a; Gen. xxviii. 4). He was a senior contem-
porary of Gamaliel II. and Johanan b. Nuri (Tosef.,
Shab. xliii. [xliv.] 2; Sh. Ma'as. Sh. i. 13), and con-
ducted a rabbinic school at Sepphoris. Here he in-
troduced some ritual reforms (Ta'an. ii. 5; R. H.
27a). Tradition relates that, together with Hananish
b. Teradion and Eleazar b. Mattai, he saw the mon-
uments which Joshua had placed in the Jordan (see
Eleazar b. Mattai). Halafta seems to have at-
tained an advanced age. He communicated to
Gamaliel II. an order given by his grandfather Ga-
maliel I., and which he had himself heard in the last
years of Judea's independence (Shab. 115a); he sub-
sequently participated in the 'Ahabah controversy
(see "R. E. J." xli. 41), and later he is met with in the
company of Eleazar b. Azariah, Huzpit the inter-
preter, Yeshayah, and Johanan b. Nuri, when they
were old (Tosef., Kelim, B. B. ii. 3). But few halakot
are preserved in his name, and most of these were transmitted by his more famous son, R. Jose (Kil. xxvi. 6; Tosef., Ma'as. Sh. 1. 19; B. B. ii. 29; Oh. v. 8; Bek. 29b).

Bibliography: Heilprin, Mebo ha-Mishnah, l. 139; Frankel, Davar, 29.6.6; Kefar Hananiah (ed. Berlin, 1893, iii. Mahzor Vitry); iii. Mahzor Vitry (ed. Berlin, 1893, p. 506), however, the patronymic does not appear, but there are also some other variants.

HALAKAH (H3l?n): Noun, derived from the verb הָלָּכַ (to walk, to go). The act of going or walking is expressed by הָלָּכַ, while the closely related הלך (i.e., an argument) is open to question (Ker. iii. 9). "Halakah" stands sometimes for the whole legal part of Jewish tradition, in contradistinction to the Haggadah, comprising thus the whole civil law and ritual law of rabbinical literature and extending also to all the usages, customs, ordinances, and decrees for which there is no authority in the Scriptures. In modern works occurs also the term "midrash halakah," covering interpretations, discussions, and controversies connected with the legal part of the Scriptures (see MISHNAH HALA-

HALAKOT: The body of religious law which constitutes one of the three main divisions of Jewish oral tradition. Later, the singular form "hala-

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HALAKOT: The body of religious law which constitutes one of the three main divisions of Jewish oral tradition. Later, the singular form "halakot" or "halakah" was generally adopted, even in reference to a whole collection of halakot, just as "haggadah" took the place of "hagadah." The Halakot were codified by R. Judah ha-Nasi and formed the juridical body of his Mishnah. Thereafter the term "Mishnah" displaced the term "Halakot," except in Palestinian, where, even after the codification, the use of the term "halakot" was continued, so that the Mishnah was known there as "halakot" (Lev. iii.).

HALALAH: The female issue of a priest's connection with a divorced woman or widow, a connection regarded as illegal. According to the Biblical law, a priest ("kohen") could not marry a harlot, or one profaned ("halalah"), or a divorced woman, while the high priest was also forbidden to marry a widow (Lev. xxii. 7-14). The priest who married a woman that had been previously illegally married to another priest was guilty of two transgressions. For instance, if a priest married a divorced woman, she became a halalah, and her issue was also considered "profane." If another priest married her afterward, he transgressed two commandments, that against marrying a divorced woman and that against marrying a halalah (Kid. 77a; Maimonides, "Yad," I.e., xix. 14, 18). The name is restricted to those women with whom connection is regarded as illegal for priests, and is not applied to such as are illegal for all. The female offspring of an incestuous or adulterous connection of a priest is not called halalah, since such a connection is forbidden also to ordinary Israelites (Kid. 77b; “Yad,” I.e., xiv. 5).

The punishment prescribed for the marriage of a priest with a halalah is stripes. Authorities differ as to whether the same punishment was meted out to him if he had had intercourse with such a woman without marriage ("Yad," I.e., xvii.

The Punishment of a priest who transgressed was not disqualified from the priestly office, but the male issue of such a connection was considered "halalah," and was not permitted the privileges or the duties of the priest.

The halalah was not regarded as an illegitimate child; the only restrictions upon her were that she could not enjoy the advantages of a daughter of a priest—that is, she could not eat of the heave offerings ("terumah") or of the sacrificial meats—and that she could not be married to a priest. If she married a non-priestly Israelite, her daughter was not regarded as halalah, and might marry a priest. The issue of the halalah, however, retained the same status forever, even to the thousandth generation. The female children of a halalah were also regarded as profane, and could not be married into the priesthood (Kid. 77a; "Yad," I.e., xiv. 14, 15; Eben ha-Ezer, vili. 16). The daughter of a priest was not forbidden to marry a halalah, nor into any other class that was unfit for the priesthood (Kid. 22b; "Yed," I.e., xiv. 11; Eben ha-Ezer, vili. 23). See ILLEGITIMACY; PROFANITY CODE.

J. H. G.

HALÂRÈS (FISCHER), IGNAZ: Hungarian philologist; born at Târ 1855; died at Budapest April 9, 1901. He studied at the gymnasium of Veszprém and Stuhlweissenburg, and at the University of Budapest. From 1877 to 1890 he taught at the Obergymnasium of Stuhlweissenburg; in 1892 he was appointed professor of Hungarian philology at the University of Klausenburg. Between 1880 and 1890 he was sent three times by the Hungarian Academy of Sciences to the Swedish and Norwegian Laplanders, among whom he gathered much material relating to folk-poetry and comparative philology. The following are the most important of his philological works: "Ritkább és Homályosabb Rézégték" (on rare formative sounds; crowned by the Academy); "Magyar Szók és Etnazi Szövek Nyelvkeve" (on Hungarian words in North-Slavic languages); "Swed-Lapp Nyelv" (on the language of the Swedish Laplanders); "Az Ugro-Samoyed Nyelvksövek" (on the relationship of the Ugro-Samoyed languages). He collected and translated Finnish folk-songs, translated Grimm's "Household Tales," and published original Hungarian fairy-tales.

Bibliography: Siegmund, Magyar Iroh Kétes; Magyar Genius, 1881; Budapest Napló, April 9, 1901.

HALAYO, DAVID BEN SAMUEL: Probably a son of the Samuel Halayo of Berau (תָּרָע) who was in correspondence with Simon ben Zemah Duran. David, who was a hazzan or cantor, was a pupil of Simon Duran, and it was at his suggestion that the latter wrote the commentary on Isaac Gbayyai's "Baruk Ascher Aszahai." David copies this commentary in verses.

Bibliography: T. Mezul, Zofnat, i. 8, Berlin, 1867, Concerning a David Halayo who flourished about 1350, see Rostoverschneider, Heb., Bild. xxii. 73.

HALBAN, HEINRICH, RITTER VON: Austrian statesman; born at Cracow 1846; died at Gastein Aug. 17, 1902. Halban, whose name was originally Blumenstock, studied law at Cracow, and went to Vienna some time before 1870, where he devoted himself to journalism. When Potocki became president of the Council of Ministers (1870) he appointed Blumenstock to a position in the press bureau, where he advocated in the Polish papers the policy of the government. He rose to great prominence under the ministry of Count Taaffe (1879), who made him a court counsellor in 1883, and a year later appointed him chief of the Reichsrath's office, in which capacity he had the important task of representing the government in its transactions with the parliamentary parties. Blumenstock, whom Count Taaffe had ennobled with the title of "Ritter von Halban," rose to the height of his power under the ministry of his Galician countryman, Count Badeni (1890), and was considered the real leader in the government. After the resignation of Badeni (1897) he became very unpopular, and retired from public life in 1898. He had been converted to Christianity in the beginning of his career, and was married to a sister of the socialist deputy Victor Adler.


HALBAN, LEO VON. See Blumenstock von Halban, Leo.

HALBERSTADT: Town in the Prussian province of Saxony. The earliest documentary evidence of the presence of Jews in Halberstadt is contained in a letter of protection from Bishop Volrad, dated 1261 (Bishop Volrad decreed that the jurisdiction of the Jews should be upheld "... prout et anteique in civit. Halb. dioecesum consuetum...").
After some time, however, Jews were permitted to return to Halberstadt, and about the middle of the sixteenth century the Jewish population was again a considerable one, swelled by the immigration of Jews expelled from Nordhausen. Bishop Henry Julius, after harassing the Jews of Halberstadt in the most reckless manner, again expelled them in 1594; but the prospect of an increased tax revenue induced him to readmit them under letters of protection. He even allowed them to build a synagogue. This friendly attitude was brought about at great pecuniary sacrifice by Jacob ben Israel Saphali, one of the many "shadlanim" who represented the community. It was only for a comparatively short time, however, that the community enjoyed the possession of a synagogue. The disturbances of the Thirty Years' war set in, which caused the "mad" bishop Christian to impose heavy taxes upon the people. The infuriated mob wreaked vengeance upon the helpless Jews by destroying the synagogue (1621), although the Jews were the victims of extortion to an even higher degree than the rest of the population.

During the Swedish regime the constitutional estates ordered an expulsion of Jews not possessing letters of protection; but in spite of all hardships the community continued to increase in numbers. By the treaty of Westphalia (1648) Halberstadt was annexed to Brandenburg. Elector Frederick William began his administration with the introduction of measures favorable to the Jews; but he, too, would not have "the Jews increase to intolerable numbers"; their number at this time was 329. In 1660 he allowed them to build a schoolhouse, which permission the Jews contrived to extend to the erection of a synagogue also. The estates appealed to the elector, who then declared that the building of a synagogue was not included in the permit. This declaration was seized upon by the populace as a pretext for demolishing the beautiful synagogue in the Jodedenstrasse (March 19, 1669), in which work of devastation they were aided by the military. The hammer with which the synagogue was forced open is still preserved in the parish house. Although the elector was very indignant at this high-handed action, he refused permission to rebuild the synagogue, bidding the Jews hold their services at their homes.

Notwithstanding the animosity which the people showed toward the Jews, and in spite of the heavy taxes imposed upon the latter, the community still continued to grow. The number of Jewish families at about this time was 120. The burial society still existed dates back to 1679. In this period flourished Issachar ha-Levi Berman. At the instance of Berman, Zebi Hirsch Bialik ("Harif"), a noted scholar, went to Halberstadt as rabbi (see Buber, "Anshe Sfam," p. 139, Cracow, 1890); and under his direction the Talmud school greatly prospered. The congregation meanwhile groaned under the burden of a heavy debt contracted in previous times in order to meet the demands of the extortionate taxation. In addition to the enormous taxes (amounting to about 3,500 thalers) the community spent large sums in behalf of the Talmud school and in aid of needy communities.

During the Seven Years' war Halberstadt received the unwelcome visit of a French skirmishing party (1760), which laid the Jewish congregation under contribution; and as the sum demanded was not raised, the house of one of the trustees of the congregation was set on fire, and two Jews, together with several prominent citizens, were carried off as hostages.

After an interesting legal contest Hirsch Gottinger, who filled the position of counsel at the Jewish court, as well as that of teacher, was elected by the congregation in 1783 as "Klaus" scholar in opposition to the wishes of the grandson of the founder and a trustee of the fund, who favored another candidate. This gave a footing to the Gottingers family (afterward bearing the name of "Hirsch" for its ancestor) in Halberstadt, which family during nearly a whole century furnished directors to the community, while contributing materially to its general welfare. At the close of the eighteenth century Hirsch Kossin founded the Hashkanot Zebi, a school in which, "besides the Bible and Talmud, instruction is given by a head teacher and an assistant teacher in German, arithmetic, and all the branches yielding knowledge requisite in social intercourse." It is one of the oldest Jewish schools in Germany conducted on modern principles.

At the beginning of the nineteenth century Halberstadt was annexed to the kingdom of Westphalia, and its Jewish community came under the jurisdiction of the newly established consistory of Cassel. As president of the consistory was appointed (1808) Israel Jacobson, a native of Halberstadt, who did much toward bettering the condition of the Jews. In 1811 the special Jew-tax was abrogated in Westphalia; and in 1813 the emancipation of the Jews throughout Prussia was announced. Two years later Halberstadt came again under Prussian rule, and the old burdens were not
renewed. Thenceforward the congregation, which during the Westphalian régime had greatly declined, steadily increased, mainly owing to immigrations, until the number of Jews exceeded 800. The "Klaus" was reorganized in 1858, the synagogue was renovated in 1879, and on the occasion of the centenary of the school in 1898 a spacious new school-building was erected. The Jews of Halberstadt number at present 820 out of a total population of 42,792.

Previous to 1661 the rabbinical functions were discharged by scholarly members of the congregation, and often also by the directors. The following is a list of rabbis since 1661:

Solomon ben Johanan Reinbach (1661-91); Abraham ben Judah Berlin (1692-1715; later in Frankfort-on-the-Main); Menahem Mendel Levin (1736-78; later in Pressburg); Isaac Ivanovich (1766-71; formerly in London and afterward in Berlin); Tobias Judah Leibcon (1779-82); Jacob Schwander (1782-93; formerly in Petra, near Hanover); Löshoff (1785-92); Astarte Eger (1834-36; nephew of the preceding and formerly a "Klaus" scholar); Matthias Lewin (1838-42); B. H. Ascher (1842-52; formerly in Darmstadt); Sieg Ascher (1853-91; formerly director of the Jewish town-school at Fürth); Isaac Auerbach, the present (1886) incumbent.

Bibliography: Auerbach, Gesch. der Israelitischen Gemeinde Halberstadt, pp. 74-76. K. M. Sel.

HALBERSTADT, Solomn Joachim: Austrian scholar; born at Cracow Feb. 23, 1832; died at Bielitz March 24, 1900. His father, Isaac Halberstam, was a prominent merchant who devoted his leisure time to study, and left in manuscript a work which Solomon published in his honor under the title "Siah Yizhak," Lemberg, 1882. This work contains also notices on the genealogy of Halberstadt, who numbered eminent rabbis among his ancestors both on his father's and on his mother's side. In 1860 he settled at Bielitz as a prosperous merchant. The larger part of his time, however, he devoted to Jewish learning, and a considerable part of his income to increasing his library, which was especially rich in rare and valuable manuscripts, the love of collecting having been developed in him early. For half a century he corresponded widely with the representatives of Jewish learning of all shades of opinion; and he took part in learned discussions on the most diverse questions, contributing to nearly all the periodicals papers written in Hebrew and in other languages. Halberstam was one of the directors and chief supporters of both the old and the new Mekize Nirdamim, the publications of which include contributions from him. He contributed valuable introductions to the works of a great number of Hebrew writers, and was also a collaborator on collective works, such as the jubilee or memorial volumes in honor of Grätz, Steinschneider, Kohut, and Kaufmann.

Halberstam's editions are: Hiddushe ha-Riḥa... After studying at Frankfort-on-the-Main under Jacob ha-Rabba (1730), Halberstadt became teacher in the rabbinical school of his native town. In spite of his youth he was elected rabbi of Grönenburg on the recommendation of his teacher; he subsequently occupied the rabbinates of Darmstadt and Düsseldorf. As a cabalist Halberstadt was called upon by Samuel Heilman of Metz and Jacob Joshua Falk for an opinion as to whether Ebeshutz's amulets were positively Shabbatian in spirit. To have given an affirmative answer would have necessarily associated Halberstadt with the enemies and intending excommunicators of Ebeshutz; he therefore merely advised the inquirers to refrain from pressing their attacks further, declaring himself unable to definitely pronounce the amulets Shabbatian in character. He was the author of a work entitled Ma'amor Mordekai, response (Breslau, 1785), and of a grammatical work, as yet unpublished.

Bibliography: Auerbach, Gesch. der Israelitischen Gemeinde Halberstadt, pp. 74-76. K. M. Sel.

HALBERSTADT (also STADTHAGEN), Judah ben Benjamin: Rabbi of the eighteenth century. He was the author of "Minhaj Yehudah," giving explanations of all passages in Rashi on Berakot in which the word "ke-lo-mar" occurs. A similar work on Shabbat, "Eruvin," and Berakot appeared later (Altona, 1765). He was also the author of a discourse on "Zenon ve-Zayit" (Ber. 36a), on the benediction to be recited on eating radishes and olives (Altona, 1765).


HALBERSTADT, Mordecai: German rabbi; born at Halberstadt at the beginning of the eighteenth century; died at Düsseldorf about 1770.
HALBERSTADT

HALBERSTADT


In 1890 Halberstam issued a complete catalogue of his manuscripts (411 items) under the title "Kehillat Shelomoh." The greater part of them was acquired by Montefiore College, Ramsgate, England, while his large collection of printed books, and a considerable number also of manuscripts, was bought by Mayer Sulzberger and presented to the library of the Jewish Theological Seminary of America.

Bibliography: M. Reines, Dor ha-Kamaw, 1890; Lippe, Böltogm. Lexicon; M. Schwab, Repertoire. W. B.

HALEBI. See Aleppo.

HALEB. See Aleppo.

HA-LEBANON. See Brill, Jehiel.

HALEYT (HAL-FAN), ELIE: French Hebrew poet and author; born at Ffirth in 1760; died at Paris Nov. 5, 1826; father of Fromenthal and Leon Halevy. At an early age Halevy went to Paris, where he became cantor. His knowledge of the Talmud and his poetical talent acquired for him the esteem of many French scholars, particularly the well-known Orientalist Sylvestre de Sacy. His first poem was "Ha-Shalom," a hymn composed on the occasion of the treaty of Amiens; it was sung in the synagogue of Paris, in both Hebrew and French, on the 17th Brumaire (Nov. 8), 1801. The poem was praised in Latin verse by the Protestant pastor Marron. In 1808 Halevy composed a prayer to be recited on the anniversary of the battle of Wagram; in 1817, with the help of some of his co-religionists, he founded the French weekly "L'Ivra-Rôtite Francea," which, however, expired within two years. To this periodical he contributed a remarkable dialogue entitled "Socrate et Spinosa" (ii. 75). His "Limmude Dat v-Musar" (Metz, 1830) is a text-book of religious instruction compiled from the Bible, with notes, a French translation, and the decisions of the sanhedrin instituted by Napoleon. Halevy left two unpublished works, a Hebrew-French dictionary and an essay on "Ezop's fables. He attributes the fables to Solomon (comp. I Kings v. 13-13 [A. V. iv. 32-33]), and thinks the name "Ezop" to be a form of "Asop."


M. Sel.

HALÉVY, JACQUES FRANÇOIS FROMENTHAL ELIE: French composer; born at Paris May 27, 1799; died at Nice March 17, 1869. His family name was "Levi"; his father, Élie Halévy, was a Bavarian by birth. At the age of ten he entered the Paris Conservatoire and studied under Cazot (elements of music), Lambert (piano), and Beriot (harmony). He won the solfeggio prize in 1811, and the second prize in harmony in 1812. He thereafter became a pupil of Cherubini in composition, with whom he remained for five years; and, after twice winning the second prize at the Conservatoire, he finally secured the Grand Prix de Rome (1819) for his cantata "Hermirne.

Shortly before his departure for Rome his "De Profundis" (text in Hebrew), composed on the death of the Due de Berri, and dedicated to Cherubini, was performed at the synagogue in the Rue St. Avoye (March 24, 1820).

After actively pursuing his studies in Italy Halévy returned to France, where for several years he experienced considerable difficulty in obtaining a hearing for his compositions. His comic opera "L'Artisan" (in one act), performed at the Theatre Feydeau in 1827, met with but little success, but the three-act opera "Clari," produced at the Theatre Italien in 1829, the principal rôle being sung by Maligne, made a somewhat better impression, and was probably largely instrumental in securing for the composer the appointment of "chef du chant" at the theater in question, a position which he occupied in association with Herold.

For several years to come, however, the composer was not destined to score a decided triumph, although opera followed opera in quick succession. Still, the air "Vive, vive, l'Italie," in his comic opera "Le Dilettante d'Avignon" (1829), became exceedingly popular with the Parisian public, while his ballet "Manon Lescault" (1830), by reason of its melody and verse, also found favor. Halévy had already attained the age of thirty-six when his masterpiece, "La Juive," a grand opera in five acts, was produced at the Opéra (Feb. 23, 1835), where it was hailed with enthusiasm, and at once secured for its author a European reputation. The opera was presented with unprecedented scene...
spend the stage-setting alone having cost, it was
said, 150,000 francs. Ten months after the first
performance of "La Juive" Halevy's musical comedy
"L'Eclair" appeared; and, although in spirit the
exact antithesis of "La Juive," it immediately
became a favorite with Parisian audiences.

Although the composer had, given splendid evi-
dence of his extraordinary talent and versatility in
these two widely divergent compositions, he now
lost much of his originality and became imitative
rather than creative—a deterioration ascribed partly
to the influence of Meyerbeer, then at the zenith of
his fame, and partly to Halevy's carelessness in the
selection of librettos. At all events, it may be said
that, out of about twenty dramatic works, chiefly
come operas, which followed upon "La Juive,"
only a few, such as "Les Mousquetaires de la Reine"
(1846) and "Le Val d'Andorre" (1848), are still oc-
casionally produced. Nevertheless, many of them,
and notably "La Dame de Pique" (1850), although
perhaps lacking in dramatic interest, are replete
with melody.

In 1851 Halevy obtained a professorship at the
Conservatoire, where Gounod, and afterward Bizet,
were among his pupils, the latter subsequ-
ently marrying Halevy's daughter
Professor-
mentary secretary of the Académie
servatoire, des Beaux-Arts, and his "Souvenirs et
Portraits, Etudes sur les Beaux Arts" (1869), written in this capacity, constitute a
very attractive series of criticisms and eulogies.
Halevy's "Leçons de Lecture Musicales," published
in 1857 and since revised, is still the standard text-
book on solfeggio in the elementary schools of Paris.

Biographies: F. A. Porte, Biographie Universelle des
Musiciens; Campan, Cyclopaedia of Music and Musicians;
Benjamin de Wooden, 30 Famous Composers and Their
Works, II, 556-572; Remenn, Opern Handbuch; Eduard

HALÉVY, JOSEPH: French Orientalist; born
at Adrianople Dec. 15, 1827. While a teacher in
Jewish schools, first in his native town and later in
Bucharest, he devoted his leisure to the study of
Oriental languages and archeology, in which he be-
came proficient. In 1868 he was sent by the Ali-
ance Israelite Universelle to Abyssinia to study the
conditions of the Falashas. His report on that
mission, which he had fulfilled with distinguished
success, attracted the attention of the French Insti-
tute (Académie des Inscriptions et Belles-Lettres),
which sent him to Yemen to study the Sabean in-
scriptions. Halevy returned with 686 of these, de-
ciphering and interpreting them, and thus succeed-
ing in reconstructing the rudiments of the Sabean
language and mythology. Since 1879 Halevy has
been professor of Ethiopic in the Ecole des Hautes
Etudes, Paris, and librarian of the Société Asiatique.

Halevy's scientific activity has been very ex-
censive, and his writings on Oriental philology and
archeology, which display great originality and in-
 genuity, have earned him a world-wide reputa-
tion. He is especially known through his contro-
versies, still proceeding, with eminent Assyriologists
concerning the non-Semitic Sumerian ideism found
in the Assyro-Babylonian inscriptions. Contrary to
the generally admitted opinion, Halevy put forward
the theory that Sumerian is not a language, but
merely an ideographic method of writing invented
by the Semitic Baby

Bibliography: F. J. Cottis, Biographie Universelle des
Musiciens; Campan, Cyclopaedia of Music and Musicians;
Benjamin de Wooden, 30 Famous Composers and Their
Works, II, 556-572; Remenn, Opern Handbuch; Eduard

Joseph Halevy.

Joseph Halevy's "Recherches Bib-
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ments, and admits that Gen. i.-xi. 26
represents an old Semitic myth almost wholly As-
syro-Babylonian, greatly transformed by the spirit
of prophetic monotheism. The narra-
tives of Abraham and his descendants,
however, although considerably em-
bellished, he regards as fundamentally
historical, and as the work of one au-
thor. The contradictions found in these narratives,
and which are responsible for the belief of modern
critics in a multiplicity of authors, disappear upon
close examination. The hypothesis of Yahwistic and
Elohistic documents is, according to him, fallacious.

The following are Halevy's principal works, all of
which have been published in Paris:

Bibliography: F. J. Cottis, Biographie Universelle des
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Works, II, 556-572; Remenn, Opern Handbuch; Eduard

Joseph Halevy.
HALÉVY, LUDOVIC: French dramatist; born in Paris Jan. 1, 1834; a son of Leon Halevy and a nephew of Jacques Francois Fromenthal Halevy. He was educated at the Lycee Louis-le-Grand in Paris; after graduating he entered the service of the Producteur, and writing the introduction to his earliest plays. His success with these induced him to retire from his Hebraic being greatly admired.


BIBLIOGRAPHY: La Grande Encyclopédie; Lacoumes, Dict. V. E.

HALÉVY, LUDOVIC: French dramatist; born in Paris Jan. 1, 1834; a son of Léon Halévy and a nephew of Jacques Francois Fromental Halévy. He was educated at the Lycée Louis le Grand in Paris; after graduating he entered the service of the government. During this period he wrote several comic operas under the nom de plume of “Jules Ser-rières.” His success with these induced him to resign his position (1865), and devote himself entirely to the drama in association with Henri Meilhac. The operas written by Halévy and Meilhac were successfully produced on nearly all the stages of Europe and America. Halévy’s earlier plays include: “Bataclan” (1855; music by Offenbach); “L’Impressario” (1856; with Battu); “Le Docteur Miracle” (1857; with Battu); “Orphée aux Enfers” (1858); “La Chanson de Fortunio” (1861); “Le Peut des Soupirs” and “La Ba-ronne de San Francisco” (1862). The following were produced in collaboration with Meilhac: “La Belle Helène” (1865; music by Offenbach, one of his greatest successes); “Le Train de Minuit” (1863); “Barbe-Bleue” (1861); “La Grande Duchesse de Gérolstein,” a satire on militarism (1867; music by Offenbach); “Froufrou” (1869); “Le Rêveillon” (1872); “La Petite Marquise” (1874); “Carmen” and “La Cigale” (1877); “Le Petit Duc” (1878); “La Petite Mademoiselle” (1879). In 1882 the partnership came to an end. There were rumors of a quarrel, which, however, were denied by Halévy. Meilhac continued to produce plays, while Halévy devoted himself to literature. “Froufrou” is their most famous play. It ran for 350 nights at the Gymnase and for 106 more at the Porte Saint Martin, with Sarah Bernhardt in the cast; it was revived at the Théâtre Français in 1902. Halévy’s novels include: “Un Scandale” (1860); “L’Invasion,” “Madame et Monseigneur Cardinal,” “Le Rêve,” “Le Cheval du Trompette,” and “Quand On Attend Ses Messes” (1872); “Marcel” (1876); “Les Petites Cardinal” (1880); “L’Abbe Constantin” (1881); “La Famille Cardinal,” “Criquette,” “Deux Mariages,” “Un Mariage d’Amour,” and “Princesse” (1880); “Les Trois Coups de Foudre” and “Mon Camarade Mussard” (1896); “Karlab” (1892).

Halévy was decorated with the cross of commander of the Legion of Honor, and became a member of the Academy in 1884. He died May 10, 1908.


HALF-BLOOD. See Family and Family Life.

HALFAN, URI SHERAGA PHOEBUS: Rabbi of Ungarisch-Brod, Moravia, in the first half of the eighteenth century. He was the author of a work entitled “Dat Esh,” containing responsa and a commentary on the laws of Kilayim in Maimonides’ code (Berlin, 1743). The second word of the title contains the initials of his name—Uri Sheraga.


HALFON, ABBA MAR: Italian astronomer of the fifteenth and sixteenth centuries. In 1492 he was at Naples, where he studied astronomy. Halfon was the author of “Ta’amé Mizwot,” containing explanatory notes on the Alfonsine Tables, and still extant in manuscript (MS. Naples, ili. F 12; MS. Parma, De Rosci, No. 336, 7, under the title “Ta’ame ha-Kelalim”). According to A. Berliner, the “Bayit Ne’eman,” a Hebrew translation or paraphrase of a commentary by Ibn Rajal on the same astronomical tables, with an introductory Hebrew poem, found in the Naples codex, was the work of Abba Mari, who signed thereto the same initials (IM = Abba Mari Talmai) as those used by him in his “Ta’amé Mizwot.” An elegy written by Halfon...
HALFON, ABRAHAM BEN RAPHAEL: Rabbi of Tripoli, North Africa; died about 1803. He was the author of a work entitled "Hay ye Abraham," a treatise on the ritual laws of Orah Hayyim and Yoreh De'ah (Leghorn, 1826).

HALFON, ELIJAH MENAHEM: Italian Talmudist and physician; son of the astronomer Abba Mari and son-in-law of Kalonymus ben David (Maestro Calo); flourished at Venice in the middle of the sixteenth century. In a collection of responsa compiled by Joseph Graudano of Modena, Halfon gives his opinion on the question whether a Jew may instruct Christians in Hebrew. Citing numerous passages from the Talmud, which he elucidates with logical acumen, Halfon shows that elementary instruction may certainly be given, if only for the purpose of enabling non-Jews to comply with the seven laws given to Noah. Halfon was one of the rabbinical authorities from whom Francesco Georgio obtained for Richard Croke a rabbinical opinion regarding the divorce of Henry VIII. This circumstance, and his friendship for Solomon Molcho, brought about a quarrel between Halfon and the physician Jacob Mantino.

Halfon's authority as a Talmudist was widely recognized, and a responsum of his, in which he calls himself the grandson of Joseph Colon, is found in Moses Isserles' collection of responsa (No. 56, ed. Cracow). Halfon was also a versatile poet, and several of his productions are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 948, 6).

HALFORD, GEORGE EDWARD: Private in the mounted infantry of the City of London Imperial Volunteers; born 1878; died at Karee, near Bloemfontein, May 15, 1900, during the war with the Transvaal (1899-1900). He was educated at University College School, London, and, entering the volunteers, became lance-corporal in the 1st Middlesex (Victoria and St. George's). On the outbreak of war he enlisted among the mounted infantry of the volunteer force, and took part in the fighting round Paardeberg; serving later as one of the escort of the Boer general Cronje as far as the Modder River station on his way to Cape Town and St. Helena. Halford subsequently took part in the great march to Bloemfontein; and its accompanying hardships and privations culminated in an attack of fever to which he succumbed.

HALILAH: Biblical term denoting "far be it from me, thee, etc." In Talmudic literature it has two distinct meanings, derived from the two meanings of the root "halal" (to profane; pollute). In some instances its signification is cognate to that given to it in the Bible (Gen. R. xlix. 16; Yeas' to Gen. lxxxiii.); in other places it has the meaning of "round about," "in turn," from "halal" (to bore, pierce, make hollow or round), usually in conjunction with the word "hazar" (to turn around, begin again); Suk. 53b; Ket. 80a; Zeb. 70a.

HALIZAH ("taking off," "untying"): The ceremony of the taking off of a brother-in-law's shoe by the widow of a brother who has died childless, through which ceremony he is released from the obligation of marrying her, and she becomes free to marry whomsoever she desires (Deut. xxv. 5-10). It may be noted that only one brother-in-law need perform the ceremony. The old custom of the levirate marriage (Gen. xxxviii. 8) is thus modified in the Deuteronomic code by permitting the surviving brother to refuse to marry his brother's widow, per-
vided he submit to the ceremony of halizah (see the article Levirate). In the Talmudic period the tendency against the original custom was intensified by the apprehension that the brother-in-law might desire to marry his brother's widow from other motives than that of "establishing a name unto his brother," and therefore many rabbis of Talmudic as well as of later times preferred halizah to actual marriage (Yeb. 39b). Thus the ancient institution of the levirate marriage fell more and more into disuse, so that at present halizah is the general rule and marriage the rare exception (Shulhan Aruk, Eben ha-'Ezer, 169, and commentaries). In theory, however, the Biblical law of levirate marriage is still presumed to be in force, and in the ceremonies attending upon halizah the presumption is that the brother-in-law brings disgrace upon himself and upon his family by refusing to marry his brother's widow.

The ceremony as described in Deuteronomy (i.e.) is very simple. The widow loosens the shoe of the brother-in-law in the presence of the elders of the town, spits upon the ground before him, and pronounces a certain prescribed formula. This ceremony, however, was later elaborated by the Rabbis, making the act more solemn and more public. The Rabbis declared that the ceremony should take place before a court of three, who need not be very learned, but must at least understand Hebrew (Yeb. 101a; Shulhan Aruk, Eben ha-'Ezer, 169, 1). All those who are disqualified from testifying in legal matters (see Evidence) are disqualified also from acting on this board of judges (Yeb. 101a). These three should appoint two others to assist them, and at the service on the evening preceding the day of the ceremony they should appoint a place for its performance, so as to give the matter more pub-
pointed place. The three judges sit on one bench, the two assistants on a bench placed beside it; the "yabam" (brother-in-law) and the yeibamah stand between them. Before the ceremony is commenced a thorough public examination is made of the case. Qualified from testifying may become witnesses. Both the yabam and the yeibamah must be made aware of the fact that by this ceremony the widow becomes free to marry whomever she may desire. After these preliminary details, and after the yabam

Halizah Ceremony Among German Jews, Eighteenth Century.
(From Bodeeit, "Kirchliche Verfassung," 178.)

The relationship of the parties must be clearly established and their maturity ascertained. If he or she is a minor, a deaf-mute, a mute, or an idiot, or if his foot is crooked or turned to one side, the halizah can not be performed. The court must also know whether she is left-handed or whether he is left-footed, and must be convinced that more than ninety-one days have passed since the death of her husband (see Divorce; Levirate). To establish these matters it is not necessary to have legally eligible witnesses. Even those who are otherwise disqualified from testifying may become witnesses. Makes a public declaration that he has not been forced by any outside influence to submit to the halizah, but that he does it of his own free will, the actual ceremony commences. The halizah shoe, which is usually the property of the community, is brought forth and examined as to its cleanliness and construction, in accordance with the precepts of the law. The halizah shoe is made entirely of leather, usually from the skin of a clean animal. It is made of two pieces, the upper part and the sole.
Queryable
HALLAH: The priest's share of the dough. The Biblical law in the case of hallah (Num. xv. 17–21; comp. Noh. x. 30), as in the case of the heave-offering ("terumah"; Num. xvii. 11), is indefinite. It enjoins the separation of the hallah "from the first of your dough," but does not specify how much dough there should be, or what proportion of the dough should go to the priest. The Rabbes, however, made the law more explicit by limiting it. According to their definition the dough, in order to be subject to the law of hallah, must consist of at least one omer (2 ½ lbs., or enough to fill a vessel 10 x 10 x 3 inches in size; see Weights and Measures) of flour (Hal. ii. 5; comp. 'Eduy. i. 2). The priest, however, is to separate hallah from a vessel of dough of a private household and of that of a baker (Eduy. ii. 7). The priest's share was taken from the dough and not from the flour (comp. 'Eduy. iii. 1). The obligation rested upon the person to whom the dough belonged, and not upon the person who kneaded it. Hence if the dough belonged to a non-Jew, it was prepared by a Jew, no portion of it went to the priest, even if the non-Jew afterward presented it to the Jew. A Jew, however, is under no obligation to separate hallah on owner, from his dough even when it was prepared by a non-Jew (Hal. iii. 5). Dough prepared as food for animals was not subject to this obligation, unless it was also partaken of by...
Halle-on-the-Saale

University town in the Prussian province of Saxony. Jews settled there soon after the city was founded, in the beginning of the twelfth century, the wealthy members of the community having business relations with the nobility in the vicinity. The Jews, who were at first subject to the archiepiscopal court and then to the mayor, lived in a quarter of their own, called the "Judenstadt," and had a synagogue and cemetery. Like other communities in other parts of Germany, they were repeatedly plundered and persecuted. It is doubtful whether they suffered much up to the time of the Second Crusade (1145), but they certainly did in 1298, 1301, 1409, and 1492. Several times, as in 1314 and 1446, they had to leave their homes, and in 1469 they were permanently expelled by Archbishop Ernst. Two centuries later a new community was formed, the authorities permitting some exiled families from Halberstadt to settle at Halle in 1692. They laid out a cemetery in 1693, and built a synagogue in 1700. They were still subjected to medieval restrictions: they were forbidden to acquire real estate or to attend the university, and their commerce was limited by special laws. The general privilege granted by Frederick William I of Prussia, dated Feb. 26, 1704, regulated their civic status; yet in 1724 the synagogue and houses of the Halle Jews were demolished during a conflict with the students, and special taxes were laid upon them during the Seven Years' war.

The Westphalian government granted full citizenship to the Jews in a royal decree of 1696, by which the body-tax, the protection money, and other extra taxes were abolished. When Halle came again under Prussian rule, the Jewish community of the town included about 150 persons. By the law of July 23, 1847, separating the Jews into synagogue districts, some neighboring communities were affiliated with the community of Halle, for which a representative constitution was drawn up. The first rabbi, Dr. Fröhlich, was installed in 1850. In 1864 a new cemetery was laid out and a new synagogue was built, to which an organ was added in 1900. The school, attended by 130 children (1893), is under the direction of the local rabbi, Dr. Paesler. There are a beitra bim, a women's society, a "Bat and Tal" society (for the relief of business men in distress), a Halle lodge, etc. Halle has (1903) a population of 156,624, including 1,300 Jews.

**Bibliography:**
- Saalschütz, Mosaisches Recht, ch. xi., note 441, Berlin, 1853.
- Michaelis, Das Mosaische Recht, ch. xi., note 441, Berlin, 1853.
- J. H. G.

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**Typography:**
Moses Benjamin Wulff, court Jew at Dessau, obtained in 1694 a privilege from the Prince of Dessau to establish a printing-office in that city. He began to publish books in 1696, but financial difficulties compelled him to abandon the business. One of his typesetters, the proselyte Moses ben Abraha, was called to Halle in 1706 to assist J. H. Michaelis in the printing of the Bible. The citizens protested against the presence among them of a Jew without a royal letter of protection, and the king sustained their objection. Michaelis, however, procured registration at the university for the printer's son Israe Moses, who thereby became exempt from the jurisdiction of the city authorities, and upon the intercession of the university the king permitted the father to reside in Halle so long as the printing of the Bible was in progress, but under the stipulation that he should do no other work. Moses ben Abraha nevertheless printed various other books there: Jacob Reischer's responsa, "Shelbat Ya'akov" (1709); five Talmudic tractates, which were to form part of an edition of the Babylonian Talmud already planned by his former employer, Moses ben Abraha, who gave him the necessary type and machinery; some Talmudic works; a prayer-book; two descriptions, in Judaeo-German, of the conflagrations at Altona and Frankfurt-on-the-Main; etc. Altogether sixteen books were issued by the press of Halle. In 1711, the university, provoked because Moses ben Abraha printed other works than those issued by the university press, complained to the king, but without effect. In 1714, however, the university drew the king's attention to the fact that Moses had printed a prayer-book containing the 'Aleph, which had recently been prohibited by royal order. Moses and Berechiah Berak, the author of the last book printed in Moses' office, were arrested, and further printing was prohibited. In 1717 the university endeavored to obtain a grant for the reopening of the establishment, but the king refused to give it. Of special interest is the fact that
over as part of the family service, as it was in the kaddish, during which they are still recited every morning. Hallel is also recited on the night of the Passover, as it was deemed obligatory. But a Palestinian of the first generation after the Mishnah speaks (Ber. 14a) that the Halley's days of the Temple (Psa. x. 4); on the first day of the Feast of Unleavened Bread; on Pentecost; and on the Feast of Booths (see Suk. iv. 1). Of course, where the festival days are doubled, one night and three days are added (Taan. 28b), making, aside from the nights, twenty-one days on which Hallel is recited.

III. THE BOOK OF HANNUKAH

Hallel is closed with this benediction: "O Lord, our God, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleases the Lord, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . .
it to play melodies to Thy glorious name, for from everlasting to everlasting Thou art God: Blessed be Thou, O Lord, the King praised in hymns! For the Hallel in the Passover night service see HAGGADAH.


All trace is lost of the chants to which the Hallel was intoned before a comparatively modern date.

Musical Setting. Where the chant took a definite form it was simple in outline and usually plaintive in character. A good traditional example is given in Cohen and Davis, *Voice of Prayer and Praise* (No. 57); it is reminiscent of the "Tonus Peregrinus" of the Church, the irregular chant which, utilized principally for Ps. cxiv., is believed to be of French origin and to date from about the ninth century.

The chief hymn-tune of each festival has now become indissolubly associated with the first verses of Ps. cxviii., and is often finely worked into the choral setting of the preceding passages, as in the deservedly esteemed Hallel settings by J. L. Mombach (comp. Cohen and Davis, *I.e.* Nos. 64 [Hanukkah], 147 [Passover], 153 and 154 [Pentecost]).

In consequence there is no general tradition: every composer of synagogue music offers his own setting. In the medieval period the folk-song of the day was reproduced in the Hallel, where the contemporary expression of joyousness always supplanted the older cantillatory intonations, as Ps. cvii. and cviii., at least, were approached. Many such melodies, often of marked beauty, have been preserved in the synagogues of the Sephardic ritual. A rich store of them will be found in the collections of De Sola and Aguilar ("Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews"), and Consolo ("Libro dei Canti d'Israel"). Typical, and of particular interest because of their use in many Ashkenazic and Reform synagogues, are the two well-contrasted old melodies here presented (comp. De Sola and Aguilar, "Ancient Melodies," Nos. 42, 43; Salaman and Verrinder, *Music of Spanish Tunes*; Cohen and Davis, "Voice of Prayer and Praise," Nos. 63, 64; Pauer and Cohen, "Traditional Hebrew Melodies," No. 15). The first of these is widespread among the northern Jews as a tune for table-hymns (see ZEMIROT).

The earlier part of the Hallel was rarely chanted at length, being usually read through in a rapid unders-
Hallel Halukkah

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The "representative theme" for the Festival of Tabernacles (lulab chant) is the most characteristic feature of the celebration of the festival; and consequently the chant associated with the ceremony has been taken as the "representative theme" for the festival. As such it is employed for the response Mi-Kamokah (Ex. xiv. 11, 18) in the evening service, which is also chanted to the "representative theme," according to the following general scheme for days on which the Hallel is sung:

New Moon (no general tradition).
Festival of Dedication (Ma'oz Tzur).
Festival of Passover (Anberel).
Festival of Pentecost (Akdamut).
Festival of Tabernacles (lulab chant).

The last has been handed down in two forms, a major and a minor, and exhibits traces of the intervals smaller than a semitone, which, with its mystical character, resulting from unenunciated vocalization between the syllables of the text, seem to point back to an original framework derived from the Orient. In most incongruous juxtaposition, several poor, jingling tunes are, in the North-German tradition, often associated with the majestic old theme (comp. Marksohn and Wolf, "Auswahl Alter Hebräischen Synagogal-Melodien," No. 3, and note; Baez, "Ba'al Tefillah," No. 916a, b, c, d). In the theme itself may be detected analogies with an old Provençal strain utilized by Bizet in his music to "L'Arlesienne," and with the melodies quoted in Jew. Encyc. xiv. Ammi ha'Am and Geishein.

HALLEL ("Lulab Chant")

Among eminent modern composers, J. Meyerbeer and F. Halevy have contributed settings for the Hallel and other texts to S. Naumbourg's "Zemiroth Ister," Paris, 1883. Halevy's Hallel has become so familiar to French Jews that it has furnished main themes for a set of quadrilles founded by Henri Cohen on festival melodies, and entitled "Zemanim le-Sason" ("Le Temps de Réjouissances," Paris, 1883). Similarly Monnich's fine adaptation of the Akdamut for the Pentecost Hallel found favor in England as a pianoforte duet.

F. L. C.

HALLELUJAH (חַלְלְוּיעָה) or חַלְלַוּיעָה, the dagesh in the first י being dropped according to the Maso-
HALPHEN, FERAND: French composer; born at Paris Feb. 18, 1872; pupil of J. Massenet, G. Fauré, and André Gedalge. In 1895 he won the first "accessit" for fugue at the Conservatoire, and in 1896 the second "Grand Prix de Rome" for his cantata "Mélusine." His chief works are: a Sicilian, a suite for orchestra, 1896; a symphony, Monte Carlo, 1897; a sonata for piano and violin, 1896; "Le Cœur Fleuri," lyrical opera in one act, based on the play by the late Ephraim Michael. He has also composed several songs, and pieces for the piano, violin, horn, etc.

HALPHEN, GEORGES-HENRY: French army officer and mathematician; born at Rouen Oct. 30, 1844; died at Versailles May 21, 1889. He studied at the Ecole Polytechnique, and afterward at the Ecole de Metz, becoming lieutenant in 1866 and captain in 1887. He was decorated on the battlefield of Pont-Noyelles, and fought also at Beaune and Saint-Quentin. In 1879 Halphen became tutor at the Ecole Polytechnique, and in 1880 the Académie des Sciences of the French Institute awarded him the chief mathematical prize for his "Mémoire sur la Reduction des Equations Différentielles Linéaires aux Formes Intégrales." In 1880 his work on the classification of curves ("Journal de l'Ecole Polytechnique," 1877-78) was crowned by the Academy of Berlin. In 1886 Halphen was made a member of the Académie des Sciences. He returned to active service in 1887 at age 57. Of Halphen's many mathematical treatises may be mentioned: "Sur la Théorie des Points Singuliers des Courbes"; "Sur les Convergences"; "Sur les Equations Différentielles"; "Sur les Courbes Gauches, les Fonctions Elliptiques," etc. He devoted the last three years of his life to his "Traités des Fonctions Elliptiques et de Leurs Applications" (Paris, 1886-89; the third volume posthumous). A full list of his works is given in the "Journal des Mathématiciens," 1889.

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HALPERINE-KAMINSKY, ELY: Russian writer; born at Yassilkov April 9, 1858. After having completed his studies at the University of Odessa he went (1880) to Paris, where he has since resided. The French secretaries of state and of commerce have on several occasions drawn upon his knowledge of French and Russian affairs, and entrusted him with important commissions, which he has very successfully fulfilled. Since 1883 he has been editor of the "Franco-Russe," a Parisian publication printed in both French and Russian. In 1888-89 he was secretary of the "Médecine Populaire," "Science Populaire," and "Science Pour Tous."

Halperine-Kaminsky has translated into French the works of many of the important Russian authors, such as Pushkin, Gogol, Tolstoi, Turgeonoff, Destoujevski, Nokrasov, Boborykin, and Stredhedin; he is also a regular contributor to the foremost French and Russian journals.

Among his works are the following: "Les Mammifères Ovivares" (1885); "Pushkin et Sa Correspondance" (1887); "Le Grand-Duc Constantin, Poète" (1889); "Chez Tolstoi" (1889-1890).

BIBLIOGRAPHY: Curtius, Diet. Nat.

HALTERN, JOSEPH: One of the Meassefim; died in Berlin Sept. 5, 1818 (1877, according to Philippson in "Allg. Zeit. des Jud." ii. 216). He wrote "Esther," a Hebrew adaptation of Racine's drama of the same name.


HALUKKAH (lit. "division," "distribution"); An organized collection of funds for distribution among the indigent Jews in the Holy Land, and for the aid of those who, moved by religious motives, desire to journey thither. Sympathizing coreligionists of almost every congregation in the "outland" ("ba' önlem") form a standing committee, presided over by an officer variously called "gabbai," "amanok" (or "mākol") (chief, governor, or appointed), under whose supervision collections in his city or district are made, the money being remitted by him semiannually to the proper "mehalham" (leaders) in Jerusalem, who distribute it among the needy—learned, elderly men, the destitute, and widows and orphans taking precedence.

The history of the halukkah may perhaps be said to date back to the earliest rabbinical periods, when the academies in the Holy Land were supported mainly by voluntary contributions from congregations in the "outland," and by the fees received for decisions in Jewish civil suits and for the performance of religious offices. In the Middle Ages R. Jehiel (1257) transferred his yeshibah from Paris to Jerusalem. He was accompanied by his three hundred disciples, consisting of French and English Jews who had been maltreated in their native countries. But Jehiel and his pupils soon found themselves without means of support. Consequently he sent R. Jacob of Paris as a representative "mash’allah" (messenger) to solicit relief in Palestine and Turkey. R. Jacob appears to have been the first Palestinian mash’allah received, although the term "messenger of Zion" ("sheb’allah Žy-
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yon") was applied in the period of the Amnonim (4th cent.) to R. Hanîa b. Aria (Bab. 93b), who traveled between Babylonia and Palestine delivering decisions and messages, and probably soliciting relief. Another early feature, throwing light on the halukkah is the charity-box, the introduction of which, though attributed to R. Meir Ba'al ha-Nes ("the miracle-worker"), was due to meshullaḥim, who toward the end of the seventeenth century used it for the collection of the halukkah fund; such boxes are placed in Orthodox Jewish dwellings and synagogues all over the world, and are stated to exceed 220,000 in number at the present time, all bearing the name of R. Meir Ba'al ha-Nes. In 1625, R. Meir the Tanna, but R. Meir ha-Ka'atz ("the chief"), whom R. Jacob of Paris, in describing his tomb at Tiberias, called "Ba'al ha-Nes.

Under Egyptian rule the Jews of Palestine increased both in number and prosperity. The halukkah contributions until the fifteenth century came mostly from Turkey, Egypt, and other countries in Asia and Africa. In the famine of 1441 the Jewish community of Jerusalem, probably for the first time, sent a meshullah to European countries; the meshullah's name was "Esrim we-Arba'ah" ("twenty-four")—a surname, not, as Grätz supposes, a title of honor indicating his knowledge of the twenty-four books of the Bible. The meshullah was directed to go first to Constantinople, to obtain there the necessary credentials from the central committee headed by Moses Capalli, who, however, had to withhold his sanction, the war between Turkey and the Egyptian Mamlukes, who ruled Palestine, making the latter a belligerent state, the exportation of money to which was prohibited.

Under the Ottoman rule the Jews of Palestine settled mostly in Galilee, toward which there set a stream of exiles from Spain; and the halukkah contributions appear to have come in regularly without the intervention of meshullaḥim. About this time Joseph Caro of Safed established a precedent in Jewish charity-law, based on the verse, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land," etc. (Deut. xv. 7). According to his interpretation, "thy gates" refers to the city of Jerusalem, and "thy land" to the Holy Land (Palestine), which, therefore, have a prior claim upon Jewish charity ("Bet Yosef" to Tur, Yoreh De'ah, 291, 3); formerly it had been held that the passage referred to any residential city or adopted country (Sifre, Deut, 116 [ed. Friedmann, p. 98]). The reputation of Safed as the home of famous Talmudists and cabalists, including Caro and Luria, brought abundant support from abroad for scholars in the Holy Land.

To provide for a permanent increase of the halukkah, the communities of Palestine, early in the seventeenth century, adopted an ordinance ("taḳḳanah:" invalidating any will not made in the presence of the parras; this had the effect of reminding testatores of their duty toward the community of Jerusalem (Luzz. "Jerusalem," ii. 87). Another taḳḳanah was afterward issued which practically amounted to a confiscation, for the benefit of the ha-lukkah, of the chattels, money, and accounts of deceased Jews who left no resident heirs.

The takkanah, several instances the well-to-do, before taking up their residence in the Holy Land, stipulated a certain sum which was to be paid to the community upon their death in place of the fulfillment of the decree. This so-called "inheritance tax" was strenuously opposed by the richer classes, and it was spasmodically abolished and reenacted. The income from this tax, however, never amounted to one-third of the halukkah, and to supply the deficiency there was no alternative but to resort to the meshullaḥim, who as a result became so numerous, and such frequent visitors in the European congregations, that they were regarded as wandering tramps, a nuisance and a reproach.

Moses Hagiz, a typical meshullah, in his "Sefat Emet" (Amsterdam, 1697), deplores the low estimate of the meshullah entertained by the general public, and in reply to a Spanish contributor, (1) shows why the Holy Land is religiously superior to other countries, (2) urges the duty of settling there even prior to the fulfillment of the prophecies, (3) speaks of the calamities and tribulations of the Jews in Jerusalem, and (4) explains why the funds contributed in all parts of the world are insufficient. Referring to the meshullaḥim, he says: "They are sent abroad to acquaint our people in foreign countries of Jewish conditions in the Holy Land, and to enlist sympathy and support for the standard-bearers of the Tabernacle of God, who keep alive Jewish hopes and inspirations in the Land of Israel." He points out that the fact that "Christians will remit thousands of pounds annually for the maintenance of a Christian settlement is a challenge to the Jews who neglect to provide for the beloved sons of Zion."

Hagiz estimated the appropriation of the ha-lukkah for 1,500 souls in Palestine, including 1,000 in Jerusalem, to be 10,000 lira. Toward this sum there was an income from communal taxes of 2,000 lira; from legacies 2,000 lira; collected by meshullaḥim 3,000 lira; leaving a deficiency of 4,000 lira; Jewish indebtedness already amounted to sixty thousand "shekalim" (forty lira). Hagiz was aware of the fact that the meshullaḥim were not liked, that they were abused no less than were the "baḳḳamim" in Jerusalem, who were suspected and accused of "leading a luxurious life and spending the funds of the halukkah in drinking coffee and smoking tobacco." Nevertheless he was ready to state under oath that the halukkah barely supplied one-third of their actual necessities of life. The main sources of the halukkah at that time in Europe were London, Amsterdam, Venice, and Leghorn.

To meet the drain on the halukkah, the Jerusalem community borrowed from Gentiles at an enormous rate of interest, up to 45 per cent per annum, mortgaging their communal property, and when they failed to meet the obligations at maturity, the leaders of the congregation were imprisoned and held for ransom. R. David Melammed, a meshullaḥ of Hebron, rendered a decision to the effect that inasmuch as the representative Jews of He-
bron were held under bail for taxes and other indebtednesses of the community, they came under the category of "captive held for ransom," whose claims, therefore, took precedence over all other charitable matters having a special fund for disposal, and were not a perversion of charity (his response, in Ezekiel Silva's "Mayim Hayyim," Amsterdam, 1718).

Till the middle of the eighteenth century the management of the halukkah was entirely in the hands of the Sephardim, who were classed as (1) rich or dependent on their own relatives, (2) working men and employees, and (3) bakamim and scholars of the yeshibot. The third class took one-third of the halukkah; one-third was appropriated for poor widows, orphans, and for temporary relief to helpless men; one-third was used in defraying the communal expenses. The distribution was made semiannually, before the Passover and the New-Year festivals. The meshullahim kept up their work in the Levant, in Italy, Germany, France, Holland, and England, with occasional visits to Russia, Poland, and America. A regular legal contract was drawn up between the community and the meshullah. The community undertook to provide for the meshullah's family during his absence and to advance his initial traveling expenses. The meshullah on his part undertook to devote his attention and best endeavors to arousing the people by lectures, to urge the gabbaim to increase their remittances, and to open up new sources of income. The commission was usually fixed at 45 per cent on all contributions coming direct from him or that were due to his influence, and 10 per cent on all income from his territory during the ten years following his return. It generally took the meshullah from three to ten years or longer to complete his mission. In an important city he sometimes accepted a rabbinate or the position of a "maggid"—preacher, and held it for some time. Occasionally he undertook the promotion of a business enterprise. He was also useful as a news-gatherer before newspapers came into existence. In short, the services of the average old-style meshullahim were distinctly valuable, in spite of the shortcomings of some among them who thought chiefly of personal gain, and cared little for the cause they represented. Pseudomeshullahim, who represented no community, but traveled on their own behalf, also contributed largely to bring discredit upon the office and duty they had fraudulently assumed.

Among the early meshullahim to America were R. Moses Malchi of Safed, who visited the Newport congregation in 1739, and R. Samuel Cohen of Jerusalem (1773). An interesting meshullah was Raphael Hayyim Isaac Carregal of Hebron, who was in Newport in 1721 and 1722, after visiting the West Indies (Curaçao, 1734). These meshullahim are mentioned by Ezra Stiles in his Diary ("Publications Am. Jew. Hist. Soc." No. 10, pp. 18-33). Carregal refers to David Memmed as his teacher.

The Ashkenazim at that time formed but a small minority of the Jewish settlers in Palestine. The efforts of Jehiel of Paris to maintain a yeshibah in Palestine in the thirteenth century, as already observed, had failed; and a second attempt, by R. Judah ha-Hasid of Siedlce, Poland, who with many followers emigrated to the Holy Land in 1701, was likewise futile. Not till the middle of the eighteenth century was there the presence of the Ashkenazim felt. They came from the ranks of the Hassidim in Poland and South Russia; using the same liturgy and ritual as the Sephardim, they were easily assimilated with them, and received a share of the halukkah. The share, however, they asserted, was not in proportion to their numbers. They complained to the Ashkenazi gabbaim in Europe, and finally seceded from the Sephardim. With the aid of the Council of the Four Lands, they established headquarters for their separate halukkah at Lublin, Poland. Later, R. Abraham Gershon Kutawer, leader of the Hassidim in Hebron, sent meshullahim to Meta and diverted the halukkah revenue from that source to his own section of the Holy Land. In a letter to Aryeh Judah Meisels of Apta, written in Jerusalem, the Ashkenazim accused the Sephardim of bad faith, declaring that, in spite of assurances to the contrary, the Ashkenazim were discriminated against and compelled to rely entirely upon their own resources (Lancz, "Jerusalem," ii. 148-157).

While the Ashkenazim at Jerusalem and Hebron separated from the Sephardim and managed their own halukkah, the Ashkenazim at Safed were still united with the Sephardim, and drew from the general halukkah, the headquarters for which were in Constantinople. A letter dated 1778, and written from Safed by Israel Perez Pielotzker to the gabbaim of Vitebsk, Russia, states that their meshullahim came to the house of Baruch Amanoi, the head gabbai of the central committee at Constantinople, and received 3,000 lira. Out of this sum they paid 3,200 lira to the pasha for taxes and 250 lira for expenses of the meshullahim; the balance (750 lira) going to the halukkah (MS. in New York Public Library). In the credentials issued to R. Abraham ha-Rohen of Lask, a Jerusalem meshullah sent to Poland in 1788, the Sephardic central committee writes that the Ashkenazim in the Holy Land were taken care of and given a proportionate share of the halukkah (Schwarz, "Tebah ha-Aretz").

A section of the Hassidim from South Russia settled in Tiberias. Their leader was R. Menahem Mendel of Vitebsk, who sent a meshullah regularly to Poland and Volhynia, Tiberias. and in a businesslike manner rendered receipts for past donations signed by the leaders in Tiberias, with requests for further assistance. Contributions poured in, and the only difficulty experienced by the meshullah was the safe delivery of the funds at Tiberias and Jerusalem, as the roads via Constantinople were infested by bands of robbers. He had to wait sometimes for three or four months for a protected vessel sailing from Constantinople to Haifa or Acre; and thence a safe-conduct with armed soldiers to Tiberias and Jerusalem was necessary. Meanwhile, the halukkah being exhausted, the Hassidim had to borrow money in anticipation of the next remittances. The requirements of the halukkah at that time exceeded 700 ducaits ("Hibat ha-Aretz," p. 61).
A systematic propaganda for the halukkah was introduced by R. Abraham Kalischer, leader of the Hasidim in Tiberias. He secured the assistance of R. Meir of Niswitz, who issued a proclamation, dated "22 Adar I., 5556 [1796]," and addressed to all Jews of Poland, imploring every male and female, adult and minor, whether living in cities or villages, to subscribe a fixed sum every week for the support of their countrymen who had settled in the Holy Land. The amount was to be paid quarterly, in addition to special donations at weddings, circumcisions, and other religious rejoicings. This proclamation was approved by other rabbis in Poland, and the result was a substantial increase in the halukkah. Nowadays the halukkah is distributed among the four cities Jerusalem, Hebron, Tiberias, and Safed.

The Perushim-Ashkenazim, coming from Lithuania, Russia, were then few in number and without organization in the Holy Land, and consequently were without an adequate share in the halukkah. R. Menahem Mendel and R. Israel, both of Shklov, together with twenty other Perushim (disciples of R. Elijah of Wilna) left Russia and settled in Safed in 1861. R. Israel, in order to establish a permanent income for the halukkah of the Perushim congregation, constituted himself the meshulha for Lithuaniu and White Russia; he succeeded in his task (Introduction to his "P'ta ha-Shulhan," Safed 1837). The halukkah of the Perushim was increased by R. Aryeh Lob Katzenellenbogen of Brest-Litovsk and by Hayyim of Volozhin, who issued proclamations in the effect that the contributions put in the boxes bearing the name of R. Meir Ba'al ha-Nes should not be used for candles in the synagogues, as was the custom in some cases, nor for any but the specific purpose of supporting the poor in the Holy Land. This movement tended to transfer all property rights in the Ba'al ha-Nes boxes to the halukkah fund. The headquarters for the halukkah of the Perushim were then removed from Shklov to Wilna. Similarly the headquarters of the rest of the Continent were removed from Metz to Amsterdam, where the central committee combined the halukkah interests of the Sephardim and Ashkenazim (Luzb., "Jerusalem," ii. 148-157).

After 1850 the Ashkenazic congregations, or "kolelim," at Jerusalem began to split into various sections, beginning with the Hollandish-German kolel, followed by the Warsaw and the Hungarian kolel, until now there exist no less than twenty-five kolelim in Jerusalem. The motive for each separation has invariably been self-interest, to enlarge the halukkah portion of that particular kolel whose members are few in comparison with the contributions derived from their native land. It can not be denied, however, that the splitting up of the Ashkenazic community into many small congregations has stimulated the tendency to home rule and aroused the spirit of emulation, and that the result has been greater economy, a more effective and energetic management, and a general increase in the halukkah.

Some kolelim give certain of their beneficiaries an advance share over other members ("kedimah"), the privileged ones being men of learning and distinction. Children are generally allowed half a share. The share of an individual is sometimes mortgage for seven years in advance, the beneficiary assigning his right through a regular form of contract called "shibud," which is discounted at from 5 to 10 per cent, according to the reliability of the kolel which recognizes the assignment.

The separation of the kolelim, each working for itself and managed by its own committee in Jerusalem, caused no little anxiety to those who had no kolel to care for them, as, for instance, those from foreign countries without a representative congregation in Palestine. The secession also gave the community much concern regarding general expenses, such as the salaries of the rabbis, the usual hakam bashi, the Turkish military taxes, and the ha-Kelali.

The Wa'ad, or "ha-Kelali," was organized in 1866 in Jerusalem by Rabbi Meir Auerbach, who succeeded the hakam bashi, R. Samuel Salant in 1878. This committee represented the general interests of all the Ashkenazim in Palestine, while the Sephardim continued the management of their affairs under the guidance of the hakam bashi of Jerusalem. The wa'ad ha-kelali employed special meshullahim, whom they sent to countries without a representative kolel in Palestine. This plan resulted in opening up many new sources for the halukkah in South Africa, Australia, England, and particularly in America. Thus the meshullahim of the Sephardim found themselves in direct competition with the meshullahim of the Ashkenazim. The friction between the two sections increased their expenses and tended to lessen the revenue. In 1871 the Sephardim and Ashkenazim compromised on the following basis of settlement regarding the American contributions: (1) Jerusalem to be the point for all remittances; (2) the Ashkenazim in Jerusalem to receive from the halukkah fund an advance of $500 per annum; (3) 15 per cent of the remainder to be advanced for the poor of both parties in Jerusalem; (4) the remainder to be divided: 60 per cent for both parties in Jerusalem and Hebron, and 40 per cent to Safed and Tiberias. The distribution by the central committee, irrespective of the kolel affiliations, is known as the "minor halukkah" ("halukkah kezhanah"), and averages about one dollar per person.

R. Joseph Riwlin, as secretary of the central committee, reorganized it in 1885, introduced a modern system of bookkeeping, and issued printed reports of the receipts and expenditures of the halukkah, thus coming into touch with the gabbaim and the contributors. These reports, known as "shemesh zekakh" (the sun accounts) of righteousness, contain items of history relative to esto every country in the world. At the time of the earliest reports the contributions intended for division between the Sephardim and the Ashkenazim were usually sent to Nathan Marcus Adler, chief rabbi of England, who forwarded the proper amounts to the hakam bashi, Raphael Meir Farill, and R. Samuel Salant, in Jerusalem. The North-American Relief Society for the Indigent Jews of Jerusalem, whose
Contract Between a Shelia and the Sephardic Congregation at Jerusalem.

(In the possession of J. D. Eisenstein, New York.)
members were Portuguese and German Jews, sent about $750 per annum through the chief rabbi of England, with instructions to divide the amount between the two parties. Contributions intended for Ashkenazim only were sent to R. Samuel Salant. The New York society for the relief of the poor in Palestine forwarded to him about $1,250 yearly. Baltimore was the next best center, sending about $500 yearly through the congregation Chizuk Emunah and Shearith Israel. Altogether the American contributions to the halukkah did not exceed $5,000 per annum up to 1885. But through the energetic work of Riwlin the increase of the Ashkenazic halukkah from America was soon apparent, and was largely due to the reports and the activity of the meshullahim, who covered every state from Maine to California. The agreement of 1871 with the Sephardim had become obsolete by that time, and to strengthen their position in America the Sephardim, following the example of their opponents, began to issue, in 1891, similar reports, entitled "Ha-Moreh li-Zedakah" (The Guide for Charity). The Sephardim, tired of opposing the Ashkenazim in North America, retired, and confined their attention to Italy, the Barbary States, Turkey, Egypt, Yemen, Persia, India, Turkestan, etc. The result was that the two factions entirely separated as regards the halukkah, each working in its own sphere. The American Jews in Palestine, following the examples of the other kolelim, strove to organize their own kolel. J. G. Wilson, the United States consul at Jerusalem, in his approval of the project dated Feb. 10, 1879, said that "a responsible agency for the distribution of their charities may be the means of great and lasting good," and promised cooperation to the best of his power. But the central committee would not allow this new kolel to exist, and, instead, satisfied the few American claimants for assistance. After several other attempts the Americans finally succeeded in organizing their kolel (Aug., 1895), and induced Rabbi Joshua Löb Diskin in Jerusalem to accept their "Kolel America." The members in New York contributing to the American kolel were incorporated Dec. 17, 1897, as "The American Congregation, the Pride of Jerusalem." The receipts were, in 1898, $848; in 1899, $1,355; in 1900, $1,763. The central committee, fearing the consequence of the separation, effected a settlement in 1901 on a basis of two-thirds for themselves and one-third for the kolel America from all collections made in the United States and Canada. The two-thirds were to be used for general expenses, and the balance divided into three parts, one part for the Jerusalem, one part for the Haasidim, and the remainder for Safed and Tiberias. The total amount of the American collections for the halukkah is now about $20,000 per annum, and the number of American applicants in the Holy Land in 1902 was nearly 300. After deducting the expenses of the meshullahim, etc., they receive about $5,360 yearly. In the above-mentioned incomes are included those from certain houses (see Jerusalem, Modern).

A good deal has been said and written against the halukkah. The Hebrew and Jewish newspapers and periodicals are almost unanimous in criticizing the method, principally for the reasons: (1) that the halukkah promotes mendicancy and pauperism; (2) that it encourages idleness and thriftlessness; (3) that it fosters differences between the Sephardim and Ashkenazim; (4) that it gives to the rabbis who control the distribution too much power to harass and prevent modern schools for manual labor and secular knowledge; (5) that the distributions are made unjustly, many who do not need or deserve aid being beneficiaries, while others, like the Ye-Objections menites and the extremely poor, are to the ignored. It is even claimed that the halukkah managers oppose the introduction of agriculture as a means of ameliorating the condition of the poor, and that they are hostile to the Zionist movement for fear it might interfere with them and end their power. All these accusations may have some basis of fact. The rabbis, however, disclaim any intention on their part to oppose agriculture and industry for the young and coming generation, so long as a proper religious training is not neglected. They say that the purpose of the halukkah is only to give aid to the helpless, and especially to learned men. Indeed, the editor of "Ha-Lebanon" defended the public support of the halukkah for the settlers in the Holy Land on
the ground that the Christians support their clusters and numerics.

It is undeniable that the halukkah produces some good results. It has centralized the thoughts of the Jews in every part of the world; it preserves the traditional idealism of Jewish learning; it aids the helpless, and in many cases assists the mechanic and artisan to earn a living for his family; above all, it is an inducement to keep alive a Jewish settlement in the Holy Land. Nevertheless, the problem of organization is not entirely solved.

A list of the best-known meshullahim, with their dates and spheres of activity, is given here:

1441. 'Esrim we-Arba'ah: Europe.
1600. Judah de Leon: Italy (Nepi-Ghirondi, "Toledot Gedolei Yi'rah").
1500. Nathan b. Jacob David Spira: Italy and Germany (ib. p. 61).
1519. Benjamin ha-Levi: the Levant and Italy (Michael, "Or ha-Bayyinim," No. 100).
1647. Shelah Rijetti: Italy and Germany (with the preceding, author of "Tzeguer Me'assef").
1877. Samuel ha-Kohen: Italy, etc. ib. p. 830.
1891. Godfried Hayyim: Italy (ib. No. 840).
1896. Nathan Mannheim: Germany and Poland.
1897. Jacob of Wilna: Germany and Poland (with the preceding, author of "Meir ben Nathan").
1915. David Mahanaim.
1917. Abraham Rovigo (ib.).
1980. Moses Hacquet: the Levant and Europe for a period of 50 years (Abad, "Shim ha-Deroula").
1987. Hayyim Joseph David Anzel: the Levant and Europe, including England, for 50 years. His "Ma'aghal Taamor" contains part of his literary work.
1965. Hayyim Meir: Holland (wrote approbation to "Pe'er ha-Dor").
1966. Isaacchar Almohad: Italy (wrote approbation to "Yad Malachi").
1860. Abraham ha-Kohen of Leshik: Germany and Poland.
1865. David Hayyim Hazan: Italy.
1876. Joseph Eliezer Samson: Tripoli (wrote approbation to "Maya Avraham").
1880. Israel of Skhlov: Lithuania and White Russia.
1887. Hayyim Baruch of America: Germany (wrote approbation to "Opar ha-Yayim").

The following statistics, for the year 1902, give the number of persons in each (Ashkenazi) kolel, the amount of its halukkah, and the average amount per capita:

### Statistics

#### Table of the Halukkah: 1902

<table>
<thead>
<tr>
<th>Name of Kolel</th>
<th>Year Organized</th>
<th>Number of Individuals</th>
<th>Amount of Halukkah</th>
<th>Average Amount per Capita</th>
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<tbody>
<tr>
<td><strong>Russia</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Wilna-Samogilia</td>
<td>1866</td>
<td>1,900</td>
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<td>2. Grodzno</td>
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<td>3. Shekhtsk</td>
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<td>1,000</td>
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<td>$25.00</td>
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<td>4. Vitebsk</td>
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<td>1,000</td>
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<td>$25.00</td>
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<td>5. Vilna</td>
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<td>10. Podole</td>
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<td>** Austria-Hungary**</td>
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<td>14. Bukovina</td>
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<td>17. Bohemia</td>
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<td>** America**</td>
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<tr>
<td>18. United States</td>
<td>1849</td>
<td>1,000</td>
<td>$25.00</td>
<td>$25.00</td>
</tr>
</tbody>
</table>

**Total** | **15,506** | **$6,550** | **$419.750**

**Average** | **$409.750**

Nos. 1-7, 22-35, are Perushim; Nos. 8-21 are Hasidim; No. 1 includes Kovno, Courland, and Finland; No. 4 includes a province in White Russia and Skhlov and Mogilev; No. 6, except Suwalki and Lomza; No. 9, "Halukkah," initiates of Holinh, Rh., Del., a subsistence name symbolizing a novelty of Judaism who had the Zohar; Nos. 14 and 15, government of Moldaw; No. 23, "Heb.," initiates of Holland-Danzigland.

The following table shows the halukkah receipts of the Sephardim and Ashkenazim from America in 1890-99:
### Hama

**Biblical Data:** Second son of Noah (Gen. v. 29); mentioned second in the table of the nations (Gen. x. 6), where his descendants are given. In Gen. ix. 24 he appears as the youngest of Noah's sons, who treated his father with irreverence when the latter was under the influence of drink.

**In Babbinical Literature:** Ham is represented by the Talmudists as one of the three who had intercourse with their wives in the Ark, being punished therefor in that his descendants, the Ethiopians, are black (Sanh. 108b; Gen. R. xxxvi. 11). Some explains the obscure passage Gen. ix. 22-24 as follows: Ham emasculated his father, saying, "My father has three sons already; and now he wishes a fourth son." Therefore Noah cursed Canaan, Ham's fourth son, saying, "Thou hast hindered me from having a fourth son; I will curse thy own fourth son." According to another opinion, Ham defiled his father, and Noah cursed Canaan, because Ham, with his father and his two brothers, had been previously blessed by God (Sanh. 70a; Gen. R. xxvii. 4). Another opinion declares that the mutinification of Noah was committed by Canaan, but was really caused by Ham mentioning his father's nakedness in the presence of Ham's youngest son (Ex. R. xxx. 5). Possibly Ham saw Canaan's deed and did not condemn him for it (Yalk., Gen.xl.; comp. Deut. xxi. 27, "Daat Zekenim", ad loc.). Ham was punished by having his descendants led into captivity with their buttocks uncovered (Im. xx. 4; Gen. R. xxvii. 8).

**Critical View:** The modern critics regard the story narrated in Gen. ix. 24 as having been originally told of Canaan, "Ham father of [Canaan]" being a later insertion. The ethnographic conceptions of the ancient Hebrews first divided the races they knew into those related to them (Shem), those inhabiting the land (Canaan), and those outside (Japheth). Later on this threefold division seems to have been applied to all nations known to the Israelites, and then it being impossible to regard Canaan as representative of the south, Egypt took that place. "Ham" is, according to this view, equivalent to "Egypt," one of the names of which was "Chemi" (black, referring to the dark color of the soil of the Nile valley). Accordingly, in the table of nations Ham is reported to have four chief branches: Cush = Ethiopia, Mizraim = Egypt, Put = Libya, and Cush = Canaan. These four divisions were then subdivided, among the descendants of Canaan, the Egyptians being the Babylonians, Accadians, and Assyrians; among those of Mizraim, the Philistines and the Caphtorim (Caphtorim); among the Canaanites, Sidon, Heth, and nine other smaller tribes like the Jebusites, and the Amorites (Gen. x. 6-20).

The exact basis of this classification is not clear. It is due to both geographical, all the nations south of Palestine being included in the list of the descendants of Ham; but this scarcely accounts for the presence of Canaan among the sons of Ham, which may have been due to the need of reconciling the legend of Noah's disgrace with the modern cosmogony.

### Bibliography

Various sources are cited throughout the text, including:
- **Ha-Mabdil Ham**
- **The Jewish Encyclopedia**
- **Bibliography**
- **Year**
- **Sepharadim**
- **Ashkenazim**
- **Average**

The receipts of the wa'adha-kelalifrom 1885 to 1890 were as follows:
- **1885**: $28,334
- **1886**: $28,670
- **1887**: $32,264
- **1888**: $30,936
- **1889**: $20,052
- **1890**: $20,070

These show a decided increase during the period.
wife, he saw enter his late interlocutor at the bet ha-midrash. Suspecting that he had come to continue the discussion, Hama rose to receive him, whereupon his wife surprised him by exclaiming, "Does a father ever rise before a son?" (Ket. 72a).

On another occasion father and son were discussing a point of civil law. They disagreed and submitted their views to Biss, the father of Hama, who sided with Hoshaiah. On this occasion Rami b. Hama expressed the hope that in the learned trio would be fulfilled the Scriptural saying, "A threefold cord is not quickly broken" (Ecc l. iv. 12; B. B. 50a).

According to the tosafists (B. B. 59a, s.v. "Wehab-Hut"), the Hoshaiah here cited is identical with Hoshaiah Rabbah. Bacher ("Ag. Pal. Amor." 1. 89) adopts this view, but Frankel ("Mebo," p. 85b) rightly questions its tenability. There is no doubt that Hoshaiah Rabbah's father's name was "Hama," but it is cited with the addition of "Father of R. Hoshaiah" (Yer. Sheh. ii. 33d; Yer. Niddah iii. 50c). Only once does the name "Hama b. Bisa" appear, so as to leave no doubt of his being a contemporary of Judah I., and, therefore, the father of Hoshaiah Rab-bah (Niddah 140). But the patronymic is an error, and the parallel passage reads correctly: "Hama, the father of Hoshaiah" (Yer. Niddah ii. 49d). It is probable that Hama was the father of the younger Hoshaiah, and flourished contemporaneously with Rami b. Hama, the son-in-law of R. Hiyya.

BIBLIOGRAPHY: Heilprin, Seder ha-Dorot, ii. J. S. M.

HA-MABA: Palestinian amora of the third century; contemporary of R. Johanan (Shab. 147b). Like his father, Hanina b. Hama, he directed a school at Sepphoris (Yer. Sanh. x. 28a), and was well known in the circles of the halakists (comp. Shab. i. c.; Yer. Sanh. v. 7c; Yer. Suk. ii. 32d; Yer. Meg. ii. 74b). He was distinguished as a haggadist, in which field he occupied a high position. Haggadists like Levi frequently quoting him (comp. Pesik. iv. 37a, vii. 67b, xvii. 182a, xxii. 153b, b. xxxi. 195a). Who his teachers were is nowhere stated. Possibly R. Hiyya the Great was one of them (see Sanh. 29a: Hiyya's patronymic is doubtless a mistake).

In his homilies Hama sought to convey practical lessons. Thus, commenting on the Scriptural command, "Ye shall walk after the Lord your God" (Deut. xiii. 5 [A. V. 4]), he asks, "How can man walk after God, of whom it is written, 'The Lord thy God is a consuming fire'? " (ib. iv. 23 [A. V. 24]). But, he explains, the Bible means to teach that man should follow in God's ways. "As He clothes the naked (Gen. iii. 21) so do thou clothes the naked" (Sotah 14a). According to Hama death was inflicted upon Adam not so much because of his sin as to prevent wicked men in the future from proclaiming themselves immortal gods (Gen. R. ix. 5). Hama's ancestors were wealthy, and built many synagogues. On one occasion, while visiting, with his colleague Hoshaiah II., the synagogues at Lydda, he proudly exclaimed, "What vast treasures have my ancestors sunk in these walls!" To this Hoshaiah responded, "How many lives have thy ancestors sunk here! Were there no needy scholars whom that treasure would have enabled to devote themselves entirely to the study of the Law?" (Yer. Peah viii. 21b).

BIBLIOGRAPHY: Bacher, Ag. Pal. Amor. i. 447 et seq.; Frankel, Miqra. ii. 99; Heilprin, Seder ha-Dorot, ed. Masakhon, ii. 189c; Weitz, Dor, iii. 91.

S. M.

HA-MABDIL: A hymn signed with the acrostic "Isaac ba-Katon" (Isaac ben Judah ibn Gayy. 1030-89), obviously written for the Ne'ixah service of the Day of Atonement, but now used in the Habdalah at the close of the Sabbath. Of its many musical settings the finest is the following old Spanish melody.

BIBLIOGRAPHY: Zunz, Literaturgesch. pp. 14, 554; De Sola and Arjila, Anc. Melodies of the Spanish and Portuguese Jews, No. 24; Young Jud., ii. 362; Pauer and Cohen, Traditional Hebrew Melodies, No. 7; Baer, Davjd Piltch, No. 430. A.

F. L. C.

HA-MABDIL

Andante.

1. He who part-eth sacred and pro-fane, To for-give our sins
2. Lord, on Thee I call, O save Thou me! And the path of life
3. In Thy hand, O Lord, are we but clay! Light or grave, our faults

may He deign, As the sands our in-crease; a gain, And make me see; From the clutch of sick-ness set me forth. Then shall day pour forth... the word... to-day, And

as the myr-iad stars of... night; As... the
lead me forth to... day; From... the
night de-clare the truth... to... night; Then... shall
Hamadan: Persian city; 160 miles west-southwest of Tehran. Hamadan is generally identified with the ancient Ecbatana, the Achmetha of the Bible, capital of Media Magna. It seems that the Jews settled there soon after its foundation and prospered; but with its conquest by the Arabs (834) persecutions began. Benjamin of Tudela, who was there in the middle of the twelfth century, makes the statement that he found there fifty thousand Jews. From the following remark of Edrisi, also, it is evident that the city was inhabited by a great number of Jews: "The commerce of this place was very considerable, which accounts for the great number of Jews it contained." Later, under the Sult and Afghan dynasties (seventeenth and eighteenth centuries), the Jews of Hamadan suffered heavily.

The Judeo-Persian poet Badrl b. Lutafof Kashan described in verse the persecutions of the Jews throughout Persia under Abbas I. (1595-1629), Abbas II. (1639-66), and under the first kings of the Afghan dynasty. The Jews of Hamadan suffered especially at the hands of Mohammed Bey, the fanatical vizier of Abbas II., who gave them the alternatives of embracing Islam or of leaving the country empty-handed. Those who refused to do either were put to death. The offer of rich rewards for apostasy occasioned a considerable number of conversions among the poor Jews. Mahmoud Shah (1725) massacred a great number of Jews, among them being the rabbi of Hamadan, Moihe Mousa. Another massacre occurred by order of Taimas Kuli Khan, better known as "Nadir Shah" (1743-47).

In spite of these persecutions there was still a considerable number of Jewish families at Hamadan at the beginning of the nineteenth century. M. L. Dubeux says: "Hamadan in the year 1818 contained about nine thousand houses and from forty to fifty thousand inhabitants, including six hundred Jewish families." But this number diminished considerably within twenty years, for Plandin, who was at Hamadan in 1839 and 1840, says: "The Jews fabricate an immense quantity of imitation Greek and Sassanid coins. They number about two hundred families, and I think their predilection for Hamadan is due to the tradition that Mordecai and Esther were buried there." Benjamin of Tudela mentions the sepulcher: "In front of one of the synagogues of Hamadan is the sepulcher of Mordecai and Esther." Benjamin II. speaks of it at greater length; he says that the Jews hold it in great veneration, and visit it at the end of every month and at Purim. They even sacrificed there, and gave the sacrifices to the poor, in order to win the protection of Mordecai and Esther. In his time (19th cent.) there were at Hamadan three synagogues and three rabbis. One of them, R. Eliahu, had the title of "nasi"; the second was R. Aaron. Dr. Polak, physician to Nasir al-Din Shah from 1855 to 1869, had an opportunity to observe minutely the condition of the Jews of Hamadan, as this town was the summer residence of the king. He wrote as follows:

"The Jewish colony lives in a special quarter in the midst of the town, in a ghetto. Their synagogue is a small monument, built in the shape of a dome, and, according to tradition, contains the tomb of Mordecai and Esther. The Jews earn their living by all kinds of gold- and silver-work, in which they are as clever as the Castilians; by glass-cutting, silk-waving, dealing in old clothes and in skins. Many of them are masons, blacksmiths, tailors, and shoemakers; some practise medicine, which they study according to the works of Avrana, who is buried at Hamadan. They live under great difficulties, because they are considered as outcasts; they are constantly exposed to the caprices of the governor, who uses every pretext to plunder them. . . . Should a Jew appear in the street dressed decently, or on horseback, the spectators are indignant at him for daring to appear like a true believer. Should he, on the contrary, be dressed miserably, he is followed by a crowd of young rascals, who throw mud and stones at him."

If the numbers given by Dubeux and Plandin are exact, the Jews of Hamadan have increased remarkably, in spite of persecutions; for, according to the report of the director of the Alliance school at Hamadan, there are in that town about 5,000 Jews.

Bibliography: Babrl, Divan (Paris MS. No. 1269); Barbeur de Meynard, Dictionary of Persia; Benjamin of Tudela, Historia, ed. Abert, 1. 175; Benjamin II., Memoire, 1. 81; Dubeux, Le Perse, p. 36; Edrisi, "Itineraire," 2. 151; Plandin, Voyages en Perse, 3. 361; Saint-Jean, in R. E. J., xxxiv., 257 et seq.; Montefelti, xii., 159; Plardin, in Arch. Ir., 1840, pp. 410 et seq.

M. Sel.

Hamai (commonly called Hamai Gaon): Pseudonym of a cabalist belonging, according to Jellinek, to the school of Isaac the Blind. The works which bear this name are: "Sefer ha-Yihud," probably on the Tetragrammaton, quoted by Mizr ibn Galabbi ("Abudat ha-Kodesh," 6th ed., Cracow) and Moses Cordovero ("Pardek," 6th ed., Konec); "Sefer ha-Yyyn," on the existence and unity of God, and followed by a mystical prayer in the style of the "Hekhalot de Rabbi Nebunya ben ha-Kanah," arranged in the order of the Eighteen
Benedictions. The "Sefer ha-Tyyun" was published at Warsaw in 1790, among the "Likkûtim" of Hui Gau, the end of the "Sefer ha-Tyyun" bearing the special title "Sha'are Sha'mayim." A small fragment which was found embedded in R. Gamaliel's prayer ("Sefer ha-Yilped") was published by Jellinek.

BIBLIOGRAPHY: Jellinek, Auswahl Kabbalistischer Schriften, pp. 8 et seq.; idem, Het ha-Midrash, iii., note 4; idem, Schott, ed. 425; idem, Cat. Leopold., p. 351; idem, Hebrew Bible, p. 47; idem, Jewish Literature, pp. 113, 385, note 282; Benjacob, Eger ha-Sha'shim, p. 435, 56, 234.

Haman the Agagite—Biblical Data:
Son of Hammedatha; chief minister of King Ahasuerus (Esth. iii. 1-2). As his name indicates, Haman was a descendant of Agag, the king of the Amalikites. On account of his attempt to exterminate the Jews in the kingdom of Ahasuerus, he is frequently called "the persecutor of the Jews" (" hamm'aim") (Esth. iii. 10; vii. 1; ix. 10, 24). His machinations against the Jews and his downfall are remembered during the Feast of Purim. Filled with annoyance because Mordecai did not bow before him, Haman resolved upon the extermination of all those who bowed to him at command of the king. He drew lots to determine the day of the massacre, and the lot fell on the 18th of Adar (Esth. iii. 4-7). He offered the king ten thousand talents of silver for permission to do with the Jews as he pleased. The permission was granted, and he accordingly dispatched letters to all parts of the Persian kingdom to massacre the Jews on the 18th of Adar (Esth. iii. 8-15).

His intrigues, however, were baffled by Esther. In order to throw him off his guard she invited him to a banquet to which she had also asked the king. Haman, looking upon this as an indication of special favor, in his pride went so far as to prepare a gallows whereon to hang Mordecai (v. 14). But in that night a sudden change occurred in Haman's fortunes. His own answer to the king's question of what should be done to him whom the king delighted to honor, which Haman supposed referred to himself, obliged Haman to lead Mordecai, his mortal enemy, clad in royal garments and seated on the king's horse, through the streets of Shushan and to proclaim: "Thus shall it be done to the man whom the king delights to honor" (v. 9). Afterward, while Haman was again drinking with the king at a banquet prepared by Esther, the latter exposed to the king Haman's plot. The king, filled with anger, ordered his officers to hang Haman on the very gallows which he had prepared for Mordecai (v. 9). Ahasuerus bestowed upon Esther Haman's house (vii. 11); the ten sons of Haman were executed on the 18th of Adar and then hanged (ix. 7-9, 14).

In Rabbinical Literature: Haman is identified by the Talmudists with Memocus, the last of the seven princes "which saw the king's face" (Esth. i. 14), giving to "Memocus" the signification of "prepared for punishment" (Targ. to Esth.; Meg. 12b). Haman was a direct descendant of Agag in the sixteenth generation and consequently an Amalikite (Targ. Shenii, "Ant." xi. 6, § 5). The Septuagint, however, gives for " ha-Agag" μασαλάς in Esth. ix. 24, while in the preceding instances no translation whatever is given. Having attempted to exterminate the Jews of Persia, and rendering himself thereby their worst enemy, Haman naturally became the center of many Talmudic legends. Being at one time in extreme want, he sold himself as a slave to Mordecai (Meg. 15a). He was a barber at Kefar Karzum for the space of twenty-two years (b. 16a). Haman had an idolatrous image embroidered on his garments, so that those who bowed to him at command of the king bowed also to the image (Esth. vii. 7). Haman was also an astrologer, and when he was about to fix the time for the massacre of the Jews he first cast lots to ascertain which was the most auspicious day of the week for that purpose. Each month, however, proved to be under some influence favorable to the Jews. He then sought to fix the month, but found that the same was true of each month; thus, Nisan was favorable to the Jews because of the Passover sacrifice; Iyyar, because of the small Passover. But when he arrived at Adar he found that its zodiacal sign was Pieces, and he said, "Now I shall be able to swallow them as fish which swallow one another" (Esth. vii. Targ. Shenii, iii). Haman had 365 counselors, but the advice of none was so good as that of his wife, Zeresh. She it was especially that induced Haman to build a gallows for Mordecai, assuring him that this was the only way in which he would be able to prevail over his enemy, for hitherto the just had always been rescued from every other kind of death. As God fore-saw that Haman himself would be hanged on the gallows he asked which tree would volunteer to serve as the instrument of death. Each tree, declaring that it was used for some holy purpose, objected to being soiled by the unclean body of Haman. Only the thorn-tree could find no excuse, and therefore offered itself for a gallows (Esth. ix. Midr. Abba Gorion, ed. Buber, Wilna, 1886; in Targum Shenii, this is narrated somewhat differently). Haman selected a thorn-tree in the king's garden, and, singing and rejoicing, set it up before his door, and said to himself, "To-morrow, in the morning, at the time of the reading of the 'Shema,' I shall hang Mordecai." Then he measured the tree by comparing it with his own person to see whether it was suited to the purpose. Just then a "bat kol" came from heaven saying, "The tree is suited to thee; it is prepared for thee since the day of creation." He then went to the bet ha-midrash, where he found Mordecai surrounded by his pupils to the number of 22,000, all with dust on their heads and clad in sackcloth. Mordecai placed chains upon their necks and feet, and set guards over them, saying to himself, "I will first massacre these, and then I will hang Mordecai." It was the cry of these pupils ascending to heavens that brought about the sudden change in Haman's fate (Esth. ix. Midr. Abba Gorion, v.).

Haman tried hard to avoid the humiliation of leading Mordecai through the streets of Shushan; he implored the king to spare him that disgrace and offered every kind of reparation to Mordecai, but the king remained inflexible (Targ. Shenii vi). At the time of leading Mordecai through the streets of Shushan, Haman performed the duties of four different callings: barber, bath attendant, groom, and public officer.
He was also compelled to bend forward that Mor-decai might mount from his back on to the horse (Meg. 16a). It is also said that when King Ahase- 

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BIBLIOGRAPHY: Poukko, Description of the East, i. 143; Burschinski, Frueh in Syria and the Holy Land, p. 145; Robinson, Biblical Researches, Appendix, p. 179; Wieder- 

ruth, Palestine, 3d ed., p. 422; Bultmann, Geographia des Affer Palatii, 1860.

M. SEL.

HAMATH (המהת): A city and district on the northern frontier of Palestine (Num. xiii. 32, xxxiv. 8; I Kings viii. 63, and elsewhere), situated at the foot of Mount Hermon (Josh. xiii. 5; Judges iii. 3). It is once called המר(logger) = "the great Hamath" (Amos vi. 2). The inhabitants, who were called "Hamathites" (ויתים), seem to have been a Hamitic race included among the descendants of Canaan (Gen. x. 18). There is no mention of the kingdom of Hamath till the time of David, when, in it is stated, Toi, King of Hamath, warred with Hadadezer, King of Zobah; and, on the defeat of the latter by David, Toi sent his son to congratulate the Jewish king (II Sam. vii. 10).

Hamath was certainly one of the tributary kingdoms of Solomon (I Kings v. 4, as is evidenced by the fact that Solomon built store-cities there (II Chron. viii. 4). After the death of Solomon, Hamath seems to have regained its independence; for an inscription of Shalmaneser II. (860 B.C.) states that Enil, King of Hamath, made an alliance with the Hittites, with Damascus under Ben-hadad, with Alab of Israel, and with others. It has been inferred from II Kings xiv. 28 that Jeroboam II. (e. 810 B.C.) recovered Hamath; but the reading of the passage is doubtful, the text apparently being corrupt. Amos, however, who prophesied in the time of Jeroboam II. (Amos i. 1), speaks of Hamath as desolate (ib. vi. 2).

In the Assyrian inscriptions it is stated that Es- 

Hamath is called נ"ס' (= "Hamath") by the Greek translators indicates that the two were distinct.

B. P.

HA-MAZKIR: A bibliographical magazine published by M. Steinschneider, twenty-one volumes of which, covering the years 1898-92, were issued. Its full title reads: "Ha-Mazkir: Hebraische Bibliographie: Blatter für Neuere und Aeltere Literatur des Judenthums." It is an invaluable aid to the student of Jewish literature and history, as it contains, besides bibliographical information of the most varied sort, many independent essays and researches by Steinschneider himself and by the leading Jewish scholars of the period. It was continued in 1890 by NN. Brüll, in Frankfort-on-the-Main, under the title "Central-Anzeiger für Jlidische Literatur." Brüll died before the first volume was completed. This was followed in 1896 by the "Zeitschrift für Hebräische Bibliographie," published by L. Brody (Frankfort-on-the-Main); from 1900 on in conjunction with A. Freymann.

G.

HAMBERGER, C. H.: Physician in Leipzig; died March 2, 1847, at an advanced age. He translated G. B. de Rossi's "Dizionario Storico degli Autori Ebrei" into German under the title "Historisches Wörterbuch der Jüdischen Schriftsteller und ihrer Werke," Leipzig, 1838. His "Nordische Gött- 

Bibliography: Fink, Bibl. 2, 214; Steinheisser, Cit. 380, cit. 381.

M. K.

HAMBO, JOSEPH: Aulic counsellor to the King of Denmark; born at Copenhagen Nov. 3, 1789; died in London Oct. 2, 1848. He began his
career with a Hamburg firm, afterward, however, devoting himself, as general agent, to the development of his father's business. In this he was successful, establishing a branch in London, and extending his transactions throughout the northern countries of Europe. Hambro became an aulic councilor and Knight of the Dannebrog, and as early as 1820 "Hofraad Hambro," was spoken of as "the richest man in Copenhagen." Toward the end of his life his health broke down, and he lived for a time in Italy. He married a Christian, and had his son baptized. In 1831 with his entire family he took up his permanent abode in London. He did not identify himself very closely with the affairs of his congregation. He remained, however, a member of the synagogue to the last, and was buried in the cemetery of the Great Synagogue.

BIBLIOGRAPHY: Jewish Chronicle, April 24, 1881.

J.

HAMBRO' SYNAGOGUE: Founded in London by Mordecai Hamburger in 1703; as a protest against the tyranny of Abraham of Hamburg, the papas of the Great Synagogue. Its members met at Hamburger's house, in Magpye alley, Fenchurch street, the rabbi being Joelmann Holleschau. It was the first attempt at an independent synagogue, and the ecclesiastical authorities of both the Sephardim and Ashkenazim combined to obtain an injunction against a place of public Jewish worship in St. Mary Axe, so near to both Duke's Place and Bevis Marks. A veto was obtained from the corporation; but notwithstanding this the synagogue was erected in the garden attached to Hamburger's house, the foundation-stone being laid Siwan 3, 5485 (1725), by Wolf Prager, after whom the synagogue was sometimes called. Generally, however, it was spoken of as "the Hambro," as it followed the ritual of Hamburg. Holleschau was succeeded by Meshullam Zalman, son of P. Jacob Emden, and he himself very closely with the affairs of his congregation. He remained, however, a member of the synagogue to the last, and was buried in the cemetery of the Great Synagogue.

BIBLIOGRAPHY: J. G. L.

HAMBRO: German city on the right bank of the Elbe, between Sleswick-Holstein and Hanover. The first Jewish settlers were Portuguese Marranos, who had fled from their own country under Philip II, and Philip III, at first concealing their religion in their new place of residence. In 1638 the aldermen ("Bürgerschaft") made complaints to the senate about the growing influx of Portuguese Jews. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions in the matter, and in 1638, after many negotiations, it was agreed that, in consideration of a payment made for their protection, the Jews should be tolerated in the town as strangers, though they were not to be allowed to practise their religion publicly. According to a "roll" or list of that time, they numbered 125 adults, besides servants and children. From 1611 they possessed a cemetery in Altstadt, which was used until 1871 (see illustrations v. ALTONA). In 1617 they obtained the right to choose four sworn brokers from among their own people; and later on this number was increased to fifteen. These Portuguese Jews, mainly engaged in the wholesale trade, greatly helped the commerce of the town. They were the first to open up trade with Spain and Portugal; they imported from the colonies sugar, tobacco, spices, cottons, etc., and they took a prominent part in the foundation of the Bank of Hamburg (1619). Of their eminent men the best known is the physician Rodrigo de Castro, who lived in Sephardim. Hamburg from 1594 till his death. In recognition of his valuable professional services the senate granted him the privilege of owning real estate in the town. Other notables were: Boccario Rosales, who distinguished himself as an astronomer, the emperor conferring upon him the title of "comes palatinus"; Joseph Frances, the poet; Moses Gideon Abudiente, the grammarian; and Benjamin Mussafia, the physician, philosopher, and linguist.

As early as the year 1627 the Portuguese Jews possessed a small place of worship, styled "Talmud Torah," in the house of Elijah Abbaah Cardoso. Emperor Ferdinand II. addressed bitter complaints to the senate about this "synagogue," the Catholics not being allowed to build a church in Hamburg at that time. But, in spite of this protest and the violent attacks of the Protestant clergy, the senate continued to protect the Jews. Their first hakam was Isaac Alibas of Venice, whose successor was Abraham Hayyim de Fonseca (d. Iyyar, 5411 or 1651), also hakam of another synagogue, Keter Torah. In 1652 the Portuguese formally constituted themselves a congregation with a large synagogue, Bet Israel, and chose as chief rabbi ("hakam de maço") the learned David Cohen de Lara (d. 1674). With him Hakam Moses Israel, and, a little later, Judah Carmi were rabbis of the congregation (both died in 1673). In 1658 Isaac Jesurun was called from Venice to Hamburg, there to take the place of chief rabbi ("hakam geral") . . . "for the promotion of religion and the general welfare." . . . as the oldest minute-book of the congregation says. Apparently offended by this call, Cohen de Lara took leave for a few months and afterward went to live at Amsterdam. After the death of Jesurun (1669), de Lara went back to Hamburg, where he died.

Among the early colors of the congregation was Benedict de Castro, a son of Rodrigo, and, like his father, a well-known physician. In 1668 the Sephardic congregation, at that time the only acknowledged Jewish community at Hamburg, consisted of about 120 families. Among these were several distinguished by wealth and political influence: Daniel Abensur (d. 1711) was minister resident of the King of Poland in Hamburg; Jacob Curial (d. 1694) and Nufiez da Costa acted in a similar capacity to the King of Portugal; Diego (Abraham) Texiera (d. 1696) and his son Manuel (Isaac) Texiera, who administered the fortune of Queen Christina of Sweden. Manuel was the celebrated minister resident of Queen Christina in Hamburg. Jacob Susportas
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taught from 1668 to 1672 at a bet ha-midrash founded by Maniel Tezerin, and was often called upon, as hakam, to decide religious questions.

The Hamburg Sephardic Jews took great interest in the movements of the false Messiah Shabbethai Zebi. They arranged celebrations in his honor in their principal synagogue, the young men wearing trappings and sashes of green silk, "the ivy of Shabbethai Zebi." Suspects tried in vain to damp this enthusiasm, which was to be bitterly disappointed a few years later. Other rabbis of the congregation were Jacob ben Abraham Eidanque, Moses Hayyim Jeurun (d. 1691), Samuel Abaz (d. 1695), and Abraham ha-Kohen Pimentel (d. 1697). In 1697 the freedom of religious practise which the congregation had obtained was disturbed, by hostile edicts of the aldermen, and the Jews were extortionately taxed. On this account many of the rich and important Portuguese Jews left Hamburg, some of them laying the foundation of the Portuguese congregation of Altona. Internal quarrels, and especially the withdrawal of Jacob Alenssur (minister resident of the King of Poland) and his followers, were other causes of the decline of the Sephardic congregation in Hamburg.

In the meantime the German Jews had been increasing in importance and numbers, though they were not yet publicly protected by the Hamburg authorities. In 1588 twelve German-Jewish families had asked in vain for admission to the town; in the second quarter of the seventeenth century several Jewish merchants went to Hamburg, mostly from Altona, where, through the tolerance of the counts of Schaumburg, Jews had for some time been admitted. In the Danish safe-conduct ("Schutzbrief") of 1641 granted to the Jews of Altona, protected Jews ("Schutzjuden") living in Hamburg are mentioned. In 1648 the council of aldermen issued an order expelling the German Jews ("Hochdeutsche Juden") from the town. They moved to Altona, and were required to pay a monthly tax for the privilege of transacting business in Hamburg. In 1657 the Swedes invading Altona drove them out, and they, together with the other Jews of Altona, fled to Hamburg. At this time fifteen Jewish families remained in Hamburg tacitly tolerated by the senate, and out of these families, which lived under Danish protection, the Altona congregation in Hamburg was formed. Other German Jews were admitted after 1654, under the protection of the privileged Portuguese congregation—at first only as servants of the Portuguese—and these founded the Hamburg congregation, which continued to be under the control of the Portuguese till 1711. David Tobel is mentioned as their first rabbi. In 1711 both the Hamburg and the Altona congregation in Hamburg placed themselves under the chief rabbi of Altona. Soon afterward the Jewish congregation of Wandebach with its branch congregation in Hamburg joined this union, making one congregation known as "The Three Communities" (see Altona). The first chief rabbi being Solomon Mirelsof Neumark (d. 1706).

The German Jews of Hamburg were principally engaged in retail businesses, and they soon became an important factor of the new town ("Neustadt"), founded in the first half of the seventeenth century. But, having no right to live in Hamburg, they were persecuted most violently by the clergy, and their services were often disturbed. In 1697 the aldermen forced the senate to exact a large sum of money from the German Jews and to impose heavy restrictions upon them. In spite of the state of suppression in which the German Jews lived at this time there was much spiritual life among them. As a writer Glüebel Hameln, who lived in Hamburg in 1706, describes mention here: she left a highly interesting autobiography in Judeo-German.

In 1719 an impartial commission, which visited the town for the purpose of making peace between the senate and the aldermen, fixed the position of the Hamburg Jews by certain regulations ("Reglement der Judenschaft in Hamburg Sowohl Eighteenth Portuengiesischen als Hochdeutschen Nation."). promulgated in the name of Emperor Joseph I. This edict became the fundamental law for the treatment of the Jews in Hamburg during the ensuing century. The German Jews were legally settled in Hamburg, and they enjoyed almost the same rights as the Portuguese.

The Portuguese, proud of their noble lineage, were very dissatisfied at being put on a level with the German Jews, and segregated themselves more and more from them. As a result of this exclusiveness, and for want of fresh accessions, their community declined in the course of the eighteenth century and lost its leading position among the Hamburg Jews. Still, it had some well-known hakams; e.g., Jacob de Abraham Basan, who wrote an order of prayers (still extant) for a fast-day held after the earthquake of Lisbon (1755); and Benjamin Benveniste (d. 1757). But learning and interest in Jewish affairs waned in the Portuguese community, and its institutions were neglected. The shehitah, formerly under its sole supervision, went over to the German community, which in exchange had to pay to the Portuguese one-fourth (since 1656 one-eighth) of the total proceeds of the meat-tax. The principal synagogue of the Portuguese congregation was burned in the great fire of 1843; and since then they have possessed a small place of worship only, the services being maintained with all the old Spanish rites and melodies. Since the beginning of the nineteenth century they have had no hakam. Their last preacher and spiritual chief was Judah Cassuto, who officiated as hakam from 1857 to 1889.

During the eighteenth century the three German communities of Hamburg flourished in their union with Altona and Wandebach. They had many eminent rabbis, of whom the most important were Zechiya Katzenellenbogen (1712-49), Jonathan Eybeschut (1749-64), and Raphael ha-Kohen (1756-99). The last chief rabbi of the Three Communities was Zebi Hirsch Zamos (1803-67).

In 1811, Hamburg being incorporated in the French empire, the Jews of that town were forced by an order of Napoleon to withdraw from the congregation of the Three Communities, and to form of the three Hamburg congregations a new commu-

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To join the German-Jewish congregation, which was formerly common to both towns, was forbidden after the sudden death of Bernays (1849), Anshel Stern became chief rabbi of the German-Jewish congregation (1851-88).

In 1848 the Revolution brought about the emancipation of the Jews in Hamburg as in many other states of the German Confederation. In 1849 all members of the German-Jewish, as well as of the Portuguese congregation were free to acquire citizenship in the town. Every new Jewish settler, however, Portuguese excepted, was obliged to join the German-Jewish congregation, which formed a separate political corporation in the state. In 1864 this obligation was abolished. The old German-Jewish congregation was now dissolved, and again constituted itself a congregation in which membership was voluntary. It retained the exclusive care of all the institutions connected with education, charity, and burial. The management of affairs relating to public worship was transferred in 1887 to the Confed-eration of Synagogues for the Orthodox, and to the Tempel-League for the Reform Jews. The Confed-eration of Synagogues received at the same time the two large synagogues belonging to the congregation, and in return undertook to pay the salaries of the chief rabbi and other officials and to administer all the other ritual institutions, especially the shikhulim. Since 1889 Marcus Hirsch (formerly at Alt-Ofen and Prague) has officiated as chief rabbi.

The community possesses two ancient burying-grounds, which are seldom used now: one at Otten-see, a suburb of Altona, the oldest part of which was acquired in 1664, and another, “on the Grindel,” acquired in 1711, and which served as principal cemetery for the community after that of Altona, formerly common to both towns, was forbidden (1831) to the Hamburg Jews. Since 1888 the community has owned a large burial-place adjoining the municipal cemetery at Ohlsdorf; but as the inviolability of the graves was guaranteed for a certain time only, Chief Rabbi Stern did not consider the cemetery to be in accordance with the Jewish law. He therefore induced a number of his followers to buy a plot of land at Langenfeld, near Altona, for use as a burial-ground.

There are three religious foundations (called "Klaus"), which maintain several scholars who live exclusively for the study of the Talmud and deliver regular lectures thereon; also a large number of charitable institutions of various kinds, including free dwellings for the poor, and societies for loans, for the distribution of food, fuel, and clothes, and for the assistance of poor school children, widows, strangers, mourners, the sick, the aged, and lying-in women.

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Hamburg Ha-Meli

There are also provisions for free scholarships, for the transportation of poor school-children to the country ("Pereireoleien"), and for the promotion of handicrafts. Hamburg possesses a society for Jewish history and literature, another for Jewish folklore, and a Jewish public library.

Besides the rabbi the following important Hamburg Jews deserve mention here: Salomon Helie (1767-1844), a financial genius and most charitable man, founder of the Jewish hospital; Samuel Helie (1806-93), who fought for the emancipation of the Jews, member of the Frankfurt national assembly in 1848 and of the parliament of Erfurt in 1850, judge in Hamburg (the first Jew in Germany to hold that office) from 1860, and vice-president of the council of aldermen; M. Isler, chief librarian of the municipal library; Anton Rie (1813-91), pedagogue and member of the Reichstag; Isaac Wolfson (1817-90), lawyer and president of the council of aldermen, member of the commission for the new German civil code; M. W. Hirsch, member of the Reichstag (1890); Siegmund Hirsch, president of the council of aldermen (1892); R. Pollini, manager of the Hamburg Theater (d. 1897).

The following were born at Hamburg: Samuel Raphael Hirsch (1806-88), the energetic leader of modern Orthodox Judaism; Jacob Bernays, the philologist (1824-81), professor at the University of Bonna; Michael Bernays, his brother (1834-97), professor in Munich.

The Jewish population at Hamburg, which in 1814 numbered about 7,000, was 17,300 out of a total population of 289,000 in 1860. The number of contributing members of the German congregation is 9,993; that of the Portuguese, about 400.

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In 1735 Aaron ben Elijah Cohen opened a printing establishment, which was still active in 1746. But for the "Ades Pah" of Ephraim ben Samuel Heckscher, published in 1748, nothing would be known of the "Nce Druckerei" founded by Abraham ben Israel Halle. Owing to its proximity to Hamburg, the printing-house in Altona was practically a branch of that of the former city. Among the printers of Altona may be counted Jacob ben Eliezer Eto (1727), from whose press came the polemical works against Jonathan Eybeschutz. The most important printing establishment of Altona was that founded by Moses ben Mendel Bonn, which is still active, the most noteworthy of its later productions being the catalogue of the manuscripts of the Hamburger Stadtbibliothek, edited by Steinschneider (1878).

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J. BR.

HAMBURGER, JACOB: German rabbi and author; born at Loslau, Silesia, Nov. 10, 1826. He received his early education in Baireuth, and then attended the yeshibot of Hetzeleien, Proslorr, and Nikolaus, and the University of Breslau. In 1852 he was called as rabbi to Neustadt-Pinne, and in 1859 went to Mecklenburg-Strelitz as "Landsrabbiner," which position he still (1893) occupies. In addition to various articles and sermons, he has published "Geist der Hagada, Sammlung Hagiader Auszüge aus den Talmudim und MidARCHIM.

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This work, published by the Institut zur Förderung der Israelitischen Literatur, was intended as the first of a series, but was never continued. It may be regarded as the forerunner of the Jewish encyclopedia which he began to publish in 1862, under the title "Resalencyclopaedie des Judentums," of which three volumes have appeared. The first part contains Biblical articles, and the second Talmudic articles, the third being supplementary. A second edition appeared in Leipzig in 1896. As the work of one man it is a remarkable monument of the author's industry and learning.


HAMBURGER (HAMBURG), JACOB BEN MORDECAI WIENER: Chief rabbi of Prague; died Nov. 13, 1733. Hamburger was one of the rabbis who in 1725 signed the address to the Polish Jews warning them against the Shabbathians. He was the author of a work entitled "Kol Kol Ya'a-kob," containing novellae on several treatises of the Talmud, collectanea on the Shulhan 'Aruk, and homiletic notes on the Pentateuch arranged in the order of the parashiyot (Prague, 1802).


HAMBURG, THE JEWISH ENCYCLOPEDIA

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M. SEL.

HAMBURGER, MORDECAI (known also as Marcus Moses): English communal leader; born in Hamburg about 1660; died in London about 1730; founder of the Hamburg Synagogue. He was a son of Moses ben L6b, one of the founders of the Altona community. He married Fradche, the daughter of Glückel von Hameln, and settled in London at the beginning of the eighteenth century. Having challenged the validity of a divorce granted to his first wife on the ground that the synagogue in his own house in Magpye alley,金融科技, was styled the "West Indies, Mordecai was put in her rem." London at the beginning of the eighteenth century.

Hamburger was strictly Orthodox, although opposed to religious ecstasy and mysticism ("Altp. Zeit. des Jud." 1846, pp. 296, 348). With the beginning of the Reform movement, about 1850, when the government aided the advocates of innovations in the Jewish fold, he had to contend with many adversities of which he bitterly complains in his books (see especially preface to "Simlat Binyamin"). His yeshibah was closed, and he was forced to leave the city. A great many prominent rabbis were his disciples, among them: Seligman Is. Hamburger of Würzburg, Isaac Löwy of Fürth, and David Ennson.


M. SEL.

HA-MEASSAF. See MEASEAFNI: PERIODICALS.

HA-MEASSER. See PERIODICALS.

HA-MEISSER. See PERIODICALS.

HA-MELIZ (lit. "the interpreter," but used in Neo-Hebrew in the sense of "advocate"): The oldest Hebrew newspaper in Russia. It was founded
by Alexander Zederbaum, in Odessa, in 1860, as a weekly, and was transferred to St. Petersburg in 1871. Its publication was several times suspended for lack of support or by order of the authorities; but it was always revived by the resource and energy of Zederbaum. "Ha-Meliz" began to appear daily in 1886; it is the only Hebrew daily paper published in the Russian capital. Leon Rabinowitz, who succeeded Zederbaum in 1889, is the editor (1906). "Ha-Meliz" has always been a representative of the progressive or "haskalat" movement, and even so severe a critic as Kowner admits that "it has been more useful to the Jews than have the other Hebrew newspapers." ("Heker Dabar," pp. 52 et seq., Warsaw, 1886.) While it is not so literary or scientific as some of its contemporaries, it usually has more news and discussions of interest, and is consequently more popular.

Dr. J. A. Goldenblum was for many years associated with Zederbaum in its publication. A. S. Friedberg and J. L. Gordon are the best known of its associate editors. Almost every prominent Hebrew writer of the last forty years has at one time or another contributed to it. "Kohelet" (St. Petersburg, 1881), "Nigudon" (ib. 1885), "Meliz Abad Min Mod" (on the occasion of the appearance of No. 1,000, ib. 1885), "Tchel Amurim" (ib. 1885), and "Arbabah Mammarim" (ib. 1886) are collections of literary and scientific articles which appeared as supplements to "Ha-Meliz" in Zederbaum's time. "Ha-Yekeb" (ib. 1894), "Ha-Qomim" and "Ha-Gat" (ib. 1897), and "Ha-Gan" (ib. 1899) are similar publications issued by Zederbaum's successor.

**HAMELN (also known as Hamelin):** Prussian town on the Hamel and Weser. Jews are recorded as present in Hameln as early as 1277. About the middle of the following century (1341) a considerable number of Jews lived there. They were admitted by the city council at moderate tax rates for terms of ten, sometimes only six, years; on May 1, 1344, they were permitted to build "one sole" (synagogue); not long after, at the time of the Black Death, they were expelled. Before 1357, however, they had been readmitted, for in that year Duke Henry the Younger decreed the expulsion of all Jews living on Guelph territory. On Jan. 6, 1396, his successor, Henry Julius, issued a like decree. The city council of Hameln, like those of Hanover and Göttingen, pleaded for its Jewish inhabitants; and when the Jews of Prague petitioned Emperor Maximilian II, for his intervention, upon the latter's advice the duke repealed the order. At the end of the seventeenth century only a few Jewish families lived in Hameln: Glickel von Ha-

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**Title-Heading of the First Number of "Ha-Meliz":**
was the central figure in his community, which still enjoys the fruits of his remarkable activity. He was a veterinary surgeon, who even in that revolutionary period was honored with commissions from the royal Hanoverian government; and he was very active in congregational affairs. A benevolent society has existed in Hameln for centuries. The synagogue now in use was designed by the architect Oppler (who built the synagogue at Hanover also); it was dedicated July 2, 1776. The present cemetery has been in use since 1745; of the older cemeteries there is no trace. The following among the rabbis of Hameln should be mentioned: Eliezer Leiser Langenzahn (d. 1740); Nathan ben Löb Hameln (d. 1771); Joseph, son of Simon Levi (d. 1701); Moses Judah Selchi (d. 1785). Joshua Lesznynsky (d. July 9, 1866) was "official of the synagogue" during the fifties and sixties of the last century. He was succeeded by Abraham Rosenbaum (1873-97). Hameln's present population of about 20,000 includes 245 Jews.

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S. Bar

HAMELN, GLÜCKEL OF (Glückel von Hameln): German diarist; born about 1646 in Hamburg; died 1724 at Metz. In 1649, when the German Jews were expelled from Hamburg, Glückel's parents moved to Altona; but in consequence of the Swedish invasion of that city in 1657 they returned to Hamburg. Glückel frequented the "heder" and was made acquainted with the Holy Scriptures as well as with the German-Jewish literature of the time. When barely fourteen she was married to Hayyim Hameln, and settled in the small town of Hameln. After a year the young couple moved to Hamburg, and lived there at first in modest circumstances, which, by their industry were soon greatly improved. For a time they were associated with Jost Liebmann, afterward court jeweler to the Great Elector. Glückel had six sons and as many daughters, whom she brought up very carefully and married to members of the best Jewish families in Germany. Her eldest daughter was married to a son of the wealthy court Jew Elias Gompertz at Cleve, and the wedding (1674) was celebrated in the presence of members of the electoral family of Brandenburg.

In 1689 Hayyim Hameln died, and Glückel was left with eight young children, the four others being already married. Besides their education she had to direct the large business left by her husband, which she managed with great success. She had planned, after she should have married all her children, to spend the remainder of her life in Palestine, but heavy losses in business changed her plans, and at the age of fifty-four she married the wealthy banker Cerf Levy of Metz (1700). Unfortunately, one year after the marriage Levy lost both his own fortune and that of his wife, and Glückel, hitherto accustomed to opulence, became dependent upon her husband's children. After the death of Levy (1712) she settled in the home of her daughter Esther, wife of Moses Krumbaeh-Schwab of Metz. Here she passed the last years of her life, occupied with the writing of her memoirs.

Glückel left an autobiography consisting of seven books written in Judeo-German interspersed with Hebrew, in which she relates her own varied experiences and many important events of the time. She often adds homiletic and moral stories of some length, taken partly from Midrash and Talmud, partly from Judeo-German books, which evidence wide reading. Her son, Moses Hameln, rabbi of Balingen and son-in-law of the court Jew Samuel Baiersdorf, copied the whole work from his mother's manuscript, and from this copy David Kaufmann edited it. The work contains most valuable information about the life of the German Jews, especially in Hamburg and Altona.


A. Fe.

HAMEL, HAMMEAH, TOWER OF (A. V. "tower of Maccabah"): Tower near the sheep-gate of Jerusalem (Neh. iii. 1, xii. 39). The rendering of the Greek version, "the tower of the hundred," might be interpreted to mean that the tower either was garnished by one hundred men, or was one hundred cubits high, or had one hundred steps.

E. G. H.

M. Sel.

HAMMEDATHA (Hammedatha): Father of Haman (Esth. iii. 1, 10; viii. 5; ix. 10, 24). He is generally designated as the "Agagite," being referred to only once (ix. 10) without that epithet. The name, derived from the Persian, signifies "given by the moon."

E. G. H.

M. Sel.

HAMMER: The following designations for "hammer" are found in the Hebrew Bible:

1. "Makkabah" ("makkebet"): A tool or implement used by the stone-cutter for hewing stone (I Kings vi. 7); by the smith in fashioning iron (Isa. xlv. 13), or in fastening an idol "that it move not" (Jer. x. 4); and by the Bedouin to drive his tent-pin into the ground (Judges iv. 21).

2. "Paṭṭiša": This word manifestly signifies a larger implement than the makkabah. It was used to smooth gold plates (Isa. xlii. 7) and to break rocks in pieces (Jer. xxiii. 29). In Jer. 1. 23 Nebuchadnezzar is called "the hammer (["paṭṭiša"]) of the whole earth."

3. "Halmut 'amelim": A term occurring in Judges v. 26, and of which the meaning is very doubtful. "Halmut" is usually translated "hammer," but the grammatical construction of the word makes a concrete meaning improbable. It is also little likely that "amelim," which accompanies it, is a derivative
and discovered by Ernest Renan in the ruins of Hammon, the modern Umm al-'Awamid, between the name of this deity.

BiBULLAPHT: For No. 3, C. J. S. i. (text) 33; G. Hoffmann, Vecher Einige PhOn. Insehrlitten, in Ahhandlungen

Pleianic inscriptions dedicated to "El-Hammon" Tyre and Acre. One of these inscriptions is dated 221 B.C., under the government of Ptolemy III. The Biblical place-names were possibly connected with the mention in Josh. xix. 28, between Rehob and Kanah. It is believed that the ruins now called "Umm el-'Amud" (or "'Awamid") occupy its site.

76. B. P.

I. G. D.

HAMMON: 1. A place in the territory of Asher, mentioned in Josh. xix. 29, between Rechob and Kanah. It is believed that the ruins now called "Umm el-'Amud" (or "'Awamid") occupy its site. 2. A city allotted to the Levites out of the tribe of Naphtali, and assigned with its suburbs to the descendants of Gershon (I Chron. vi. 61 [A. V. 76]).

B. P.

3. Name of a deity (257 79) mentioned in two Pleianic inscriptions dedicated to "El-Hammon" and discovered by Ernest Renan in the ruins of Hammon, the modern Umm al-'Awamid, between Tyre and Acre. One of these inscriptions is dated 221 B.C., under the government of Tolemy III. The Biblical place-names were possibly connected with the name of this deity.


M. Sc.

HAMMURABI: King of Shinar; perhaps identical with Abrahamic contemporary, Amraphel, who is mentioned in Gen. xiv. 9; the sixth king in the first dynasty of Babylon. Hammurabi was the founder of the united Babylonian empire; he conquered Rim-Sin, King of Larsa and Sumer-Accad, joined the northern and southern kingdoms, and thus established the Babylonian empire, with its capital at Babylon. It is supposed to have been Hammurabi who laid the foundations of Babylon's prosperity, and made it the first city of the Orient, a position which it maintained until the time of the Seleucids. The direct traces of the first dynasty of Babylon and the West are still scanty. An inscription on a stone slab seems to represent Hammurabi in the capacity of "King of Amurrum." Hammurabi ruled from 2267 to 2218 [2394-2339, Oppert]. His father and predecessor was Sin-muballit. The later Babylonians regarded His Reign. Hammurabi's period as the golden age of the Babylonian empire. After conquering the south Hammurabi improved its economic conditions. In the preceding period the canals, the efficient condition of which was essential to the cultivation of the land, had probably been very much neglected. Hammurabi endeavored to restore to the land its former fruitfulness by building a new canal, which he named "Hammurabi is the Blessing of the People." Other accounts in his inscriptions record his building operations in connection with the most important sanctuaries of the land. Thus he continued the work, already begun by his predecessor Rim-Sin, on the temple of Ishtar at Zarrab in southern Babylonia; he "made rich" the city of Ur, the home of Abraham; rebuilt the sun-temples at Larsa and Sippar; and beautified and enlarged the temples of Babylon (E-sagila) and Borsippa (E-zida). Hammurabi died after an unusually long reign (fifty-five years), and left the newly founded Babylonian empire, firmly established and unified, to his son Samsu-iluna (2394-2380, Oppert). The latter's policy, like that of his successors, seems to have been the same as Hammurabi's.

The most important of all the Hammurabi inscriptions is without doubt that found at Susa, containing his code of laws. This inscription was brought to light on the acropolis of Hammurabi's Susa by J. de Morgan, at the head of a French archeological expedition, as a result of excavations carried on in December and January, 1901-02. The laws are inscribed in forty-four lines on a block of black diorite 2.25 meters in height, and constitute the most valuable known monument of Babylonian culture, the oldest document of the kind in the history of human progress. A bas-relief on the monument shows the king in a devout attitude before the sun-god Samas, who, seated, instructs him in the law. The god wears a crown, while in his right hand he holds a style and a circular object of symbolic import. This monument stood originally in the sun-temple of Esharra at Sippar. Thence it was carried to Susa
by the Elamite conqueror Shutruk-Nahhunte in 1100 B.C. From a statement in the inscription it appears that a duplicate of the stone codex was erected in the temple of E-sagila at Babylon. Fragments of a second copy have been found in Susa itself. Four fragments of a copy in clay made for Assurbanipal's library are preserved in the British Museum. The code is a collection of decrees, which, however, do not constitute a legal system as generally understood. Private and criminal law are not separated. The transitions are arbitrary and lack any logical principle of succession. Paragraphs 132-194 are especially noticeable, containing regulations concerning marriage, family possessions, inheritance, and adopted children.

The picture of civilization which these laws unfold compels a change in the traditional ideas of the ancient Orient. A large number of regulations show a wholly unsuspected degree of culture. Manual labor, architecture, ship-building, commerce, and agriculture form the subject-matter of the code. There was a decided advance over the Bedouin civilization, since the Babylonians were under the protection of a prince who was like a father to his subjects. Only the slave seems to have been excluded from this protection; he was regarded as a chattel, as in Mosaic law, but with the difference that the "ebed" in Israel was protected by the law against inhuman treatment (Ex. xxi. 20), whereas the slave in Babylon, according to paragraph 282, was exposed to pitiless barbarity. The degrees of the social scale are not shown very clearly. The ranks of priest, king, free-born, and freedman were distinguished, as well as the class of slaves. Artisans belonged to the lower classes; even the physician was reckoned among them. Like them, he received a "wage"; whereas the architect, like the artist, received a "fee" ("kištu"). Paragraphs 198-214 contain the penal code; a free-born man was about equivalent to two freedmen, and a freedman to about two slaves.

The laws concerning marriage and inheritance, property and punishments, show much similarity to the regulations of the Tora (Gen. xvi. 3 and xxx. 3, where the relation of Sarah to Hagar, and of Rachel to Bilhah, is spoken of, have light thrown upon them by paragraph 145 of Hammurabi's code: "If a man takes a wife and she bears him children and he desires to take a concubine—if he takes the concubine into his house, this concubine shall not be equal to the wife." In Lev. xx. 10 and Deut. xxii. 23 it is decreed that in case of adultery on the part of a wife both parties to the guilt shall be put to death; paragraph 129 of Hammurabi's code corresponds to this: "If any man's wife is found lying with another man, they shall both be bound and thrown into the water." Exactly the same law is found in Deut. xxii. 25-26 as in the code, paragraph 130: "If any one forces the betrothed of another, who has not yet known a man and is still living in her father's house—if he is found lying with her, he shall be put to death, but the woman shall be guiltless." An accusation brought against a woman by her husband is decided by appealing to God's judgment: the "jealousy offering" in Num. v. 11-31 is a parallel. Paragraphs 7 and 128 treat of the business of depositing goods (comp. Ex. xxii. 6-7); paragraph 126 assures to the public steward the right of holding property (comp. Gen. xv. 2; II Sam. ix. 2, 9, 10). Paragraph 117 sheds light on II Kings iv. 1; Isa. xxvii. 2, 1. It shows that bondage for debt, which could be made to include the whole family, terminated in the fourth year, as against the seventh according to Mosaic law (comp. Ex. xxi. 3).

The lex talionis, indicated in Ex. xxii. 23-25; Deut. xix. 19, is also met with in the code, in fifteen places. But as in the Mosaic law (Ex. xxi. 26, 29-32; Lev. xiv. 18; Num. xxxv. 36, 39-42) the retaliatory punishment may be commuted by substitution or by a monetary satisfaction, so also in the code of Hammurabi, which distinguishes many cases in which a payment proportionate to the injury committed may be exacted. There is another class of punishments, found also in old Egyptian law, which falls under the law of retaliation: "If a physician wounds a man severely with the operating-knife and kills him, or if he opens a tumor with the operating-knife and the eye is injured, one shall
Chop off his hands” (§ 218). A similar fate befell the unskilled tattooer, according to paragraph 236. The code classifies the casting of spells (§§ 1 and 2) as an offense against religion. The same verb, “abdu,” appears in Deut. xviii. 11 as in paragraph 157, and with a like meaning: “If any one lies with his mother after his father, they shall both be burned,” a decree which recalls Lev. xi. 11. Bearing false witness knowingly was punished with death, according to §§ 3 and 11 (comp. Deut. xix. 16-21). Revenge, or private enforcement of justice, was allowed in cases of burglary and stealing if §§ 22, 26 the evil-doer was taken in flagrante delicto; Ex. xxii. 2 has a similar regulation. The principle that a man is responsible for damage caused by his carelessness is clearly brought out in the code. Among others belonging to this class of regulations is paragraph 229, to which Deut. xxii. 8 is comparable. There is a parallel between paragraphs 251-252 of the code and Ex. xxi. 24-25, as regards the fine which the owner of vicious oxen must pay in the event of an accident if he has not taken proper precautions. If an animal is torn to pieces in the field by a wild beast, the shepherd is not responsible, according to paragraph 244 of the code (comp. Ex. xxi. 13). As in Ex. xxii. 26 the owner of an animal that gives no flesh to the butcher is not liable to confinement on account of injury caused by his animal, so also in the code (§ 250). The “elders” are named as judges of offenses of the law, just as in Deut. xix. 13 the “râh” or “ir” appear as criminal magistrates. Bribing the judge was forbidden. An oath of purification was accepted as proof in Ex. xxii. 7, 10-11: the same conception is met with in various places in the code.

The Book of the Covenant makes a distinction in Ex. xxi. 13 between actions with and without intent: so does the code (§ 206). According to Ex. xxii. 23 the fine to be paid for injuring a pregnant woman was fixed by the husband; according to paragraph 209 of Hammurabi’s code the fine was ten shekels.

The law in Ex. xxi. 26 gives freedom to a slave whose eye is destroyed by his master: the code gives the slave the half of his value (§ 199).

The fact that these laws are not arranged in logical classifications gives ground for the supposition that Hammurabi’s code originated in Mode a collection of important decisions. It of Composition contains, therefore, only typical cases, without being arranged in a legal system. Hence practices. Hence it is seen in this code of Hammurabi for norms in the juridical sense which has attached to the term since Binding (“Handbuch des Strafrechts,” 1. 159); it does not contain pure commands of the lawgiver, like the Ten Commandments, “where the commands are given in a short and imperative form.” However uncertain the interpretation, there is no manner of doubt that the Torah excels Hammurabi’s code from an ethical-religious standpoint. The code, indeed, contains humane regulations, such as those clauses which treat superiority of freeing a captive; which excuse a of Mosaic Code. Man from the payment of his taxes where the harvest has failed; which protect one in bondage for debt against ill treatment; which limit the right to dispose of goods given in security for debt. But the humanity of those provisions is outweighed by regulations such as those dealing with the legally organized system of prostitution (§§ 178-180), or with the conditions in the wine-shop where evil people assembled (§ 109), and by the typical cases mentioned of outrageous cruelty toward animals (§§ 248-249), all which clauses evidence a low plane of morality. A law such as Ex. xx. 17, Deut. v. 21, “Thou shalt not covet” (which the Decalogue, with a perception of the fact that covetousness is the root of all law-breaking, places above all other earthly laws), is not to be found anywhere in the code. Hence it follows that the code does not recognize the law of neighborly love, since self-restraint is wholly foreign to it. The institutions of the Torah which protect those who are weak economically, which set bounds to the unlimited growth of wealth, and which care for the poor are peculiar to itself. The law of love to one’s neighbor (Ex. xxiii. 4 et seq.), which takes account of the stranger and even of the enemy, is nowhere discernible in Hammurabi’s code. The law of retaliation, of cold, calculating equity, “as thou to me so I to thee”; the revenge of the stronger on the weaker—those forms a broad foundation on which the love of one’s neighbor finds no place.

Hammurabi’s service to religion consisted chiefly in the fact that he opposed the use of spells and enchantments. A similar advance in this direction had already been made by King Gudea. The discovery of Hammurabi’s code completely disproves one of the chief hypotheses of the Wellhausen school, that a codification on the part of the Hebrews was impossible before the ninth century.

honored Rab's memory not only by citing him as an authority (Er. 77b, et al.), but also by endeavoring to prevent deviations from custom once established by Rab. When a scholar came to Hārta de Aragaz and decided a ritualistic point contrary to the opinion of Rab, Hammuna excommunicated him, arguing that the scholar should not have ventured to act thus at Rab's last residence (Shab. 196a). In Haggadah he is not often met with. Once he quotes a saying of Rab's (Ab. Zarah 19b).

S. M.

H.A.M.N.U.N.A. II.: Babylonian amora of the third and fourth centuries; in the Babylonian Talmud sometimes referred to as Hammuna Saba ("the elder"), to distinguish him from a younger Hammuna. He was a native of Harpania (Hipparponum; Neubauer, "G. T." p. 332), but paid his poll-tax at Pum-Nahara, to which place he was therefore assumed to belong (Yeb. 17a). He sat at the feet of the most prominent teachers of the latter half of the third century, among whom were Adda b. Ababah, Judah b. Eschiel, and "Ula; and by most of them he was greatly respected for his talent (Git. 81b; Yeb. 17a; Shebu. 34a). But he was most esteemed by his teacher Hinda, under whom he rapidly rose from the position of pupil to that of colleague (Shab. 97a; 'Er. 65a; Yer. Hor. iii. 47c). Subsequently Huna became his teacher; and as long as Huna lived Hammuna would not teach at Härta de Aragaz, the place of Huna's residence (Er. 95a). Hammuna eventually became a recognized rabbinical authority, and the foremost scholars of his generation, like Ze'era I., applied to him for elucidations of obscure questions (Ber. 24b). The "resh galuta" (exilarch) repeatedly consulted him on scholastic points (Yer. Shab. xii. 18c; Shab. 119a). As a haggadist he strongly advocated the study of the Law, which, according to him, should precede everything, even good deeds (Kid. 40b). Providence decreed the destruction of Jerusalem solely because children were not schooled in the Law, as it is written, "I will pour it [ fury] out upon the children abroad" (Jer. vi. 11), which is a reference to the fact that the children are abroad, and not in the schools (Shab. 119b). Therefore as soon as a child learns to talk it must be taught to say, "The Torah which Moses hath commanded us is the inheritance of the congregation of Jacob" (Deut. xxvii. 4, Hebr.; Suk. 42a).

In the numerical value of מָנוּ ("Torah") Hammuna finds Scriptural support for Shaul's declaration that the Israelites received at Sinai six hundred and thirteen commandments: To the people Moses communicated מָנוּ (409 + 6 + 200 + 5 + 611), and the first two of the Decalogue were communicated to them directly by God (Ex. 20:4; comp. Ex. xx. 33). He declared that insolex is provisionally punished by absence of rain. This teaching he derives from Jer. iii. 5: "The showers have been withholden, and there hath been no latter rain"; because "thou hastadorned a whore's forehead, thou shalt not be ashamed" (Ta'an. 7b). Hammuna was a considerable liturgical author. To him are ascribed five benedictions which an Israelite should utter at the sight of different Babylonian rules (Ber. 57b), two to be spoken on seeing large armies (Ber. 39a), and one before engaging in the study of the Torah (Ber. 11b).

The last one has been universally adopted, and is still recited at the public readings of the Torah. Various other prayers are ascribed to him (Ber. 17a), one of which is incorporated in the ritual (see Hammuna Zu’a). Hammuna died at the same time as Rabba b. Huna, and their remains were transported together for burial in Palestine.

Bibliography: Heilprin, Seder ha-Dorot, ii. 180; Zunz, "Zum Brauchtum der Juden des Alterthums," p. 130 et seq.

S. M.

H.A.M.N.U.N.A. OF BABYLONIA: Teacher of the Bible; junior of Hanina b. Hama and senior of Jeremiah b. Abba, both of whom he consulted on an exegetical question (Yer. B. B. vii. 13c; comp. Yer. Ta’an. iv. 65a; Eccl. R. vii. 7). He was the innocent cause of great provocation to Judah I., and of consequent neglect of Hanina. Judah lectured on Ezek. vii. 16, and misquoted it. His pupil Hanina publicly corrected him, and when the patriarch asked him where he had learned the Bible, he replied, "From R. Hammuna of Babylonia." As Hammuna was Hanina's junior, it appeared to the patriarch that Hanina jesteed at his expense, as if implying that mere tyros knew the Bible better than he. This so angered him that he told Hanina, "If thou ever visitest Babylonia, tell the people that I have appointed thee šākām" ("sage," a title less honorable than "rabbi"). By this Hanina understood that Judah would never promote him to an academic rectorate (Yer. Ta’an. i.e.; Eccl. R. i.e.; see Hanina b. Hama).

S. M.

H.A.M.N.U.N.A. ZU’A: Babylonian amora of the fourth century; junior and contemporary of Hammuna II. (hence his cognomen "Zu’a"). Hammuna II. had composed a penitential prayer beginning "My God! Before I was formed I was worthless" (see Confession). This prayer Raba adopted and recited daily, while Hammuna Zu’a appropriated it for recitation on the Day of Atonement (Yoma 57b; comp. Ber. 17a).

S. M.

H.A.M.O.N.: Ancient family, originally from Spain, which settled in Turkey and produced several physicians. The following were among its more important members:


2. Joseph Hamon: A near relative of Isaac Hamon; born, probably, at Granada, Spain. Expelled from his home, he went as an advanced age to Constantinople, where, according to "Shabatio ha-Kabalah" (p. 50b), he was physician to Sultan Sulim I. He declared that innocence is provisionally punished by absence of rain. This teaching he derives from Jer. iii. 5: "The showers have been withholden, and there hath been no latter rain"; because "thou hastadorned a whore's forehead, thou shalt not be ashamed" (Ta’an. 7b). Hammuna was a considerable liturgical author. To him are ascribed five benedictions which an Israelite should utter at the sight of different Babylonian rules (Ber. 57b), two to be spoken on seeing large armies (Ber. 39a), and one before engaging in the study of the Torah (Ber. 11b). The
ancient privileges restored by Salim II in 1568. Hamon's widow addressed a letter to Judah Aburvan in January, 1578.

BIBLIOGRAPHY: Carmi, Dihe le-Yemen h.Eines Yehuda, p. 30; Assmann, Me'ora'ot Olam, p. 21; Steinschneider, Hebr. Bibl., ii. 81.

4. Judah Hamon: Physician at Adrianople; died there May 17, 1679 ("El Progreso," i. 194 et seq.).

5. Moses Hamon (Amou): Son of Joseph Hamon (No. 2); born in Spain about 1490; died before 1567. Going with his father to Constantinople, he became physician to Sultan Sulaiman I. This "famous prince and great physician," as he is called by Judah ibn Verga, accompanied the monarch on all his expeditions, enjoying great favor on account of his knowledge and skill. He was a fine linguist, versed in Arabic, Turkish, and Persian, and was a patron of Jewish learning. He printed some Hebrew works at Constantinople as early as 1515 and 1516. He also built in that city, at his own cost, a school which was presided over by the learned Joseph Taltazz of Salonica. He did not, however, translate the Pentateuch into Persian, nor the Psalms of the Israelites into Turkish, as Manasseh b. Israel records; but he had Jacob Tavus' Persian translation, together with Saadia's Arabic translation, printed at his own expense in 1546.

Hamon, who was everywhere highly respected on account of his firm character and philanthropy, was a fearless advocate of his coreligionists. When about 1545 the Jews of Amsaia were falsely accused of having murdered a Christian for ritual purposes, and the innocence of those that had been executed was established soon after by the reappearance of the missing man, Hamon induced the sultan to decree that henceforward no accusation of the kind should be entertained by any judge of the country, and the innocence of those that had been executed was restored by Salim II in 1568. Hamon's widow addressed a letter to Judah Aburvan in January, 1578.

BIBLIOGRAPHY: Carmi, Dihe le-Yemen h.Eines Yehuda, p. 30; Assmann, Me'ora'ot Olam, p. 21; Steinschneider, Hebr. Bibl., ii. 81.

6. Moses Hamon: Physician at Constantinople; nephew of Moses Hamon (No. 5). He was one of the signers of the document drawn up by the Jewish scholars of Constantinople in 1587, asking that they be exempted from the communal taxes.

BIBLIOGRAPHY: Sabato de Atri, Katze Torah, p. 86; D. M. K.
HANAN (HUNA) R. BIZA: Babylonian scholar of the third and fourth centuries; judge at Pumbeditha (B. E. 12a). He especially cultivated the field of Haggadah, in which he became distinguished. R. Shelah, who once attempted to criticize Hanan's homiletic expositions, but was soon defeated, remarked, "I cannot contend with Hanan in the field of the Haggadah" (Suk. 52b). As a halakhist Hanan seems to have been an independent thinker. In spite of criticism he allowed himself to frequent pagan barber-shops in the suburbs of Nehardea (Ab. Zarah 39a). To him belongs the credit of preserving from oblivion the name and teachings of Simon Hasda, a late tanna merely mentioned by any other rabbi (Ber. 49b, 435b; Ket. 67b; Yeb. 60b; et al.).

S. M.

HANA B. HANILAI: Babylonian scholar and philantropist of the third century; the junior of Huna I. and Hida (Beit. 21a, 40a). The Talmud relates of him that he was wont to employ scores of bakers in the preparation of bread for the poor, and that his hand was ever in his purse, ready to extend help to the needy. His house was provided with entrances on all sides, that the wayfarer might find help to himself without cover of darkness. Eventually his house was destroyed. "Ula and Hida once saw the ruins; Hida was much moved at the sight, and when "Ula inquired the cause of his emotion, Hida acquiesced him with his former splendor and hospitality, adding, "Is not the sight of its present condition sufficient to force sighs from me?" "Ula, however, replied, "The servant should not expect to fare better than his master: God's sanctuary was destroyed, and so was Hana's house; as the former, so will the latter be: God will restore it." (Ber. 58b; comp. Meg. 27a). Notwithstanding its learning and his wealth, Hana was extremely modest and obliging, ready even to lift physical burdens from the shoulders of the worthy. Hana once carried a shovel across the street; Hana met him and at once offered to relieve him. Huna, however, would not permit it. "Unless," said he, "thou art accustomed to do such things at home, I cannot let thee do it here; I will not be honored through thy degradation" (Meg. 28a).

S. M.

HANAMEEL (Heb. R. V. Hanameel).

Biblical Data: Son of Shallum and cousin of Jeremiah. The latter purchased a field from him for the Israelites would return to their land (Jer. xxxii. 7-12).

E. C.

HANAMEEL THE EGYPTIAN: High priest; flourished in the first century B.C. After assuming the government of Palestine, Herod surrounded himself with creatures of his own; from among these he chose one Hanameel to fill the office of high priest made vacant by the ignominious death of Antigonus (37 B.C.). Hanameel (Ananéel) was an Egyptian according to the Mishnah (Parah ii. 3), a Babylonian according to Josephus ("Ant." xv. 2, § 4); though of priestly descent, he was not of the family of the high priests. But Hanameel's incumbency was of short duration. Prudence compelled Herod to remove him, and to fill his place with the Hasmonian Aristobulus (85 B.C.). The youthful Hasmonian, however, was too popular with the patriotic party; though he was a brother of Mariamne, Herod's beloved wife, he was treacherously drowned at Herod's instigation (83 B.C.), and Hanameel was restored to the high position. How long he continued in office historians do not state; but it could not have been for many years, since after the execution of Mariamne (39 B.C.) Herod remarried, and appointed his second father-in-law, Simon b. Boethus, to the high priesthood, removing Joshua b. Fahl. Hanameel is credited with having prepared one of the total of seven "red heifers" (see Num. xiii.) which were provided in all the centuries from Ezra's restoration to the final dispersion of the Jews (Parah l.c.).

Bibliography: Grätz, Gesch. iii. 223 et seq.; Josephus, Anti- xv, 2, § 4; 20, 1, 31; Jost, Gesch. des Judenthums und seiner Sitten, i. 368; see also Brüll, Mebo ha-Mishnah, i. 56.

S. M.

HANAN (Heb.): 1. A Benjamite chief (1 Chron. vii. 30). 2. The sixth son of Azel, also a Benjamine, of the family of Saul (ib. viii. 18). 3. Son of Maachah, one of David's mighty men (ib. xi. 49). 4. Progenitor of a family of the Nethinim, who returned from captivity with Zerubbabel (Ezra ii. 46; Neh. vii. 49). 5. Son of Igliel, a man of God, whose sons had a chamber in the house of the Lord (Jer. xxxvi. 4). 6. One of the Levites who assisted Ezra in the reading of the Law (Neh. viii. 7), and who sealed the covenant (ib. x. 10). 7. One of the chiefs who also sealed the covenant (ib. x. 23).
HANAN (HANIN, HANINAN): Scholar of the third amoraic generation (third century). He was probably a Babylonian by birth and a late pupil of Rab, in whose name he reports halakot and aggadot (Yoma 41b; Suk. 15b et seq.; Ned. 7b); and is found associating with Anan, who lived and died in Babylonia (Kid. 38a). Frequently, however, he appears in Palestine, where he wagged controversies with the foremost scholars of his generation: Eleazar, Hoshaiyahu II., Levi (Yer. Dem. vi. 29c; Gen. R. xxix. 4; Num. R. xili. 8). Hanan teaches: Whoso invokes God's retribution on his neighbors suffers mirth and mourning have met; joy was succeeded by wailing; at the first caress died the caresser. The child was named Hanan after its father (M. K. 250).


S. M.

HANAN (HANIN), ABBA: Tanna of the second century; younger contemporary of Simon of Shezur, Josiah, and Jonathan (Mek., Mishpatim, 8, 12, 20; Nazir 45a). Possibly he sat at the feet of Eliezer b. Hyrcanus, in whose name he transmits many halakhic midrashim (seventeen in Sifre, Num. 4 [Hanin], 7, 11, 29, 35, 52, 69, 73 [Hanin], 107 [five times], 118, 129, 133, and 137; and elsewhere). Indeed, it may be said that Abba Hanan was simply Eliezer's mouthpiece. Only once (Sifre, Deut. 94) does he appear independent of Eliezer, and Bacher ("Ag. Tan." i. 131) represents him here as opposing his master (see Tosef., Sanh. xiv. 9); but a careful comparison of the sources proves that there is no antagonism. Eliezer's harsh verdict refers to minors who followed their elders in apostasy (ירוח), while his junior speaks of minors who were not guilty of the crime. Occasionally Abba Hanan appears to report also in the name of Eleazar (Mek., Mishpatim, 20), but the version is not authentic, and Weiss ("Introduction to the Mekilta," p. xxx.) proves it to be erroneous.

S. M.

HANAN B. ABISHALOM: Scholar of the third century; disciple of Rab (Anna Akika) and colleague of Beruna and Isaac b. Mahsheh (Yer. Ber. vi. 10d; Pes. 103a). He was a great halakist, and so familiar with his master's opinions that once, when an explanation of a certain current decision...
was sought of Hananiah, the latter would not discuss it until it had been ascertained of Hananiah that Rab held the decision as law (Bek. 24b). By profession he was a scribe, and was so skillful and reliable that Hoshia declared that the whole Law might be written out by Hananeel from memory were it not that the sages forbade writing Scripture in that manner (Meg. 18b; comp. Yer. Meg. iv. 74d). Hananeel's name appears quite frequently in the Jerusalem, as well as in the Babylonian, Talmud, Ze'era I. having carried to Palestine many of his teachings, particularly such as refer to the scribe's functions (Yer. Meg. i. 71c, et al.). But few haggadot are connected with his name, and even these are merely repetitions from Rab (Pos. 60a, et al.).

BIBLIOGRAPHY: Frankel, Mike, p. 88a; Hoffmann, Seder ha-Dorot, 2.

E. C.

HANANEEL BEN AMITTAI: Spiritual leader of the Jewish community of Orba, Italy, in the ninth century. He is said to have been descended from a Jerusalem family, members of which were taken to Italy by Titus. In the Ahimaz Chronicle Hananeel is credited with great learning and piety, and is said to have been well versed in the secret knowledge of Cabala, through which he performed miracles. Ahimaz also relates a dispute between Hananeel and the Archbishop of Orba.

BIBLIOGRAPHY: Neumann, M. C. B. 2. 119; Kaufmann, in Monumenta, xli. 54.

C.

HANANEEL IBN ASKARA. See SHEM-TOB BEN ABRAHAM GON. HANANEEL BEN HUSHIEL: Rabbi of Kairwan; Biblical and Talmudical commentator; born at Kairwan about 980; died, according to Abraham Zacuto ("Yuhasin," 98b), in 1050. His father, Hushiel, was his only master, but as by correspondence he learned a great deal from Hai Gaon, he was supposed by some French scholars, among them the tosafists R. Tam and R. Isaac (RI), to have been Hai's pupil. After his father's death, Hananeel and his companion Nissim b. Jacob ibn Shabhin were named rabbis of Kairwan, and together presided over the school. Hananeel had, besides, a large business and was very rich, so that he left to his nine daughters a fortune of ten thousand gold pieces (Abraham ibn Daud, "Sefer ha-Kabbalah"). He was one of the first rabbis after the fall of the geonic school, and he contributed greatly to the revival of the Talmud of Jerusalem, which had up to his time been neglected, supplanted as it was by its younger companion, the Talmud of Babylon. Through his commentary to the Talmud he especially rendered great service in establishing the correct text of that work, of which he had before him the oldest manuscripts. Hananeel strictly followed Hai Gaon in his commentaries, in so far as the latter confined himself to plain interpretation and avoided mysticism. Of all the quotations from Hananeel made by later commentators, there is not a single one which is mystical in character.

Hananeel certainly knew Arabic and also Greek, as is shown by his explanation of many Arabic and Greek words. But, unlike his companion Nissin b. Jacob, he wrote all his works in good Hebrew. He even composed an elegy on Hai Gaon in Hebrew verse.

The works bearing Hananeel's name are: (1) A commentary on the Pentateuch, in which there is much criticism against the Karaites. It is cited by many later Biblical commentators, chiefly by Bahya b. Asher. Rapoport has gathered all the quotations from Hananeel made by Bahya, and has published them in the "Bikkure ha-Ittim" (XI. 34-55), and Berliner has added to these extracts those made by other commentators, and has commented on Hananeel's commentary to Ezekiel, in the "Migdal Hanane'el." (2) A commentary to the Talmud, which was much utilized by Isaac Fast (RIF), and Nathan b. Jehiel, the author of the "Aruk," both of whom were supposed to have been Hananeel's pupils. The manuscripts of this commentary are to be found in Munich MS. No. 257, and contain the treatises Pesahim (published by Stern, Paris, 1868), "Ah. Zarah, Shabu'ot, Sanhedrin, Makkot (published by Berlinger in the "Migdal Hanane'el" in 1879), and Horayot. The Vatican MS. No. 127 contains Yoma, Megillah, Rosh ha-Shanah, Ta'ani, Sukkah, Bezah, and Mo'ed Kapar. No. 129 contains Shabbat, Eruvin, Pesahim, and Hagigah; and finally Codex Almanzi in London contains Baba Kamma, Baba Mezi'a, Sanhedrin, Makkot, and Shabu'ot. But S. D. Luzzatto proved in "Literaturblatt des Orients" (XI. 345) that the commentary on Eruvin belongs to Hananeel b. Hushiel. A fragment of the commentary to Yoma has been found by Schecter in the Genizah of Cairo, and has been published by him in his "Haadaya," p. 116, Cambridge, 1903. It seems, however, from the "Aruk," that Hananeel's commentary covered all the treatises of the Talmud. (3) A collection of responses, quoted in the "Shibboleth ha-Leket" and in other responsa collections. (4) "Sefer ha-Mikvot," decisions on ritual laws, quoted by Mordecai on Ketubbot. No. 175, and on Shabu'ot. No. 756. (5) "Sefer Heqeq," decisions on civil laws. Rapoport, however, proved (i.e. note 30) that the author of this work was Heqeq b. Ya'qub. (6) "Sefer Tefillah," a prayer-book of the same kind as that of Sandis and Amram Gaon. There is also a "pitom" beginning "Hasidelka tagbir," signed "Hananeel," which may mean Hananeel b. Hushiel.

BIBLIOGRAPHY: Azulai, Shem ha-Gedolim, s.v.; Rapoport, in Bikkure ha-Ittim, xli. 345-41; Dukes, in Orient, LIII, 1912, 345; Berliner, Migdal Hanane'el, a monograph on Hananeel, Berlin, 1885; Grätz, Gesch. d. Jud. V. 5; Michael, Or ha-Dagim, pp. 416, 417; Gross, in Berliner's Monatsschr., II. 26. S. M.

HANANIAH (חַנָּנִיָּה): 1. A son of Heman the singer, and chief of the sixteenth of the twenty-four musical divisions into which the Levites were divided by King David (I Chron. xxv. 4, 20). 2. One of the captains of King Uzziah's army (II Chron. xxvi. 11). 3. Father of Zechariah, one of the princes who sat in the house of King Jehoiakim (Jer. xxxvii. 12).

4. Son of Azur of Gibeon; a false prophet in the reign of Zechariah (II. xxvii. 1). He prophesied in the fourth year of Zechariah's reign that two years
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later Jeconiah and all the captives of Judah, together
with the vessels of the Lord's house which had been
transported to Babylon by Nebuchadnezzar, would
be brought back to Jerusalem. Hananiah thereupon
took the yoke from Jeremiah's neck and broke it as
a token that the yoke which had been imposed by
Nebuchadnezzar on Israel would also soon be broken
(52. xxviii. 9-10). Jeremiah, however, was com-
manded by God to tell Hananiah to replace the
wooden yoke by an iron one, as the yoke to be borne
by the Israelites would be still stronger than the
former one had been (52. xxviii. 13-14). Jeremiah
denounced Hananiah as a false prophet, and assured
him that he would die that same year for having
taught rebellion against the Lord. Hananiah died
three months later (52. xxviii. 17).

According to R. Joshua b. Levi (Yer. Sanh. xi. 7), Hananiah b. Azur was not a false prophet, but he used to repeat Jeremiah's prophecies in different places in Jerusalem, attributing them to himself. In the above-mentioned case where Hananiah seemed to contradict Jeremiah, it was by a miscalculation that he announced the restoration of Israel within two years. It is further said (ib.) that there is a discrep-
ancy in the passage where Hananiah's death is re-
corded: "Hananiah the prophet died the same year
in the seventh month" (52. xxviii. 17); for, according
to the Jewish reckoning, the seventh month was the first of the year, it could not be "in the same
year." The Talmudists inferred that Hananiah died
on the eve of New-Year's Day, after commanding his
family to keep secret his death in order to prove
Jeremiah mistaken.

5. Grandfather of Irijah, captain of the ward at
the gate of Benjamin (52. xxxvii. 13). 6. Head of
a Benjaminite family (1 Chron. viii. 34). 7. The com-
panion of Daniel, Mishael, and Azariah. He was
named "Shadrach" by Nebuchadnezzar, and to-
gether with Mishael and Azariah (Mishach and Abedo-
negro) was cast into the fire by command of Nebu-
chadnezzar (Dan. i. 6, 7, 11; ii. 17; iii. 12-23). See
AZARIAH IN RABBINICAL LITERATURE. 8. Son of
Zerubabel (1 Chron. iii. 19). 9. Son of Bethel, who
returned with Ezra from Babylon (Ezra x. 28). 10.
One of the apothecaries who built a portion of the
city of Jerusalem in the time of Nehemiah (Neh. iii.
8). 11. One of the chief priests familiar in the
days of Josiah, the high priest (52. xlii. 15). 12.
Ruler of the palace at Jerusalem under Nehe-
miah; "a faithful man." (Neh. vi. 2). 13. A signa-
tory to the covenant in the time of Nehemiah (52.
x. 29).

M. SKE.

HANANIAH (AHUNAI): Exilarch (761-
771?). He was a younger brother of Anan ben
David, the founder of Karaimism; according to the
Karaites, whose contention was that Anan's father
was the son of the exilarch Hadassal, he was a
nephew of Solomon ben Hadasal. The only source
for the nomination of Hananiah as exilarch after the
death of his uncle Solomon ben Hadasal is the Karaitic
ELIZABENAHAMARAS (Pinsker, "Liikute Kadi-
moniyot," Supplement, p. 103), who quotes an
anonymous Rabbinite author as follows: "Anan
had a younger brother Hananiah, and though
Anan was older and more learned than his brother,
he was not elected exilarch on account of his want
of religion; his brother Hananiah was preferred to
him." As the exilarch who was elected in 771 was
called Zakki ben Abunai, Grätz ("Geschichte," v.
396) supposes Hananiah to be identical with Abunai,
Zakki's father.

BIBLIOGRAPHY: Grätz, Gesch. 34 ed., v. 165, 385 et seq.; First,
"God save us from such opinions!" and Hananiah
retorting, "Rather may God save us from thy opin-
ions!" (Shab. 88b; Ket. 45b; B. K. 65b).

Hananiah was a Babylonian by birth, and was as-
sumed to have been the brother of Rabbah b. Nahmani
("Yubashin,"126a), a descendant of the priestly house
of Eli (R. H. 18a; Sanh. 14b); but he and another
brother, Hoshalal ("Osbalah" in the Babylonian
Talmud), emigrated at an early age to Palestine.
They settled at Tiberias, whither they intellectually
urged Rabbah to follow them (Yer. Ta'an. i. 64a;
Ket. 111a). Here they plied the shoemaker's trade
for a living. They established themselves on a street
inhabited by prostitutes, who patronized them.
Because they preserved their modesty and chastity,
in spite of their evil associations, even the women
learned to revere them and to swear "by the life
of the saintly rabbis of Palestine" (Psal. 113b). They
were also famous as workers of miracles, and when
they desired to prepare some savoury meal in honor
of the Sabbath, legends say they were compelled
to resort to transcendental means in order to pro-
duce it (Sanh. 65b). Their exemplary life as well
as their scholarship prompted Johanan to ordain
them as teachers, but for reasons not stated—pos-
sibly because of the associations into which their
family had been led, or perhaps because of their youth—
he failed to carry out his intentions. This was a
source of regret to the venerable teacher, but the
brothers cursed his mind by pointing out that, being
descendants from the house of Eli, they could not
expect to be promoted to "elderships," since of that
time the Bible has said: "There shall not be an
old man in thine house forever" (1 Sam. ii. 32;
Sanh. 116a). Hananiah died on a semi-festival, and,
as a mark of distinction and of general mourning,
his coffin was, contrary to custom on such days,
made on the public street (Yer. M. K. i. 89c).

BIBLIOGRAPHY: Rabin, Ag. Pal. Amer. iii. 500; Frankel, Mebiot,
p. 96a; Zadoc, Talmudica, ed. Finkowicz, p. 106a.
N. S. M.

HANANIAH (HANINA): Palestinian scholar
of the fourth amoraic generation (fourth century);
nephew of R. Hoshalal, junior of Ze'era b. Abba, and con-
temporary of Jose II. (Yer. Ta'an. i. 64a, where his
name is erroneously given as "Hanahiah"). Once he is represented as opposing "the rabbis of Cesarea" in halakhic controversy (Yer. Shab. i. 3a). He is also mentioned as having consulted Abbai b. Zabda (Yer. Meg. iii. 74d); but the text here is so mutilated as to lose its reliability for chronological purposes (see Frankel, "Mebo," p. 880).

E. C.

HANANIAH (Hanina), Nephew of R. Joshua; Tanna of the second century; contemporary of Judah b. Bathyra, Matuca b. Hecshem, and Jonathan (Sifte, Deut. 80). Who his father was is not stated; nor anything known of his early years. He was named after his grandfather, Hananiah, and educated by his uncle, from whom he received his cognomen. In some baraitot, however, he is cited by his patronymic alone (Suk. 59b; Ket. 76b; see Hananiah b. 'Akeba). In the days of Gamaliel II. he once ventured to give a decision, for which he was summoned before that patriarch; but his uncle, by reporting that he himself had given Hananiah the decision, mollified Gamaliel (Niddah 24b). It was probably about that time that Hananiah fell in with some sectaries at Capernaum. To remove him from their influence his uncle advised him to leave the country, which he did, emigrating to Babylonia, where he opened a school that eventually acquired great fame (Sanh. 22b; Eccl. R. i. 8, vii. 36). He returned to his native country with halakhic decisions which had been communicated to him by a Babylonian scholar, and which he submitted to his uncle (Suk. 20b). But during the evil days following the Bar Kokba rebellion, seeing the nobility of his people fail before the vengeance of the Romans, he again emigrated to Babylonia, settling at Nehar-Pekod (see Neubauer, "G. T." pp. 363 et seq.). The appearance of Hananiah in Babylonia threatened to produce a schism in Israel fraught with far-reaching consequences: it created a movement toward the secession of the Babylonian congregations from the central authority hitherto exercised by the Palestinian Sanhedrin.

Believing that Roman tyranny had succeeded in permanently suppressing the religious institutions which, in spite of the Jewish dispersion, had held the remnant of Israel together, Hananiah attempted to establish an authoritative body in his new home. To render the Babylonian Talmudian schools independent of Palestine, he arranged a calendar fixing the Jewish festivals and bisextile years on the principles that prevailed in Palestine. In the meantime, however, Hadrian's death had brought about a favorable change in Judea. In March, 139 or 140, a message arrived from Rome announcing the repeal of the Halifian decrees (see Meg. Ta'an. xii.); soon thereafter the surviving rabbis, especially the disciples of Akiba, convened at Usha, and reorganized the Sanhedrin with Simon b. Gamaliel II. as president (R. H. 21b et seq.; see Rappoport, "Eret Milin," pp. 288b et seq.). They sought to reestablish the central authority, and naturally would not brook any rivals. Messengers were therefore despatched to Nehar-Peked, instructed to urge Hananiah to acknowledge the authority of the parent Sanhedrin, and to desist from disrupting the religious unity of Israel.

The messengers at first approached him in a kindly spirit, showing him great respect. This he reciprocated, and he presented to his followers as superior personages; but when he realized their real mission he endeavored to discredit them. They, for their part, contradicted him in his lectures; what he declared pure they denounced as impure; and when at last they asked him, "Why do you always oppose us?" they plainly told him, "Because thou, contrary to law, ordainest bisextile years in foreign lands." "But did not Akiba do so before me?" he asked; to which they replied, "Cer.

Deputation tamely did; but thou canst not come from pare thyself with Akiba, who left none Palestine, like him in Palestine." "Neither have I left my equal in Palestine," cried Hananiah; and the messengers retorted, "The kids thou hast left behind thee have since developed into horned bucks, and these have deputed us to urge thee to retract thy steps, and, if thou resist, to excommunicate thee." The Palestinian sources relate that the deputies, to impress upon him the enormity of secession from the parent authority, publicly parodied Scriptural passages. One of them substituted "Hananiah" for "the Lord" in "These are the feasts of the Lord" (Lev. xxiii. 4). Another recited, "Out of Babylon shall go forth the Law, and the word of the Lord from Nehar-Pekod." Instead of "Out of Zion" and "from Jerusalem" (Isa. ii. 3), When the people corrected them by calling out the proper readings, the deputies ironically replied, כב (= "With us!") Yer. Ned. vi. 40a. They also declared that the steps taken by Hananiah and his followers were tantamount to building an altar on unholy ground and serving it with illegitimate priests. Altogether, they pointed out, his course was a renunciation of the God of Israel. The people recognized their error, and repented; but Hananiah held out. He appealed to Judah b. Bathyra, then in Nisibis, for support; but the latter not only refused to participate in the secession movement, but prevailed on Hananiah to submit to the orders emanating from the Judean Sanhedrin (Ber. 63a; Yer. Ned. i.e.). Hananiah ended his life peacefully in Babylonia (Eccl. R. i. 8).

Although Hananiah was a prominent figure in his day, rivaling for a time the patriarch in Judea, his name is connected with but few halakot, either original (Tosef., Peuh. iii. 3; Ket. 76b) or transmitted (Er. 48b; Bepah 17b; Suk. 30b; Niddah 24b), and with still fewer halakic midrashim (Mek., Bo, 16; Sifre, Num. 49, 116; Hag. 10a; Sbheb. 35b). As to aggadot, only two or three originated with him. One declares that where Scripture says, "King Solomon loved many strange women" (I Kings xi. 2), it does not mean to impugn his chastity; but it implies that he transgressed the Biblical inhibition, "Thou shalt not make marriages with them" (Deut. vii. 3; Yer. Sakh. ii. 20c). Another asserts that the tables of the Decalogue (Deut. iv. 13) contained after each command its scope in all its ramifications; that the Commandments were interwoven with expositions as are the billows of the sea with smaller waves (Yer. Sheq. vi. 49d; Cant. R. v. 14).
Hananiah of Ono

Hananiah (Hana) of the second century; contemporary of Judah b. Hai (M. K. 21a), and probably one of the younger pupils of Gamaliel II. (Ket. viii. 1). His name rarely appears in connection with aggadah; but he was firmly grounded in the Halakah. Rub expresses great admiration for Hananiah’s acumen (Shab. 88b). Notwithstanding his prominence, his preeminent as well as his homiletic is uncertain: “Hananiah” and “Hana” for the former, and “Akkabia” and “Akiba” for the latter appearing promiscuously in connection with one and the same halakot (comp. ‘Ar. 1. 3; Sifra, Beshak-kota, xii. 8; ‘Ar. 60; Toseft., Parah, ix. [viii.] 9; Hag. 29a; Yeb. 116b). However, there is reason to believe that “Akkabia” is his right patronymic, and that he was the son of “Akkabia b. Mahalaleel” (see “R. E. J.” xii. 40, note 3). Hananiah was very fearless in the expression of his opinions and also opposed those of the leaders of academies, the “nasi” and his deputy (Toseft., Pes. viii. 7; Shab. 50a).

His residence was at Tiberias, where he abrogated many restrictions which had hampered the comfort of the people (“Er. 87b, and parallel passages). Sometimes Hananiah (or Hana) is cited without his patronymic (compare, for example, Yer. ‘Er. viii. 230 and Shab. 56b), and one must be careful not to mistake him for an elder tanna of the same name, or vice versa (see Hananiah [Hana], nephew of R. Joshua). To avoid such mistakes one must observe the associates cited in the debate or statement. If these belong to the age of Metz, Jose, and Simon, Hananiah, the subject of this article, is meant; if they are of a former generation, R. Joshua’s nephew is intended.

Bibliography: Bacher, Ag. Tan. i. 431; Brill, Meho ha-Mishnah, i. 211; Frankel, Darke ha-Mishnah, p. 138; Heilprin, Seder ha-Dorot, ii. 581. E. C.

S. M.

Hananiah b. Akashyah

Tanna whose name became very popular by reason of a single homiletic remark, as follows: “The Holy One—blessed be He!—desired to enlarge Israel’s merits; therefore He multiplied for them Torah and commandments, as it is said [Isa. xiii. 21, Hebr.]: ‘The Lord was pleased, in order to render him [Israel]—righteous, to magnify the Law and to make it great’” (Mak. iii. 16). This mishnah is usually subjoined to each chapter of the treatise Aboit embodied in the rituals (see Amor). One halakot also is ascribed to him (Toseft., Shab. iii. 18; ‘Ar. vii. 8). When he lived, and who his teachers were, can not be ascertained. He probably was a brother of the equally rarely cited Simon b. ‘Akashiah.

Bibliography: Bacher, Ag. Tan. ii. 256; Brill, Meho ha-Mishnah, i. 211; Frankel, Darke ha-Mishnah, p. 137. E. C.

S. M.

Hananiah (Hannah) b. Hakainai

Tanna of the second century; contemporary of Abi and Simon the Tanna (Toseft., Pes. iv. 18; see Halappa). Sometimes he is cited without his patronymic (Sifra, Emor, vii. 11; Shab. 147b).

Who his early teachers were is not certainly known. From some versions of the Tosefta (c.e.) it appears that Tarfon was one of them, but that his regular teacher was Akiba. It is related that he took leave of his wife and attended Akiba twelve or thirteen years without communicating with his family, whom he recovered in a remarkable way (Ket. 62b; Lev. R. xii. 8). He was one of the few who, though not regularly ordained, were permitted to “argue cases before the sages” (םלוע וניה תמצית; Sanh. 17b; comp. Jer. Mas. ii. 56). Several halakot have been preserved in his name, owing their preservation to Eleazar b. Jacob II. (Kil. iv. 8; Mak. ii. 9; Toseft., Toh. vi. 8; Kid. 55b); and he also left some halakic midrashim (Sifra, Megon, vi. 16; Sifra, Emor, vii. 11, comp. Shab. 110a; Men. 68b, comp. Sifra, Emor, xiii. 8).

Hananiah also dived into the “mysteries of the Creation,” concerning which he consulted Akiba (Hag. 148); and he appears as the author of several homiletic remarks. According to him, God’s relation to distressed Israel is expressed in Solomon’s words (Prov. xxvii. 17): “A brother is born for adversity”; by “brother” is understood “Israel,” for it is elsewhere said (Ps. cxvii. 8): “For my brethren and companions’ sake, I will now say, Peace be within theirs” (Yalk., Ex. 533; comp. Mek., Beshallah, iii. 3). With reference to Lev. v. 21 (vi. 2) (“If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor,” etc.), he remarks, “No man lies [acts dishonestly] against his fellow man unless he first becomes faithless to God” (Toseft., Shevu. iii. 6). From a comparatively late date comes the statement that Hananiah b. Hakainai was one of the “ten martyrs” (see Zula, “G. V.” 2d ed., p. 150; see also “Masechet Agilaw”).

Bibliography: Bacher, Ag. Tan. i. 431; Brill, Meho ha-Mishnah, i. 211; Frankel, Darke ha-Mishnah, p. 137; Heilprin, Seder ha-Dorot, ii. 581. E. C.

S. M.

Hananiah b. Judah

Tanna of the second century; contemporary of Akiba. His name appears only twice in rabbinic lore: once in connection with a halakic midrash, where he directs his remarks to Akiba (Sifra, Zac. ii. 5); and once with a homiletic remark on the baneful effect of anger.

With reference to Lev. x. 16 et seq., where it is related that Moses was angry with Eleazar and Hama for burning the goat of the sin-offering, R. Judah (b. Hai) says: “Hananiah b. Judah was wont to say, ‘Grieved is the result of passion: it caused even Moses to err’.” Judah adds: “Now that Hananiah is dead, I venture to controvert his statement, ‘What provoked Moses to passion? It was his error’” (Sifra, Sheni, ii. 12).

Bibliography: Bacher, Ag. Tan. i. 441. E. C.

S. M.

Hananiah (Hannah) of Ono

Tanna of the second century. Hananiah is remembered for a feat he accomplished in the interest of traditional law. While Akiba was in prison, awaiting his doom at the court of Tyrannus Rufus, an important mar-
HANANIAH (HANINA) B. TERADION:
Teacher and martyr in the third hanaic generation (second century); contemporary of Eleazar ben Perata I. and of Halappa, together with whom he established certain ritualistic rules (Taan. II. 5). His residence was at Silkina, where he directed religious affairs as well as a school. The latter came to be numbered among the distinguished academies with reference to which a baraita says: "The saying [Deut. xxv. 30], 'That which is altogether just and holy thou shalt follow,' may be construed, 'Follow the sages in their respective academies....' Follow R. Hananiah b. Teradion in Silkina" (Shab. 33b).

Hananiah administered the communal charity funds, and so scrupulous was he in that office that once when money of his own, designed for personal use on Purim, chanced to get mixed with the charity funds, he distributed the whole amount among the poor. Eleazar b. Jacob so admired Hananiah's honesty that he remarked, "No one ought to contribute to the charity treasury unless its administrator is like Hanina b. Teradion" (B. B. 16b; Ab. Zarh. 17b). Comparatively few halakot are preserved from him (Taan. ii. 5, 10b; R. II. 27a; Tosf. El. vi. 8; see also Yoma 78b; Men. 54a).

Hananiah ingeniously proved that the Shekinah rests upon those who study the Law (Ab. ii. 2). Hananiah's life proved that with him these were not empty words. During the Hadrianic persecutions decrees were promulgated imposing the most rigorous penalties on the observers of the Jewish Law, and especially upon those who occupied themselves with the promulgation of that Law. Nevertheless Hananiah conscientiously followed his chosen profession; he convened public assemblies and taught the Law. Once he visited Joseb. Kisma, who ad

HANNAH:
For this he and his wife were condemned to death, and their daughter to degradation. His death was terrible. Wrapped in the scroll, he was placed on a pyre of green brush; fire was set to it, Condemned to Death to prolong the agonies of death. "Wo is me," cried his daughter, "that I should see thee under such terrible Sake. circumstances!" The martyr severely replied, "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offense against the Law will also avenge the offense against me." His heart-broken disciples then asked: "Master, what seest thou?" He answered, "I see the parchement burning while the letters of the Law soar upward." "Open then thy mouth, that the fire may enter and the sooner put an end to thy sufferings," advised his pupil; but he said, "It is best that He who hath given the soul should also take it away: no man may hasten his death." Thereupon the executioner removed the wool and fanned the flame, thus accelerating the end, and then himself plunged into the flames (Ab. Zarh. 176 et seq.). It is reported that, on hearing his sentence, Hananiah quoted Deut. xxxii. 4, "He is the Rock; his work is perfect: for all his ways are judgment; while his word is an inheritance for generations to come." His daughter cited Jer. xxxii. 19, "Great in counsel, and mighty in work: thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings" (Sifre, Deut. 307; Ab. Zarh. l.c.; Sem. vii.).

Of the surviving members of Hananiah's family are mentioned two daughters: the learned Beruria, who became the wife of R. Meir, and the one marked for degradation, whom R. Meir succeeded in rescuing (Ab. Zarh. 18a). Hananiah had also a learned son. It is related that Simon b. Hananiah applied to this son for information on a point of ritual, and that the latter and his sister, presumably Beruria, furnished divergent opinions. When Judah b. Baba heard of those opinions, he remarked, "Hananiah's daughter teaches better than his son" (Tosef. Kelim, R. II. 17). Elsewhere it is reported of that son that he became a degenerate, associating with bandits. Subsequently he betrayed his criminal associates, wherefore they killed him, and filled his mouth with sand and gravel. Having discovered his remains, the people would have exposed him out of respect for his father, but the latter would not permit it. "I myself shall speak," said he; and he did, quoting Prov. v. 11 et seq. The mother quoted Prov. xvii. 3, the sister, Prov. xx. 17 (Lam. R. iii. 16; comp. Sem. xlii.).

Hananiah was also called Zeratical but the name is almost exclusively applied to Menahem ben Isaac ha-Modiah of the second century. It was said of him that "Hananiah's daughter teaches better than his son" (Tosef. Kelim, R. II. 17). He is reported of that son that he became a degenerate, associating with bandits. Subsequently he betrayed his criminal associates, wherefore they killed him, and filled his mouth with sand and gravel. Having discovered his remains, the people would have exposed him out of respect for his father, but the latter would not permit it. "I myself shall speak," said he; and he did, quoting Prov. v. 11 et seq. The mother quoted Prov. xvii. 3, the sister, Prov. xx. 17 (Lam. R. iii. 16; comp. Sem. xlii.).

Bibliography: Bacher, Ag. Tum. i. 397; B flor, Melot ha-Middath, i. 147; Frankel, Darke ha-Middath, p. 113; Hamburger, R. D. P. ii. 181; Heerlein, Seder ha-Dorot, ii. 1. Zacuto, Halakhot, ed. Feibusch, p. 32a.

S. M.

HANASIAH, AHUB B. MEIR. See Lk M.

HANAU: Town in the province of Hesse-Nassau, Prussia. Jews settled in the territory of the counts of Hanau in the first half of the thirteenth
Hanau

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Hanau

century. Reinhard of Hanau was one of the princes who pledged the king's peace in 1305, probably intending thereby to protect the Jews living within his domain. In 1377 and 1396 King Rudolph made assignments of the Jews of Hanau, and pawned the Jews of Assenheim, Minzenberg, and Nidda; in 1399 King Albert disposed similarly of the Jews of Hanau, Windlochen, Babenhausen, and Seilman; and in 1410 King Henry VII. also concluded some transactions of a similar nature. In 1385 Jews of Wettern emigrated with R. Meir of Rotenberg in order to escape from their German oppressors. The Jews of Hanau also suffered in the general persecutions of 1387 and 1499. In 1390 they were expelled from the territory. Until 1603 there are only occasional references to Jews in the county of Hanau.

When Count Philipp Ludwig II. came into power he invited many wealthy Jews to his city (1603), permitted them to build a synagogue, and gave them a definite legal status. In spite of the toleration of the Christian clergy the condition of the Jews was favorable, and continued so under the successive governments of the Landgrafs of Hesse (1730), of France (1800), of the grand duchy of Frankfort (1810), of Hesse (1813), and of Prussia (1866). The community had a synagogue, cemetery, bakeshore, slaughter-house, hospital, and shelter for the homeless ("hekdesche"), and its own fire-engine and night-watchman.

In 1603 the community numbered 10 persons; in 1707, 111 families; in 1805, 540 persons; in 1900, 657 persons. In 1603 there were 670 Jews there, the total population being 29,846. The town is the seat of the provincial rabbi of Hanau, which includes 40 communities, especially Hanau, Bergen, Bliestein, Bockenheim, Geilhausen, Hochstadt, Langenselbold, Lichenroth, Schluchtern, and philanthropic societies and memorial foundations.

The most important of which are Hanau, Bergen, Bliestein, Bockenheim, Geilhausen, Hochstadt, Langenselbold, Lichenroth, Schluchtern, and Wachenbuchen. The district is sub-ject to the Königliche Vorsteheramt der Israeliten, of which Seligman Grieshaber, who had written, in collaboration with Meir of Prague, two pamphlets against two of Hanau's works. After many polemical bouts Hanau removed to Berlin, and later to Hanover, where he died. He wrote the following works:


BIBLIOGRAPHY: Dr. Rassl, Dictionnaire, p. 122; Bueh, Sefer ha-Mano'os, p. 302; Litmanovitch, Propoasogia, p. 61; Carmoly, in "Revue des Études Juives," ii. 394; Samuels, Cat. Heb., col. 105; Davidovitch, Cat. Heb., col. 109; Boben, Col. Rab., Books Bib., Misc., pp. 72, 73.

J. B.

HANAU, ZEBI HIRSCH HA-LEV BEN HAGAI JENICH (with the family name Francel): German rabbi; born at Vienna in 1662; died at Gemund, Bavaria, in 1740. He resided for many years at Frankfort-on-the-Main, where he assisted Jair Haysim Bachurach in preparing his responsa, "Hawwot Ya'ir," for publication, and edited the works of Gershon Ashkenazi—"Abadi ha-Gershoni," responsa, and "Tiferet ha-Gershoni," homilies. During his stay in prison Hanau wrote a commentary of the first 149 sections of the Yoreh De'ah; a commentary on the Psalms, entitled "Dredi li-Ze'eb," and a poem of thirty-two verses describing his life in prison.

During his stay in prison Hanau wrote a commentary of the first 149 sections of the Yoreh De'ah; a commentary on the Psalms, entitled "Dredi li-Ze'eb," and a poem of thirty-two verses describing his life in prison.
eight plagues in Egypt, since one finger alone had caused ten (Mek. 33b). Each of the five fingers of God's right hand has a special function (Low, "Die Finger," vi. et seq.). A hand protruding from the clouds in a Christian symbol for God (Low, l.c. viii.).

The laying of hands is a sign of dedication found in the Bible, where one gives up one's own right to something and transfers it to God (comp. Ex. xxix. 5, 15; II Samuel xx. 19). The laying on of hands ("samak") on the head as a sign of dedication is found in the Bible, where one gives up one's own right to something and transfers it to God (comp. Ex. xxix. 5, 15).

**Laying on** (Chron. xxix. 23). Here the hands are placed on the head of the animal whose blood is to be used for the consecration of a priest or for the atonement of the sins of the people. The same ceremony was used in transferring the sins of the people to the scapegoat (Lev. xvi. 20-22), and with all burnt offerings except the sin-offerings (Lev. i. 4; ii. 2, 13; iv. 4, et al.).

The laying on of hands on the head of a blasphemer (Lev. xiv. 14) should also be noted here. Jacob on his deathbed placed his right hand on the head of Ephraim (Gen. xviii. 14). The Levites were consecrated through the laying on of hands by the heads of the tribes (Num. vii. 18). The time-honored prototype of ordination through laying on of hands is the consecration of Joshua as successor to Moses (Num. xxvii. 18; Deut. xxxiv. 9). This rite is found in the New Testament (Acts vi. 2, xiii. 3) and in the Talmud ("semikah"), and was observed at the appointment of members of the Sanhedrin (Sanh. iv.). It was gradually discontinued in practice, however, although it was preserved nominally. The semikah, moreover, could take place only in Palestine (Sanh. 14a; see Hamburger, "R. B. T." s.v. "Ordnung").

The laying on of hands on the heads of children to bless them (Gen. xviii. 14; Mark x. 16; Matt. xix. 18 et seq.) has been continued to this day. According to Job ix. 23, the judge placed his hands on the heads of...
of the disputing parties. To place one’s hand on one’s own head was a token of grief (II Sam. xiii. 19). The act of placing the hands or fingers on some one to heal him, and that of touching some one to obtain healing, are often referred to in the New Testament (Mark vii. 39, etc.; see also Ordination). The act of placing the hand under the hip to emphasize an oath is spoken of in Gen. xxv. 2, xlvii. 29, where, according to the reckoning of the cabalists, the letters in the words ‘l’t l’ have the numerical value ‘900’, and are interpreted as referring to placing the hands on the genitals, which interpretation is corroborated by other expositors (see Winer, “B. R.” s.v. “B’d”). Later the hand was placed on a roll of the Torah in taking an oath, or on the teffilin, or else the Torah was taken in the hand or arm (“neklaf hefez”).

**Hand in Taking Oath.** In certain localities one placed the hand on the page containing the Decalogue in a printed copy of the Pentateuch. The hands were lifted in taking an oath (Gen. xiv. 22); the hands were also lifted at the announcement of the “end” in Rev. x. 5-7; in praying (Ps. xxviii. 2; later in Christian communities; comp. Clement’s “Epistle,” Corinth, i. cap. 2); in praising God (Ps. xlvii. 21 [A. V. 20], xxxviii. 2); in benediction (Lev. iv. 22; comp. Num. vi. 22 et seq.). Jesus took leave of his disciples with lifted hands (Luke xxiv. 50). According to the Zohar (ib. 67a, iii. 145a), the ten fingers should be raised only in praying and for the priestly benediction. For washing of hands see *Azilut.*

**Kissing the Hand.** The act of placing the hand under the hip is unknown to the Old Testament. Job xxxi. 27 does not refer to kissing the hand, but to holding it before the mouth in token of respect. In Eccles. (Sirach) xxix. 8 reference is made to kissing the hand on receiving a present; but the Talmud knows it only as a foreign custom. Akiba thinks it strange that the Medes kiss the hand (Ber. 80b). Simon ben Gamaliel speaks of it as a universal Oriental custom (Gen. R. lxxiv., beginning). Simon ben Lakish (3d cent.) relates that when two athletes had wrestled, the conquered one kissed the hand of the victor (Taan. Wayigash, beginning). The Zohar, in like manner, has Eleazar and Abba kiss the hand of their master, Simon ben Topai (ib. 81b; in 130b all who hear him do the same; comp. ii. 21b, 62a, 87a; iii. 31a, 65b, 73b). In Idr. Zuta iii. 2906 Eleazar kisses his master’s hands at the latter’s death. Gavison, also, in “Omer ha-Shikhab” on Prov. xvii. 6, relates that when Isaac Alfas was about to die, Maimonides (read instead “Joseph b. Migash”) kissed his hand, whereupon the teacher’s spirit fell on him (Bacher, in “B. E. J.” xxii., xiiil.): “Le Baisement des Mains dans le Zohar”; comp. Dunash ben Labrat’s introductory poem to his “tedhubat” against Menahem ben Saruk; Judah ha-Levi, “Diwan,” ed. Brody, p. 149, Nos. 98 et seq.; Azulai, “Shem ha-Gedolim,” s.v. “Eliyahu ha-Kohen” (“we-nashakha yadav”); see Kesef.

In pronouncing a benediction the priest raises his hands with his little and ring fingers and middle and index fingers pressed together. This custom is not found in the Talmud. According to Pesik. 49a, Cant. ii. 9 is thus illustrated, the “windows” being represented by the priest’s shoulders, and the “lattice” by his fingers.

A priest’s hands represented as in benediction on a tombstone indicate that the deceased was descended from the family of Aaron; on the title-page of a book they indicate the family of Aaron (Low, l.c. viii.). The hand is also represented on the walls of synagogues and on mirrors (see Granwald, i.e. xxi. 137). A hand is generally used as a pointer for the Torah (see Yad). A hand with two ears of grain and two poppy-heads is seen on coins (Lefty, “Ahd. Münzen,” p. 26). Two hands joined together are often represented on ketubah blanks, and on the so-called “sifronos-tefilah” there is a hand hewing a tree or mowing down flowers. On physicans’ tombstones in Altona and Ouderkerk is represented a hand with a bundle of herbs, and other stones have a hand with a pen (Ah. Granwald, “Portugiesengräber”; idem, in “Mittheilungen,” x. x). There are special rules for the use of the right and left hands respectively in putting on the “tefillin,” in taking the “etrog,” and in some details of the toilet (Ber. 62a: see Right and Left). According to the Haggadah, Adam’s hands—indeed, his whole body—were covered with a hoary skin up to the time of his fall (Low, l.c. xxii.). Cutting the nails is governed by superstitions regulations. At the Habadalah one looks at one’s hand in front of a lighted candle, possibly because one must make some use of the light over which the nails are cut.

**The Nail.** The blessing is to be spoken, and also perhaps to distinguish the nails from the flesh (Low, l.c. xxii.; see Hanhalah; Nails). Palmistry (“hokmatha yad”), which has been traced back to the time of Job, still forms a theme for the writing of books (e.g., one edited by Nathan Schriftgeser, Warsaw, 1899; comp. Rubin, “Gesch. des Aberglaubens,” 270). A hand, either inscribed or cast in metal, was often used as an amulet.

The custom of staining the hands with henna was perhaps known and practised among the ancient Jews (Hartmann, “Hebräรืicr am Schreibtisch,” ii. 536 et seq.). Jewish hand sources of later times speak of it (see Shulhan Aruk, Yoreh De’ah, 198, 17).

Dried hands, except where such dyeing was the universal custom, or where the owner was a dyer by trade, prevented the priest from giving his blessing, as the sight of them disturbed his devotions (Meg. 24b, et al.).

On the night of Hoshe’ana Rabba any one who tries to read his future from his shadow (Moses Isserles on Orah Hayyim, 666, 1) and does not see the right hand, will lose a son during the year; if he fails to see the left hand, he will lose a daughter: If a finger, he will lose a friend (Buxtorf, “Synagoga Judaica,” p. 464).

**Handicrafts:** Since the article Aktisans was written, the preliminary results of an inquiry made during the years 1898-99 by the Jewish Colonization Association as to the occupations of the Jews of Russia have been published, giving the classes of
Hanina b. Adda

41b). When, in consequence of Roman persecutions, religious head of the community; hence he is some time at Tiberias, Mania or Sepphoris, Hanina not long remain in Palestine. As the persecutions become general and intolerable, he emigrated to Babylonia, where as Mania frequently sought information from him (Yer. Pes. vi.33a). Hanina, however, did not long remain in Babylonia; he became general and intolerable, he emigrated to his adopted country. There Hanina's daughter married the son of Rabina (Niddah 66b).

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Hanina (Hananiah; Hinena) B. Abbahu

Palestinian amora of the fourth generation, sometimes cited as Hanina of Caesarea (Cont. R. i. 2). The Talmud relates that his father, R. Abbahu, sent him to the academies at Tiberias to study, but that he devoted himself instead to pious deeds, such as attending the dead. Abbahu thereupon wrote to him, "Is it because they are no graves in Caesarea that I have sent thee to Tiberias?" (see Abbahu).

In the Haggadah several precedents of his father's are reported by Hanina (Yer. Yeb. iv. 6a; Yer. Ket. iv. 196; Yer. Hal. iii. 62b). He also reports a halakic midrash in the name of Abdima of Haifa (Rab. i. 28a); occasionally he endeavors to account for a predecessor's opinion (Yer. Niddah iii. 50b); but nothing original from him in the domain of Halaik is preserved. In the province of the Haggadah, on the contrary, he has left some original though hyperbolic remarks. Thus, commenting on Jer. ix. 9 (A. V. 10), where the prophet declares, "Both the fowl of the heavens and the beast are fled; they are gone," Hanina says, "Seven hundred species of fish, eight hundred species of locust, and countless species of fowl accompanied the Israelites from Palestine into their Babylonian exile; and when the latter returned all the creatures returned with them except the fish called 'shibbuta' [mullet]" (Yer. Ta'an. iv. 60b; see Jastrow, "Dict.").

In his lectures Hanina occasionally uses homely illustrations. Speaking on Lam. ii. 1, he says: "A king had a child: the child cried, and the king took it on his lap; it continued crying, and he raised it in his arms; still it cried, wherefore he raised it upon his shoulders. Then the child soiled him, and the king at once put it down on the floor. How different was the child's ascent from its descent! The former was gradual, the latter sudden. Thus it went with Israel. At first God took him by the arms (Hosen xi. 11), then He caused him to ride (Hosea vi. 1); but when he sinned 'He cast down from heaven unto the earth the beauty of Israel' (Lam. ii. 1). Hanina also makes use of the numerical values of letters in his endeavor to reconcile aggadic differences. One rabbi advances the opinion that the name of Israel's Messiah will be "Zemah" (Heb. zemah, "sprout"); another, that it will be "Menahem" (= "comforter"). Hanina thereupon observes, "There is no difference of opinion between them: the total value of the letters in the name suggested by the one is the same as that of the letters in the name suggested by the other."

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Hanina (Hananiah; Hinena) B. Adda (Idda): Babylonian scholar of the third century. He was skilled in both Halaik and Haggadah; Adda b. Ahabah appears to have been...
HANINA b. 'AGUL: Palestinian scholar of the third century; junior contemporary of Hyya b. Abba and Tanhum b. Hanilai. Hanina applied to Hyya to explain why the expression "that it may go well with thee," contained in the second version of the Decalogue (Deut. v. 16), was not embodied in either of the former versions of the Decalogue (Ex. xxxii.19). This peculiarity, according to Hanina, contains an allusion to the corresponding number of prophets who were to appear after the destruction of the first Temple (Jos., Amos, Zephaniah, Haggai, Zechariah, Malachi, Ezekiel, and Jeremiah (Psik. xvi. 158o; see Buber ad loc.). An elder namesake of Hanina was a tanna, contemporary of Ahai b. Josiah, with whom he discussed a halakic midrash (Mek., Eshcol, vi.; comp. Sifra, Kedoshim, ix. 6, 14).

BIBLIOGRAPHY: Bacher, Ag. Pol. Amor. iii. 302; idem, Ag. Tosef. ii. 201; Frankel, Moed, v. 80a; Heilprin, A. J. E., iii. 141; Jud. Weiss, J. E. R. 1927.

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HANINA B. Dosa: Scholar and miracle-worker of the first century; pupil of Johanan b. Zakkah (Ber. 34b). While he is reckoned among the Tannaim and is quoted in connection with a school and its disciples, no halakot and but few haggadot are preserved as from him (Bek. vii. 3; Mek., Yitro, Bahodesh, 6); but of his haggadot there is only one under his name. He says: "Whoever practises the precept concerning the fringes on the borders of the [h][h] garments (Num. xv. 38 et seq.) will realize the promise: 'Ten men ... shall hold the skirt of the [h][h] him that is a Jew, saying, We will go with you: for we have heard that God is with you'" (Zech. viii. 23). "On the other hand," continues Hanina, "he who violates the precept concerning the skirt [h][h] is included in the verse 'take hold of the ends of the [h][h] the earth, that the wicked might be shaken out of it'" (Job xxxviii. 13; Sifre, Num. 113). According to him, when an aged man dies after not more than three days' sickness, his death may be termed "exclusion" (קָרָּה = "cutting off"); see JEW ENC. iv. 484, s. e. DEATH, a violation for secret violations of the Sabbath or of the dietary laws (Sem. iii. 10).

BIBLIOGRAPHY: Bacher, Ag. Tosef. i. 357; Brill, Meho ha-Mishnah, i. 131; Frankel, Darke ha-Mishnah, p. 185; Wein. J. E. R. 1927.

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HANINA b. ANTIGONUS: Tanna of priestly descent; contemporary of Akiba and Ishmael (Bek. vii. 6). It is supposed that in his youth he had witnessed the service of the Temple of Jerusalem, since he knew the flutes that played before the altar (Tosef., Ar. i. 18; comp. Ar. ii. 4). If this was so, Hanina must have enjoyed unusual longevity, as he often appears in halakic controversy with Akiba's latest disciples. He thus as it may, he was learned in the laws relating to the priests, and many such laws are preserved in his name (Kil. iv. 5; Bek. vi. 3, 10, 11; vii. 2, 5; Tem. vi. 5), while precedents reported by him regarding the services and appurtenances of the Temple influenced later rabbinical opinions. On marital questions also he is often cited as an authority (Yeb. xiii. 2; Niddah vi. 13; comp. ib. Gem. 53b; viii. 2), as well as on other matters (Suk. vi.; Er. iv. 8). Some halakic midrashim also have come down from him (Bek. vii. 3, 5; Mek., Yitro, Bahodesh, 6); but of his haggadot there is only one under his name. He says: "Whenever practises the precept concerning the fringes on the borders of the [h][h] garments (Num. xv. 38 et seq.) will realize the promise: 'Ten men ... shall hold the skirt of the [h][h] him that is a Jew, saying, We will go with you: for we have heard that God is with you'" (Zech. viii. 23). "On the other hand," continues Hanina, "he who violates the precept concerning the skirt [h][h] is included in the verse 'take hold of the ends of the [h][h] the earth, that the wicked might be shaken out of it'" (Job xxxviii. 13; Sifre, Num. 113). According to him, when an aged man dies after not more than three days' sickness, his death may be termed "exclusion" (קָרָּה = "cutting off"); see JEW ENC. iv. 484, s. e. DEATH, a violation for secret violations of the Sabbath or of the dietary laws (Sem. iii. 10).

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of the high priest himself are of no avail" (Ta'an. 24betseg.); and the lamp burned on throughout the whole of the next day (Ta'an. 33a).

Notwithstanding his wonder-working powers, Hanina was very poor. Indeed, it became proverbial that, while the whole world was provided for through Hanina's great merits, he himself sustained life from one Sabbath eve to another on a basket of carob-beans. For some time the outside world had been kept in ignorance of his privations; his wife did all that was possible to maintain an appearance of comfort, and though she had no flour with which to make dough, she would put fuel into the oven every Friday and cause columns of smoke to rise, thus making her neighbors believe that, like them, she was baking the Sabbath meals. In time, however, one woman's suspicion was aroused, and she determined to surprise Hanina's wife and discover the truth. But a miracle prevented exposure. When the woman appeared at Hanina's house and looked into the smoking oven it was full of loaves. In spite of the miracle, Hanina's wife induced him to collect from heaven an advance portion of his future lot. Hanina compiled with her request, and, in answer to his prayer, a golden table-leg was miraculously sent him. Husband and wife were happy; but that night the wife had a vision of heaven in which she saw the Miracle of saints feasting at three-legged tables the Golden while her husband's table had only Table-Leg, two legs. She awoke full of regret at the importunity which had deprived him of his table of a log, and insisted that he pray for the withdrawal of the treasure. This he did, and the golden leg disappeared. Of this miracle the Talmud says: "It was greater than the former, since heaven gave, but never takes" (Ta'an. 24b et seq.).

By a miracle Hanina was once prevented from partaking of untithed food. One eve of Sabbath he sat down to his frugal meal, when suddenly the table receded from him. After thinking a while he recollected that he had borrowed some spices from a neighbor and that he had not separated the required tithe (see Hanan). He thereupon adjusted the matter, and the table returned to him (Yer. Dem. 1. 22b). It is stated that Hanina's donkey would not eat untithed food. Thieves had stolen the animal and confined it in their yard, furnishing it with the necessary provender, but the donkey would neither eat nor drink. As this continued for several days, the thieves concluded to free the animal, lest it starve to death and render their premises noisome. On its release it went straight home, none the worse for its long fast (Ab. R. N. viii. 8 [ed. Schechter, p. 196]; comp. Yer. Dem. 1. 81d; Shab. 112b).

Once Hanina was greatly grieved at not being able, with other pious people, to present something to the Temple. In his despondency he walked out of town, and, seeing a huge rock, he vowed to carry it to Jerusalem as a gift to the Holy City. He smoothed and polished it, and then looked around...
Hanina b. Gamaliel

Hanina b. Ika

for help to transport it. Five laborers appeared, and offered to carry the rock to its destined place for one hundred gold pieces. Hanina, who did not possess half that amount, turned away in despair. Soon, however, other laborers appeared and demanded only five "selo'im," but they stipulated that Hanina himself should aid in the transportation. The agreement concluded, they all seized the rock, and in an instant stood before Jerusalem. When Hanina turned to pay the laborers they were nowhere to be found. He repaired to the Sanhedrin to inquire what disposition he should make of the uncollected wages. The Sanhedrin heard his tale and concluded that the laborers were ministering angels, not human laborers, and that Hanina was therefore at liberty to apply the money to his own use. He, however, presented it to the Temple (Cant. R. i. 1; Eccl. H. i.).

Thus was Hanina's life a succession of miracles (see Pes. 119b; B. K. 50a). A comparatively late mishnah remarks, "With the death of Hanina b. Dosa wonder-workers ['anash m'shele'] ceased to exist." (Sotah ix. 15). His general character was likewise extolled. A contemporary rabbi, Eleazar of Monfort, lecturing on Ex. xviii. 21, cited Hanina b. Dosa and his colleagues as Illustrations of the scope of the expression "men of truth" (Mek., Yitro, Amalek, 1). Two centuries later a haggadist, commenting on Is. iii. 9, said, "By the term 'honorables' one means one through whose merits Heaven respects [is favorable to] his generation; such a one was Hanina b. Dosa." (Bab. 13a). Nor was Hanina's wife soon forgotten; long after her death, legend relates, a party of seafarers espied a work-basket studded with diamonds and pearls. A diver at once volunteered to retrieve it, stating, "This is the basket of Hanina b. Dosa." (Hag. 14a). Nor was Hanina's name (Weiss, "Des," ii. 144). As a haggadist he appears inclined to adhere to the plain sense of the Scriptural texts.

The following is a specimen of Hanina's homiletics: "Of the Decalogue, five commandments were engraved on one tablet, and five on the other [comp. Deut. iv. 13]. The first commandment, 'I am the Lord thy God,' is therefore on a line with the sixth, 'Thou shalt not kill,' for whose shedding human blood defies the Lord in whose image man was created. The second, 'Thou shalt have no other gods before me,' is in line with the seventh, 'Thou shalt not commit adultery,' for whose serving other gods is necessarily faithless to the Lord" (comp. Ezek. xvi. 82; Hosea iii. 1); similarly with the rest of the commandments, taken in pairs (Mek., Yitro, Bahodesh, 8). His respect for the judiciary and his sympathy with his fellow man, even when fallen, is shown in a remark on Deut. xxxv., according to which the administration of legal punishment by a human tribunal exempts the sinner from deserved retribution. He further says: "Before the sinner submits to the sentence of the court he is spoken of as 'the wicked man'; but having submitted to the verdict he must again be acknowledged as 'thy brother'" (ib. 2-3; Mak. iii. 15; Sifre, Deut. 286). In his own house he was exceedingly strict, causing his domestics to stand in great awe of him. To avoid his displeasure they were once on the point of putting before him forbidden food in place of some that had been lost. An amorist of the third century cites this as a warning to all men not to be domineering in their homes, lest in fear of the master's displeasure the domestics commit a wrong (Git. 7a).


Hanina lived at 'Arab, in Galilee, whither he was first attracted by the fame of Johanan b. Zakkai (Ber. 84b). There he served as an example of Sabbath observance (Yer. Ber. iv. 70), and there he and his wife were buried.


Hanina b. Hananiah B. Gamaliel

II.: Tanna of the first and second centuries; witness, and perhaps victim, of the Roman persecutions, when, of thousands of scholars at Bethar, only his younger brother Simon b. Gamaliel II. is said to have escaped (Yer. Ta'an. iv. 10a; comp. lam. R. ii. 2). A baraita records a halakic controversy between Hanina and Akiba, though the opinion of neither was adopted as law (Niddah 8a); and a mishnah cites an exegetical discussion between Hanina and Jose the Galilean, in which the opinion of the former was adopted by the Rabbis (Men. v. 8). His brother Simon reports as from Hanina a halakah opposed to his own views, but which he admits as the more reasonable (Tosef., Niddah, vii. 6); and Jose b. Halaia points out that a statement made by Simon b. Yohai had previously been made by Hanina (Tosef., Neg. ii. 11). Hanina never quotes as authorities his predecessors or contemporaries, not even his own father, and only once cites an opinion held successively by a number of his own house (Niddah 8b). It may be assumed that Tarfon was one of his teachers, for Hanina mentions some more or less private matters in connection with Tarfon's life, and speaks of him in reverential terms ( Ned. 620; Kid. 81b). At least fifteen halakot are preserved under Hanina's name (Weiss, "Des," ii. 144). As a haggadist he appears inclined to adhere to the plain sense of the Scriptural texts.

Hanina b. Hama: Palestinian halakist and haggadist; died about 230; frequently quoted in the Babylonian and the Palestinian Gemara, and in the Midrashim. He is generally cited by his patronymic alone (Hanina), but sometimes with his hagadist (Hanina b. Hama), and occasionally with the cognomen "the Great" ("ha-Gadol"); Ta'an. 27b; Pesik. R. v. 19a). Whether he was a Palestinian by birth and had only visited Babylonia, or whether he was a Babylonian immigrant in Palestine, cannot be clearly established. In the only passage in which he himself mentions his arrival in Palestine he refers also to his son's accompanying him (Yer. Sojaph. 176; and from this same argument that Babylonia was his native land. It is certain, however, that he spent most of his life in Palestine, where he attended for a time the lectures of Bar Kappara and Hyya the Great (Yer. Sheb. vi. 5c; Yer. Nedabah ii. 50a) and eventually attached himself to the academy of Judah I. Under the last-named he acquired great
stores of practical and theoretical knowledge (Yer. Niddah ii. 39b), and so developed his dialectical powers that once in the heat of debate with his senior and former teacher Hinyya he ventured the assertion that were some law forgotten, he could himself reestablish it by argumentation (Yer. Ta'an. iii. 10a).

Judah loved him, and chose him in preference to any other of his disciples to share his privacy. Thus when Antoninus once visited Judah, he was surprised to find Hanina in the chamber, though the patriarch had been requested not to permit any one to attend their interview. "The patriarch smiled when his august visitor by the assurance that the third party was not an ordinary man ("Ab. Zarah 10a). No doubt Hanina would have been early promoted to an honorable office had he not offended the patriarch by an ill-judged exhibition of his own superior familiarity with Scriptural phraseology (see Hanumna of Babylonia).

Relations. — With however, the patriarch, on his deathbed, instructed Gamaliel, his son and prospective successor, to put Hanina at the head of all other candidates (Yer. Ta'an. iv. 66a; comp. Ket. 109a). Hanina modestly declined advancement at the expense of his senior Efes, and even resolved to permit another worthy colleague, Levi b. Sija, to take precedence. Elias actually was himself principal of the academy for several years, but Sija withdrew from the country, when Hanina assumed the long-delayed honors (ib. ; Shab. 59b). He continued his residence at Sepphoris, where he became the acknowledged authority in Halakah (Yer. Sheq. i. 46a; Yer. Betzah i. 60a; Yer. Gh. iv. 46b), and where also he practised as a physician (Yoma 49a; comp. Yer. Ta'an. i. 64a).

According to Hanina, 99 percent of fatal diseases result from colds, and only 1 percent from other troubles (Yer. Shab. xiv. 14c). He therefore would impress mankind with the necessity of warding off colds, the power to do so, having been bestowed upon man by Providence (B. M. 107b). But neither his rabbinical learning nor his medical skill gained him popularity at Sepphoris. When a pestilence raged there, the populace blamed Hanina for failing to stamp it out. Hanina heard their murmurs and resolved to silence them. In the course of a lecture, he remarked, "Once (here) lived a certain place. In answer to his inquiry, he was informed that R. Johanan was to lecture at the academy of R. Benaiah, and that the people were flocking thither to hear him. Hanina thereupon exclaimed, "Praised be the Lord for permitting me to see the fruit of my labors before I die" (Yer. Ta'an. iii. 66c).

As a haggadist Hanina was prolific and resourceful—often, indeed, epigrammatic. Among his ethical aphorisms are the following: "Everything is in the power of Heaven, except the fear of Heaven." He bases this doctrine of free will on the Scriptural dictum, "And now, Israel, what doth the Lord thy God require? (Heb. hagap = "request") of thee, but to fear the Lord thy God" (Deut. x. 12; Jer. 32b). With reference to Ps. ixxiii. 9, "They set their mouth against the heavens, and their tongue walketh through the earth," he says, "In general, man sins either against the sojourner on earth or against Heaven, but the evil-tongued sins against both."

His Family. — His daughters was the wife of a scholar, and Pupils. Samuel b. Nadab by name (Av. 16a); another died during Hanina’s lifetime, but he shed no tears at her death, and when his wife expressed astonishment at his composure he told her that he feared the effects of tears on his sight (Shab. 151b). He lived to be very old, and retained his youthful vigor to the last. He attributed his extraordinary vitality to the hot baths and the oil with which his mother had treated him in his youth (Middab ii. 50b), and so developed his dialectical stores of practical and theoretical knowledge (Yer. Ta'an. i. 64a). He basesthis doctrine of freewill on the Scriptural phraseology (see Hamnuna of Babylonia).

His pupils were such men as Johanan b. Nappaha and Eliezar H., both of whom became rabbinical authorities in their generation, and in whose distinction he included himself. One morning, while walking, leaning on the arm of an attendant, Hanina noticed throngs of people hurrying toward a certain place. In answer to his inquiry, he was informed that R. Johanan was to lecture at the academy of R. Benaiah, and that the people were flocking thither to hear him. Hanina thereupon exclaimed, "Praised be the Lord for permitting me to see the fruit of my labors before I die" (Yer. Hor. ii. 48a).

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S. M.

HANINA (HINENA) B. ISAAC: Palestinian haggadist of the fourth century; contemporary of Samuel b. Ammi, with whom he engaged in an exegetical controversy (Yer. Ber. ii. 10a; Gen. R. iv. 7; "Hinena"). Hanina, the Younger cites as Hanina's the following commentary on the significance of the movements of the ram which Abraham offered in the place of Isaac (Gen. xxii. 13): "Abraham noticed the ram caught in a thicket, and escaping only to be caught in another thicket. The Lord thereupon said: 'Abraham, thus will thy descendants be entangled by their sins and come in conflict with various kingdoms: freed from Babylonian oppression, they will fall under Media; from Media, under Greece; from Greece, under Rome.' Abraham then inquired, 'Lord of the Universe, will this be their lot forever?' The Lord answered, 'They will ultimately be delivered at the sound of the ram's horn.' Therefore the Biblical saying, 'The Lord God shall blow the trumpet,' etc. (Zech. ix. 14; Prov. xxi. 14; Yer. Pesh. vii. 21b ["Hannah"]; Yer. Shek. v. 109b ["Hinena"]). Once Hanina was tempted by a matron, but at his word she became repulsive with sores; when, by the aid of witchcraft, the temptress removed them, he ran away and hid in a haunted bath-house. There he spent the night, and escaped at daybreak (Kid. 36b, 31a).

Hanina is reputed to have been providentially guarded against errors of judgment. On one occasion he made a mistake in connection with a mourning, and in the succeeding night was corrected by a dream in which he heard the message, "Thou hast disobeyed the mouth of the Lord" (I Kings xiii. 21; Yer. M. K. iii. 86a). In his public lectures Hanina frequently illustrated God's wisdom as manifested in nature (Hul. 60a; Niddah 31a), and expressed many eschatological thoughts. Starting with Isa. xxxiii. 0, "Let all the nations be gathered together, and the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified," he delivered the following homily, perhaps the longest and most connected of all haggadot:

"In the future the Holy One—blessed be He!—will take a scroll of the Law, and invite all who have observed its precepts to appear and receive their reward. All nations will come promiscuously, but the Lord will say, 'Let each nation with its histories come in singly.' Edom [Rome] will then appear, when the Lord will ask, 'Wherewith have ye occupied yourselves?' Edom will answer, 'Lord of the Universe, we have erected many market-places, built many baths, amassed silver and gold; all this we did that the children of Israel might devote themselves to the practice of the Law.' Thereupon God will say, 'Consent not, whatever ye have accomplished ye have done from self-interest; ye have erected market-places to people with prostituted; built baths to benefit yourselves; and as for the silver and the gold, that is Mine (see Hag. ii. 6). But is there among you any that can tell about this Law? As soon as they hear they will depart creations, and Persia will enter. To the question as to their occupation the Persians will answer that they have built brigades, conquered cities, and waged wars, all to afford Israel opportunities for keeping the Law. However, they too will be rebuked by the Lord, who will point out that whatever they have done has been prompted by selfish motives; in turn they will be asked, 'Who of you can declare this Law?' Persia will then retire in confusion; so it will go with every other nation except Israel.

"At last the nations will protest, 'Lord of the Universe, didst Thou ever offer us the Law, and we fail to receive it? To which the Lord will reply: 'Show us former things: I have offered you seven prophecies, which you accepted; did you keep them? Whereupon they will ask, 'And did Israel keep the Law?' Then the Lord will say, 'I Myself bear witness that Israel did.' The nations: 'May a father bear witness for a son? Thou hast said (Ex. iv. 27), 'Israel is my son, even my first-born.' The Lord: 'Then heaven and earth will testify. The nations: 'Heaven and earth are interested witnesses, for the
HANANAI (HANANIAH) KAHANA B. ABRAHAM: Principal (gaon) of the academy at Pumbedita (782-786). Nothing is known of his life and labors except that he displeased the exilarch, and was therefore removed from office, Huna Mar ha-Levi being installed in his place.

Bibliography: Grätz, Geschichte der Juden, v. 421; Halevy, Dorotha-Iluvehonim, iii. 92b, 105a; Weiss, Dor, iv. 41; Zunz, O.V. p. 292. S. S. M.

HANANAI (HANANIAH) KAHANA B. HUNA: Gaon of Sura (755-770); contemporary of Malka b. Aba, principal of the academy at Pumbedita. Hananai was a pupil of the gaon Judah, who prevented the election of Anan, the founder of the Karaite sect, to the exilarchate, and succeeded to the gaonate. Hananai united with his brother gaon at Pumbedita to remove the exilarch, Nafron b. Halkai (Zeblah), electing Zakka b. Ahima instead. Hananai left several responsa, and to him is ascribed a midrash on Num. xli. 16, extracts from which are preserved in the Yalkut (see Yalk., Num. 699).

Bibliography: Grätz, Gesch, v. 194; Halevy, Doroth. ha-Yishenim, iii. 88b; Weiss, Dor, iv. 41; Zunz, O. V. p. 282. S. S. M.

HANNAH (הannah): One of the two wives of Elkanah and mother of the prophet Samuel. The first chapter of I Samuel and the first half of the second are almost entirely devoted to her.

Hannah was considered as a prophetess by Jonathan b. Uziel. In his targum he thus explains the first five verses of I Sam. ii. as being a prophecy: Verses 1, 2: These indicate that her son Samuel would be a prophet, and that her great-grandson, Heman, the singer, would stand with his fourteen sons among the musicians in the Temple. Verses 3-5: These foretell the rout of Sammael; the fall of Nebuchadnezzar and that of the Macedonian kingdom; the fatal end of Hannah's sons; and the }
HANNATHON: City of Zebulun, apparently on the northern boundary, about midway between the Sea of Galilee and the valley of Jiphthah-el (Josh. xiv. 14).

E. G. H.

HANNAUX, EMMANUEL: French sculptor; born at Metz in 1855. He began to study at the industrial school at Strasburg, but returned to Metz on the outbreak of the Franco-Prussian war in 1870. Wishing to remain in France, he then went to Nancy, where he continued his studies at the Ecole de Modélage et de Sculpture, supporting himself by carving pipes. Going to Paris in 1876, he was admitted to the Ecole des Beaux Arts, entering the classes of Dumont, Thomas, and Boussieux. At the Salon of 1880 Hanau was awarded a third medal for his "Le Bûcheron"; in the same year he received a second medal for his patriotic group "Le Drapeau," now in the Draguignan Museum; and in 1894 he received the first medal for his "Orphée," now at the museum of Luxembourg. His "Fleur du Sommeil" was bought by the French government for the museum of Puy. Among Hanau's best-known busts are those of the Bishop of Derenbourg, Mine. Coralie Cahen, and the Baroness Hannah: Rabbinical author of the sixteenth century. He wrote "Wayiggash Yehudah" (Lublin, 1599), a commentary on Jacob ben Asher's "Tur," printed together with the text of the "Tur." In an eighteenth-century German edition it is printed with the "Bet Yosef" and other commentaries.

Bibliography: Steinhaeuser, Cat. Dall., col. 320; Zionat, Shen ha-Geledim, ii. 35; Yivo, Bibl. Jud., i. 364.

M. Sc.

HANIEL, or HANIEL (יהו הניאל): 1. Son of Ephod; prince of the tribe of Manasseh; appointed by God to assist Joshua in the division of the promised land (Num. xxxiv. 23). 2. Son of Ulah, of the tribe of Asher; a chief prince and a hero (I Chron. vii. 39).

E. G. H.

HANNO, RAFAEL: German writer; born in Hanau 1791; died in Heidelberg 1871. He embraced Christianity and became professor (1834) of Oriental languages at the University of Heidelberg, where he filled his deanship. He wrote: "Die Hebräische Sprache für den Anfänger auf Schulen und Akademien" (in two parts, Heidelberg, 1835-36); "Gedichte" (ib. 1835); "Das Schloss im Abendrot" (Carlsruhe, 1839); "Verbrechen Meines Vaters" (Heidelberg, 1828). "Liebe und Weisheit" is the title of a "volume of selections from his writings" (Jena, 1870).


M. Sc.

HANNOVER, NATHAN (MATE) BEN MOSES: Russian historian, Talmudist, and cabalist; died, according to Zunz ("Kalender," 5683, p. 19), at Ungarisch-Brod, Moravia, July 14, 1663. Jacob Aboab, however, in a letter to Unger (Wolf, "Bibl. Hebr." iii., No. 1728), gives Pietro di Sacco, Italy, as the place of Hannover's death, without indicating the date. The place of his birth is equally uncertain. According to Nepi-Ghirondi ("Toledot Akademien," p. 1728), he was born at Cracow, but Steinhaeuser says that Nathan Hannover and Nathan of Cracow were two different persons.

Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled to Russia. He went first to Prague, then to Venice, where he studied Cabala under Hayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled to Russia. He went first to Prague, then to Venice, where he studied Cabala under Hayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled to Russia. He went first to Prague, then to Venice, where he studied Cabala under Hayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled to Russia. He went first to Prague, then to Venice, where he studied Cabala under Hayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. He also gave a very vivid picture of Jewish life in Poland and of the yeshibot.

This work, owing to its historical value, was translated into Judaeo-German (1857), into German (1790), and into French by Daniel Levy (published by Benjamin II., Tlemçen, 1855). This last translation was revised by the historian J. Lelewel, and served as a basis for Kayserling's German translation (also published by Benjamin II., Hannover, 1863). The "Yevan Megulah" certainly places Hannover among the best historians of the seventeenth century.


M. Sc.
HANOVER, RAPHAEL LEVI: Mathematician and astronomer; son of Jacob Joseph; born at Wellersheim, Franconia, 1635; died at Hanover May 17, 1779. He was educated at the Jewish school of Hanover and at the yeshibah of Frankfort-on-the-Main, and became bookkeeper in the house of Oppenheimer of Hanover. Here he attracted the attention of Leibnitz, and for a number of years was one of his most distinguished pupils, and afterward teacher of mathematics, astronomy, and natural philosophy. He wrote: "Lojhot ha-Ibbur," astronomical tables for the Jewish calendar (Leyden-Hanover, 1758); "Tekunat ha-Shamayim," on astronomy and calendar-making, especially commenting on the Talmudic passages on these topics, with glosses of Moses Tiktin (Amsterdam, 1756). An enlarged revision of the latter work, with two other astronomical works of his, is in manuscript. The "Lojhot ha-Ibbur" has been published with M. F. Fürth's "Yir'at Shamayim," on Maimonides' "Yad," Kiddush ha-Ḥodesh (Desau, 1820-21). For this privilege, among others, of fishing in the "Ju- denteich" at Castle Lauenrode. For the privilege of admitting Jews into the city, he was granted the privilege of admitting Jews to the city, who were granted the privilege, among others, of fishing in the "Judenteich" at Castle Lauenrode.

Documents of the years 1495, 1497, and 1445, having reference to the collection of "Opper-peonige," taxes, interest, and rents from the Jews of Lower Saxony, mention Jews of the city of Hanover. From 1489, regulations are met with referring directly to the Jews of Hanover, as, for example, in matters of suretyship (1489) and residence. In 1445 it was forbidden, under a penalty of 5 Bremen marks, for a Jew or a linen-weaver to live on the dike in the "Brühl" of Hanover (now Lange Strasse). On Aug. 4, 1451, Bishop Nicholas of Minden, to whose diocese Hanover belonged, issued an order compelling the Jews to wear the badge—for the men yellow rings on the breast of the overcoat or mantle—and for the women two bluish stripes on the upper garments. Two years later (July 30, 1453) the council of Hanover addressed two letters to the council of Hildesheim requesting the discontinuance of the suit brought before the ecclesiastical court by a citizen against the Jew Nachman of Hanover.

On June 5, 1499, an agreement was entered into by the city council and some Jews, among whom were Lauwe, Samson, and Solomon von Aschersleben, by which the council agreed to receive the Jews into the city for a term of eight years. Admission together with Solomon, their rabbi and precentor, and his son Humphrey, as well as their families, and to accommodate them with lodgings in certain houses situated on the Zwingen and belonging to the council. For this privilege the Jews were to make an immediate payment of 20 Rheinische gulden and an annual one of 150 gulden. Permission was also given them to kill their own cattle.

Thirty years later (July 25, 1529) the council, by order of Duke Erich, gave permission to the Jew Michael of Derneburg to build for himself and family a dwelling-house in the new town ("Neustadt"), where also the Jews Fibes and Menoeke had resided (letter of the duke, Oct. 18, 1516). Michael was promised protection by the magistracy in consideration of an annual payment of 8 Rheinische gulden.

Among other Jews who lived in Hanover in the middle of the sixteenth century were the following: Nachmann (mentioned in a letter of Jan. 13, 1600, from Districh of Minden, Colonie, to the council); Isaac; Gauder, his son-in-law; Isaac's two sons, Fibes and Abraham, to whom the council in 1659 issued a letter of protection (addressed to Judenrector in Jena in a lump sum); Menoeke; Leyser; Feltmann; Furtmüller; and Simon of the Neustadt, who, together with the above-men-
Issac, Sander, and Fibes, became surety for Abraham of Peine (July 7, 1553) on his release from prison, to which he had been committed on a charge of fraud.

In 1554 several Hanoverian Jews sojourned in Constantinople, where they transacted important business with the Turks and assisted in securing the release of a Hanoverian nobleman, Lebant von Reden.

Duke Erich the Younger issued an edict on Jan. 8, 1553, by which he banished all Jews from his territory, and an order dated Nov. 28, 1574, refused the Jews in Hanover protection and safety. It appears, however, that those Jews who stood under the direct protection of the council remained in Hanover for some time longer. Moreover, the magistracy interposed occasionally in behalf of its Jews, as when, in 1554, it addressed a letter to the council of the principality of Calenberg on behalf of Isaac and his son Fibes, whom the governor Alf is had imprisoned. Fibes afterward obtained the dyke's favor, and in 1563 transacted some business for him; he also purchased in 1590, according to the register of apothecaries, a silver mug weighing 80 half-ounces (at 1 thaler per ounce) for use in the dispensary. In the same year (Nov. 4) the council granted a letter of protection to the Jew Levi, son of Michael, for which he had to pay 100 Rhenish gold florins, besides a yearly tax of 20 florins.

After 1594, when Duke Julius of Brunswick took possession of the principalities of Gottingen and Calenberg (to the latter of which Hanover belonged), Jews were again permitted to reside in those provinces. They had, however, to contend with the hostility of the populace, which was especially incited by the clergy of Hanover, so that the magistrates in 1587 found it necessary to solicit the opinions of the faculties of Leipsic, Wittenberg, and Helmstedt as to whether rights guaranteed to the Jews were bound to be respected. The answer of the universities was to the effect that the promises given to the Jews must be kept.

On May 3, 1588, it was ordered by the council that business connections between Christians and Jews must cease, and the authorities of the old town
families in order to promote the growth of the Neustadt, which had been enlarged and built up. Of the Jews of Hanover at this period who frequented the Leipzig fairs (1683–99) may be mentioned Liepmann Cohen tenth (Leffmann Bremend, who stood in Century, high favor at the Gueicke court. He succeeded in obtaining permission (renewed Oct. 9, 1687, by Georg Ludwig) to appoint a district rabbi, to whom also the Jews of Lüneburg, Hoya, and Diepholz had to subordinate themselves. In 1672 he caused to be issued a rigorous edict for the protection of the bodies reposing in the Jewish cemetery in Hanover. In 1688 a small synagogue was established in the house of Levin Goldschmidt (Löb Hanover), and in 1703–04 a new synagogue building was erected by Liepmann Cohen and his son, Naphthali Bar, on the site of the older one torn down in 1718. The new synagogue belonged to the bankrupt estate of the Behrends Brothers, and was sold in 1740 to the highest bidder. Court agent Michael David and the philanthropist Solomon Gottscheil were the purchasers; and they presented it to the Jewish community.

During the Seven Years’ war the Jews of Hanover had in 1757 to provide 2,000 sheets and 1,000 shirts for the soldiers, besides paying in common with the other Jews of the country the war-tax of one thaler per head and 10 percent on personal property, no distinction being made regarding sex. On the twenty-seventh of Tebet, 5522 (Jan. 1, 1762), the n'JI PI21 p'n benevolent society was founded in Hanover. It is still in existence. On Jan. 1, 1802, on the declaration of peace between England and France, a thanksgiving service was held in the synagogue by the Jewish community.

Under Franco-Westphalian rule (1806–13) matters pertaining to the Jewish cult were regulated by the consistory, and the celebration of divine service was allowed, through the intercession of Count von Hardenberg, to continue in the established form. In 1821 the community welcomed George IV. of Great Britain and Hanover with a Hebrew poem with German translation. In 1831 the elders and deacons of the congregation sent to the government a petition asking for full rights of citizenship for all the Israelites of the British kingdom of Hanover, which was supported by Councilor Schlegel in the lower house. The laws of 1843 and 1844, which regulated the synagogue, school, and charities of the community, are still in force. During the years 1844–49 a new synagogue was built from designs by the architect Oppler.

The congregation at present numbers more than 4,000. Since 1848 it has supported a seminary for Jewish teachers, the present director being Dr. Knoller. The following district rabbis have officiated in Hanover:

Joseph b. Nathanman Cohen (d. 1760).
Joseph Mayer b. Abraham Moses (d. 1756).
Isaac Selig Kohn (d. 1750).
Abraham Meir Cohen (d. 1758).
Aryeh Lob (Leib) b. Jacob Joshua Falk.

Rabbits. (Also known as "Levin Joshua"). d. March 6, 1789.

Issachar Bar (Israelev), son of the foregoing Aryeh Lob (d. Nov., 1823).

Marcus (Mordecai) Adler.
Nathan Mayer Adler, son of Marcus Adler (died in England in 1899).
Samuel E. Meyer (d. July 6, 1892).
The present rabbi (1903) is A. Greenmann.

Two other distinguished men of learning who have lived in Hanover may be mentioned: Joseph Oppenheim (formerly rabbi in Holleschau, and a son of R. David Oppenheim of Prague); Solomon Huna (d. Sept. 18, 1746); Raphael Levy (d. May 17, 1726); Abraham Oppenheim (d. Nov., 1788); Abraham b. Haysim Linker (d. 1784); W. Wiener, school-director (d. March 31, 1885); and Prof. S. Frensdorff (d. March 24, 1880).

HANUKKAH: The Feast of Dedication, also called "Feast of the Maccabees," celebrated during eight days from the twenty-fifth day of Kislev (December), chiefly as a festival of lights. It was instituted by Judas Maccabaeus, his brothers, and the elders of the congregation of Israel, in the year 165 B.C.E., to be celebrated annually with mirth and joy as a memorial of the dedication of the altar (1 Mace. iv. 39) or of the purification of the sanctuary (1 Mace. i. 18). Three years earlier, on the same day, Antiochus Epiphanes had caused to be set up a pagan altar to be set up at the altar of burnt offerings in the Temple at Jerusalem, and sacrifices to be offered to his idol (1 Mace. i. 41–44; II Macc. vi. 2). The idol called "Zeus Olympius" was probably also called "Baal Shemayim," of which "YEIPJ's" seems to be a cacophony (Dan. xii. 21, xii. 11; I Macc. i. 54; see Hoffmann, “Ueber Einige Philologische Inschriften,” 1889, p. 29).

After having recovered the Holy City and the Temple, Judas ordered the latter to be cleansed, a new altar to be built in place of the one polluted, and new holy vessels to be made. When the fire had been kindled anew upon the altar and the lamps of the candlestick lit, the dedication of the altar was celebrated for eight days amidst songs and sacrifices (I Macc. iv. 38), similarly to the Feast of Tabernacles (II Macc. x. 6; comp. ch. i. 9), which also lasts for eight days, and at which during the Second Temple (Suk.
v. 2-4) the lighting of lamps and torches formed a prominent part. Lights were also kindled in the household, and the popular name of the festival was, therefore, according to Josephus ("Ant." xii. 7, § 7), ספוגא = "Festival of Lights."

In the Talmud it is principally known as the "Feast of Illumination," and it was usual either to display eight lamps on the first night of the festival, and to reduce the number on each successive night, or to begin with one lamp the first night, increasing the number till the eighth night. The Shammaites, usually representatives of the older traditions, favored the former custom; the Hillelites advocated the latter (Shab. 21b). Josephus thinks that the lights were symbolic of the liberty obtained by the Jews on the day of which Hanukkah is the celebration. The Talmudic sources (Meg. eedem; Meg. Ta'an. 28; comp. the different version Pes. R. 2) ascribe the origin of the eight days' festival, with its custom of illuminating the houses, to the miracle said to have occurred at the dedication of the purified Temple. This was that the one small cruse of consecrated oil found unpolluted by the Hasmonean priests when they entered the Temple, it having been sealed and hidden away, lasted for eight days until new oil could be prepared for the lamps of the holy candlestick. A legend similar in character, and obviously older in date, is that alluded to in II Macc. i. 18 et seq., according to which the lighting of the altar-fire by Nehemiah was due to a miracle which occurred on the twenty-fifth of Kislev, and which appears to be given as the reason for the selection of the same date for the rededication of the altar by Judas Maccabaeus (comp. Ḥag. iii. 10, 18, 20; Num. R. xiii. 4).

The actual reason for the selection of the twenty-fifth of Kislev by Judas Maccabaeus for the dedication of the altar is stated to have been, as mentioned above, that on the very same day three years earlier Antiochus Epiphanes had placed an altar set up at the altar of burnt offerings in the Temple of Jerusalem and sacrificed his idol (I Macc. 1. 41-64; comp. II Macc. vi. 2, where the heathen god is called "Zeus Olympius"). The twenty-fifth of Kislev was accordingly a day sacred also to the heathen and became a Jewish festival. According to Ewald ("Gesch. des Volkes Israel," 3d ed., iv. 407) and Wellhausen ("Israelitische und Jüdische Gesch." p. 210; comp. Paulus Cassel, "Weihnachten," pp. 57, 97, and p. xi., notes), it had been celebrated as the winter solstice feast by the Jewish people before it became a historical festival associated with the great Maccabean victory. Regarding the historical data connected with the Hanukkah feast see Maccabees; Maccabees, Books of.

In Pharisaic circles the political achievements of the Hasmoneans were pushed into the background, and the very name of Judas Maccabaeus fell into oblivion. For some time Ps. xxx.— which, according to verse 1 (A. V. heading), was sung by the Levites in the Temple "at the dedication of the House" (of God), that is, Hanukkah— was also recited in the synagogue (Maseket Soferim xviii. 2; comp. Pesik R. 2). Later on only the Hallel was recited, as on any other festival of thanksgiving; and in the "hoda'ah" (thanksgiving) benediction "Shemoneh Esreh" the liturgical formula "'Al ha-Nissim" was inserted, referring briefly to the victory achieved over the Syrians by the Hasmonean Mattathias and his sons. The erroneous designation of Mattathias as son of Johanan the high priest seems to rest upon the late Hebrew megilah. A apocryphal "Megillat Antroykus" or "Megillat Hanukkah," which has other names and dates strangely mixed. The liturgical part inserted reads as follows:

"(We thank Thee) also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by Thee, as well as for the wars which Thou didst wage for our fathers in days of yore at this season."

In the Syn-...
Yanukkah Lamps.

1. Silver, modern (from the collection of the late Rabbi Benjamin Szold, Baltimore).
Hanukkah

Hapax Legomena

Hanukkah is mentioned in John x.22 as “the feast of the dedication.”

Hapax Legomena — Biblical Data

Words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, “hapax legomena” — i.e., either absolutely new coinages of roots, or not derivable from existing words, or not in use in the field of language. Besides, in some portions the Old Testament composed in the north of Palestine many words may have been used which were not in use in the south. In passages dealing with technical or individual things, as, for instance, Lev. xi. and Deut. xiv. (lists of animals), or Ezek. xxvii. (enumeration of articles of merchandise), a comparatively large number of hapax legomena may be expected. Some are introduced for the sake of ascertainment (comp. I. M. Canonicus, “Paronomasia in the Old Testament,” p. 42), and a few are loanwords.

The following is an alphabetical list of the absolute or strict hapax legomena of each book. The verbal forms are quoted in the third person singular perfect of the conjugation or voice in which they occur.

REFERENCES:


Hanukkah trendel. See games.

Hanun (Samaritan): 1. Son of Nahash, King of Ammon. Having disowned David’s messengers, Hanun involved the Ammonites in a war with David which proved disastrous to them (II Sam. x.1-14). 2. One who, with the people of Zanoah, repaired the valley gate in the wall of Jerusalem (Neh. iii.18). 3. The sixth son of Zalaph, who also assisted in the repairing of the wall (6. iii. 30).

K. E. F.

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K. E. F.
HANUKKAH LAMPS.

The following table gives the number of the absolute hapax legomena and the total number of unique forms, not including those of the Aramaic portions of the Old Testament:

<table>
<thead>
<tr>
<th>Book</th>
<th>Absolute Hapax</th>
<th>Total</th>
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<tbody>
<tr>
<td>Genesis</td>
<td>14</td>
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<td>Exodus</td>
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<td>30</td>
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<tr>
<td>Leviticus</td>
<td>6</td>
<td>60</td>
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<td>Numbers</td>
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<td>Judges</td>
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<td>Kings</td>
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<td>Isaiah</td>
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<td>Nehemiah</td>
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<td>I Chronicles</td>
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<td>II Chronicles</td>
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The number of absolute hapax legomena is the number of words which occur only once in the Hebrew Bible, excluding those in Aramaic portions. The total number of unique forms includes hapax legomena and other rare or difficult words found in the Scriptures.

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In Rabbinical Literature: A large number of the difficult words which are lexically treated in the Talmud and Midrash are hapax legomena. In the exegesis of the Talmud and Midrash, however, the hapax legomena are treated in no way differently from the other rare and difficult words which occur in the Scriptures, and a special term does not even exist for them. They by no means receive a consciously systematic treatment, though an examination of a number of examples reveals the use of various methods, which may be classified as follows:

1. Traditional interpretation; that is, when the interpretation of a hapax legomenon is based on tradition. In this case the meaning is, of course, more easily preserved when the context justifies or indicates it. Palestinian tradition, e.g., explained the hapax legomenon הַנִּפְלָה (in Judges iv. 18) which, from the context, might mean either "cloth" or "vessel," to mean "cloth" ("sufra"), while that of Babylon regarded it as equivalent to "vessel" ("mesiklah"; Lev. R. Interpreta- xxiii. 10). Rabbin, one of the last Babylonian amoraim, at the end of the fifth century, in discussing הַנִּפְלָה (Esth. viii. 10), stated that at times tradition failed and the meaning of a hapax legomenon was awkwardly lost (Meg. 18a).

2. Interpretation by means of a parallel passage...
in the Mishnah. Thus, for example, an amora of the fourth century, R. Ze’era, explains the hapax legomenon נון (Gen. xxvi. 20) according to Shabb. xxv. 3 (חאצ תחא, “They stuff the camel with food”; Gen. R. xxiii. 12).

3. Interpretation by derivation from a foreign language. Thus Jose, a tanna of the middle of the second century, detected in the word גלעד (Gen. xii. 48) a Hebrew form of the Greek Αλαβάρα (see ABRANCH); and Samuel, a Babylonian amora of the third century, explained עד in Exod. i. 6 as being identical with the precious stone called “darn” (Arabic “dura,” pl. “durr” = “pearl”), found in the cities on the coast.

4. Interpretation on the basis of etymological analogy, with a homiletic-midrashic exposition of the word. The derivation of words from biliteral roots was still a grammatical principle in the Talmudic period; מַעֲשֶּׁה for example, is given as the stem of the hapax legomenon קִשֶּׁה Midrashic (Gen. xxvi; see Gen. R. xiv. 9). Consequently, a haggadist of the third century connected מַעֲשֶּׁה with מִשְׁכֶּה (likewise from root לִשָּׁהּ, “to long for,” and explained the expression “ben messhe beli” (Gen. xxvi. 10) according to this etymology. In these words, he said, Abraham meant to indicate Lot, who longed (“she-naflah shokeket”) to become his heir (Gen. R. xiv. 9). In like manner, R. Ishmael connects the hapax legomenon גלעד (Exod. i. 6) with רֶהֶל (“liberty”). Abasorus, he explains, granted to all traders “liberty,” that is, the right to trade (Meg. 12a). Another example of this kind is furnished by the midrashic treatment of the hapax legomenon השכינת (Gen. xli. 17). The word השכינת in the phrase הָשְכִינָה (Num. xxix. 8; generally translated “hill”) having been interpreted by the Midrash to mean “lame ness,” a בַּעַל was considered as a form derived from it by reduplication, and, in the case of Samson, as denoting “lame ness” on both sides of the body. In these and similar cases it is not easy to decide whether etymology has produced the Midrash, or the Midrash has produced the etymological comparison.

5. The interpretation of a hapax legomenon as a composite of, or contraction from, two words. The solution of a composite form into its component parts is held by Rosh Lakish to be the ultima ratio; for, after reading through the whole Bible to explain the hapax legomenon חֵרְבָּה (Judges iv. 18) and finding no object with this name, he was compelled to explain it as a composite of חֵרְבָּה (= “my name here,” or “my name like this”). Thus, he says, may prove that the wicked Sisera did not touch Joel (Lev. R. i.e.). The hapax legomenon חַרְבָּה (Exod. i. 6) is explained as a composite of חֵרְבָּה וַחַרְבָּה (יָסְפָּר עַל חַרְבָּה כְּוַיָּשֶׁר; see also the explanations of ABRANCH).

The method of explaining Biblical hapax legomena from parallels in the vocabulary of the Talmud was adopted by Saadia in a little Arabic composition, the only extant manuscript of which exists at Oxford (Neubauer, “Cat. Bodl. Heb. MSS.” No. 1448, 2); it is entitled "Tafsir al-Sab'in Lafrah al-Farnah." It was published four times in 1844 by L. Dukes, in "Zeitschrift für die Kunde des Morgenlandes," v. 115 et seq., and in Ewald and Dukes, "Beiträge zur Gesch. der ältesten Auslegung und Sprachkunde des Alten Testamentes," ii. 110 et seq.; by A. Geiger, "Treatises," from a copy of Derenbourg, in his "Wiss. Zeit. Jud. Theol." v. 317 et seq.; and by A. Jellinek, under the title "Pitron Talbim Millot Bodedot," in Benjacob’s "Sefer Debarim Attikim." Later it was published by Solomon Guber in "Bet Ozar ha-Sifrut," i. 33 et seq., 1887. In this small work ninety, or, according to Dukes and Steinschneider’s reckoning, ninety-one difficult or rare words of the Bible, are treated; not all of them, however, are hapax legomena. It is curious that the Arabic title speaks of only seventy words; but Dukes and, after him, Becker and Bieber, explain this discrepancy by the fact that in early times "sab'in" (seventy) was incorrectly written for "tis'in" (ninety). However, as an old authority like Jepheth ben 'Ali cites the title "Sab'in," and as it is not even certain that the number ninety is accurate, and in view of the construction of the little work, Geiger suggested that it is not complete and independent, but merely a fragment of an anti-Karaite production, in which Saadia endeavored to prove the Karaites of the value of tradition from a linguistic standpoint. Therefore it must be supposed that this fragment of seventy words was later supplemented by others. This manuscript has no alphabetical or other methodical arrangement; Steinschneider has endeavored to remedy this by supplying an index to the Biblical passages ("Cat. Bodl." col. 2197). The work is especially valuable as being the oldest example of Hebrew lexicography. In using the lexical material scattered throughout the Talmud and Midrash, in adding parallels from rabbinical literature and sometimes from the Arabic, Saadia has contributed largely to an understanding of the hapax legomena. Saadia’s method of treating these may best be seen from a few examples—No. 1: דוד (I Chron. i. 15), according to the Mishnah word דוד (it is necessary); "he must"); No. 15: מָלְאָה (Job vi. 8), according to חָלָה מָלְאָה (Ab. Zarah 40b, “If the yolk of the egg outside”); No. 18: מַעֲשֶׁה (B. B. 2a, “Where it is customary to build, with坚 stones, half bricks, with whole bricks, etc.”); No. 75: מַעֲשֶׁה (Lam. i. 14), from מַעֲשֶׁה (read נָעִיתו, B. K. 22a, “The dog [injured itself] in jumping”).

Saadia’s work is cited by such early writers as Dunash ben Labrat, Jepheth ben 'Ali, Jonah ibn Janah, Jacob ben Reuben, etc., and was used by the Jewish lexicographers of the Middle Ages, sometimes with, and sometimes without, mention of the source (see Jellinek in "Orient. Lit." vii. 180). Special investigations and monographs on hapax legomena are not found in the literature of the Middle Ages; but they have been included in the general field of lexicography, where they occupy no independent position. See LEXICOGRAPHY.


HARAN: 1. Third son of Terah and consequently the youngest brother of Abraham; he was born in Ur of the Chaldees, where he died while his father was still living. He had three children. Lot and two daughters, Milcah and Iscah. Milcah became the wife of her uncle Nahor (Gen. xi. 21-31). Josephus mentions that Haran’s monument was shown in his time; and that there was also a Haran, son of Nahor, Terah’s father, begotten when Nahor was one hundred and twenty years old (“Ant.” i. 6, § 5). According to the Rabbis, who interpreted “Ur” to mean “furnace,” Haran was thrown after Abraham into the furnace by Nimrod. Haran had no firm belief in God. He said to himself: “Should Abraham perish in the furnace, I will side with Nimrod; if he come out alive, I will be with Abraham.” Therefore he perished in the flames (Gen. R. xxxviii. 4: Yalk., Gen. 62).

2. A Levite in the time of David; one of the family of Shimeon (I Chron. xxiii. 9). J.

3. A Haran (πῦρ = “road”); compare Assyrian “harranu”) City to which Terah went from Ur of the Chaldees, and where Terah died (Gen. xi. 31, 32). It was situated in Aram-Saharanah, generally translated “Mesopotamia” (Gen. xxiv. 10), and is definitely indicated as in Padan-aram (Gen. xxv. 20; xxviii. 2, 5-7). As Nahor was the only son of Tereh who settled at Haran, it was called “the city of Nahor” (comp. Gen. xxv. 10; xxviii. 48). Haran was the birthplace of Rebekah, and it was thither that Eliezer went to meet her (Gen. xxiv. 10). Thither also, Jacob fled from before his brother Esau; there he married his uncle Laban’s daughters, and there he acquired his great wealth (Gen. xxvii. 10, xxviii.-xxix. passim). Haran occurs again in the Bible in connection with a much later period. It is mentioned as being taken by the Assyrian kings (II Kings xix. 13), and as having had commercial intercourse with Tyre (Ezek. xxvii. 23). The statement of II Kings xix. 12 is confirmed by Assyrian inscriptions in which Haran is very frequently mentioned. The inscriptions also affirm that Ashurbanipal (Sardansharru) was crowned at Haran, and that Nabunaid restored the temple of Sin at Haran (Schrader, “K. T.” i. 89, ii. 52, et al.). The general opinion is that the Biblical Haran is identical with the Carhe, in Mesopotamia, famous for the defeat of Cressus by the Parthians and known to the Arabs as “Harram,” the abode of the Sabaeans. Joseph Hallevy, however, concluded that Haran must be sought for in Syria and not in Mesopotamia. Hallevy translating “Harran” as “hollow-place,” is inclined to identify it with a place named “Splemena” by Ptolemy, not far from Damascus. The Arabic geographers certainly identify the Haran of the Sabaeans with the Biblical Haran. Yakut (“Mu’jam al-Buldan”) says that according to some the city was built by Haran, the brother of Abraham, and that it was then called γη, but that according to others Haran was the first city built after the Flood. Haran (Carhe) is in the territory of Mudar, a day’s journey southeast of Edessa.


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the brothers Meyer and Joseph Moyses of Altona. These three Jews with their families he took under his protection, allowing them not only to travel freely in his territory and to engage in trading, but also to settle in "Harborg" (Harburg). The Harburg Jews remained under ducal jurisdiction and were not placed under municipal authority. Those Jews, also, who had business relations with the mint were granted safe-conducts. The duke issued to his Hebrew subjects patents freeing them from the poll-tax and state taxes. In March, 1823, the minor-farmers, who were in debt, fled from Harburg, whereupon the duke had them arrested at Altona; and before being set at liberty they were required to pay the costs of their confinement, and to swear that they would pay their debts and that they would never return. The same duke, on Nov. 23, 1823, had entered into a contract with Magnus Isaac of Wandsbeck and Marcus Josel of Harburg for minting at Moisburg, but they soon became bankrupt and fled, leaving unpaid a debt of 1,400 thaler.

A privilege of Feb. 28, 1798, stated expressly that Jews would be tolerated in Harburg. A list dated Aug. 29, 1793, records 9 Jewish households aggregating 51 persons. In 1725 there was in Harburg a Jewish schoolmaster named Magnus Bruner. In 1756 the city contained but 8 Hebrew families.

In consequence of complaints made by the retail dealers against the Jews of Hamburg and those of Altona who came to Harburg with their wares, nonresident Jews were prohibited from trading in the city (July 25, 1719), and on Jan. 3, 1721, it was decreed that no Jew who had moved to Harburg should be allowed to employ help if he had grown sons "fit to engage in trade." A strict edict was also issued against peddling by Jews, which was followed (Aug. 18, 1731) by a renewal of a regulation of Jan. 5, 1708, forbidding Jews to acquire houses or other real estate. In 1764 Simon Behrens, who had lost the city the sum of 1,500 thaler with which to pay the indemnity demanded by the French troops in 1777, received permission to buy the house which he was occupying; but in 1778, when twenty-two houses were for sale, he was not allowed, although supported by the city council, to purchase a second one. In 1800 the princely government of Celle, with the acquiescence of the Harburg city council, assigned a burial-ground to the Jews of Harburg. On Aug. 10, 1776, the Hanoverian government, in response to a petition of Simon Behrens, granted permission for the establishment of a synagogue in a house which was to be bought by the Jews for the purpose. It was officially decreed on July 26, 1797, that every Jewish family enjoying, for a certain tax, the privilege of citizenship in Harburg, should in addition pay annually into the city treasury 1 thaler, 18 Marien-groschen, if it had a whole house to itself, or 18 groschen in case it occupied an apartment merely. This payment was in lieu of the surplice-fees ("loco jurium stola").

At the beginning of the nineteenth century there was a Portuguese Jew living in Harburg named Moses Levy Ximenes, alias Moses Ximenes Pereira. In 1851 the community consisted of 13 individuals. At present (1906) it numbers about 80 families, aggregating about 300 persons.


D. A. LEW.

HARBURGER, HEINRICH: German jurist; born at Bayreuth, Bavaria, Oct. 2, 1851. He received his education at the gymnasium of his native town and at the University of Munich, where he was graduated as doctor of law. After being admitted to the bar he became, in 1876, privat-dozent of the juridical faculty of his alma mater. In the following year he was appointed judge ("Amtsrat") of one of the district courts in Munich, and in 1885 second attorney ("zweiter Staatsanwalt") of the Munich circuit court, where in 1890 he became one of the senior judges ("Landgerichtsrat"). In 1896 he was made honorary professor at Munich University. In 1897 he was transferred to the court of appeals at Munich as attorney ("Staatsanwalt"), and in 1899 was appointed one of the senior judges ("Oberlandgerichtsrat") at this court.

Harburger is one of the few jurists of Germany who are at the same time judges and university professors. He has also the distinction of being the first Jew in Germany to become attorney at a court of appeals. He is a contributor to the leading law journals and a member of the Institute of International Law. Among his works may be mentioned: "Die Rezessururische Schenkung," Munich, 1875; "Der Strafrechtliche Begriff 'Inland' und Seine Beziehungen zu Völkerrecht und Staatsrecht," ib. 1882; "Strafrechtspactum," ib. 1892.

F. T. H.

HARBY: American family, resident in the southern part of the United States.

Solomon Harby: First of the family in North America; son of Isaac Harby, lapidary to the emperor of Morocco. He settled at Charleston, S. C., where his son, Isaac Harby, was born.

Isaac Harby: Journalist; born 1788; died in New York 1832; studied law, but subsequently opened a school on Edisto Island, S. C. He afterward edited the "Quiver," the "Investigator" (later known as the "Southern Patriot"), the "City Gazette" (1822), and the "Charleston Mercury." He was also distinguished as an author and playwright. His first play, "The Gordian Knot," was written in 1807; it was followed by "Alexander Severus" and by "Alverti" (1819), his best-known play, at the first performance of which President Monroe was present. As a political writer he became widely known by his "Letters on the Presidency" (1821). Harby was the originator of the first Reform movement in the United States. In 1823 he, with others, founded the Reform Society of Israelites, the principal objects of which were abridgment of the liturgy and the
HARE: Animal mentioned in Lev. xi. 6 and Deut. xiv. 17 among the unclean animals, "because he cheweth the cud, but divideth not the hoof." The idea that the hare chews the cud probably arose from the constant moving of its jaws and lips. With the Arabs the flesh of the hare is considered a delicacy. There are at present five species of hare in Palestine, of which the Lepus ariocarrii and the Lepus aegyptiacus are the most common. The rabbit (Lepus cuniculus) is not found in Syria. The Talmud speaks of the hare as a ruminant (Hul.

HARE, Leah Cohen Harby (Mrs.): Granddaughter of Isaac Harby; born in Charleston, S.C., 1793; died at Galveston, Texas, 1876. She was a writer of verse, and was associated with Isaac Harby. She served the United States government for half a century. At nineteen he became a midshipman in the United States navy, and during the War of 1812 was taken prisoner by the British, and was confined in Dartmoor Prison until the close of the war. In 1823 he was sailing-master on the U.S. vessel "Beagle." He subsequently became a captain in the Revenue Marine Service, and also served under Commodore Porter in the antislavery squadron. Captain Harby took part in the Texan war of independence, and served in the Mexican war, the Seminole war, and the Bolivian war of independence. His name is frequently given as "Captain Levi Charles Harby." He served the Confederate and the Southern cause as captain of artillery in the Confederate army. Subsequently he was put in command of the fleet at Sabine Pass. He distinguished himself in the defense of Galveston, and was in command of Galveston harbor at the close of the war. Captain Harby married Leonora De Lyon of Savannah. His sons are H. J. and J. D. Harby.

Henry J. Harby: Brother of Isaac Harby. He took an active part in the Nullification movement in South Carolina.

Caroline de Litchfield Harby: Sister of Isaac Harby; born about 1800; died in 1876. She was a writer of verse, and was associated with Isaac Harby in his educational work in New York.

Samuel Harby: Physician; son of Isaac Harby. He settled in New Orleans, La., where he became editor of the "New Orleans Bee."

Leah Cohen Harby (MRS.): Granddaughter of Isaac Harby; born in Charleston, Sept. 7, 1849; known also as Lee O. Harby. She is a member of the New York, the Texas, and the South Carolina historical societies, and of many other learned associations, and has written on historical subjects. She has been an officer of Sorosis and of the Daughters of the American Revolution, and a director of the Daughters of the Confederacy and of the Memorial Association of Charleston. During the West-Indian Exposition in Charleston (1891) she was a member of the women's executive committee and one of the editors of the "Interlude," the women's paper issued during the exposition. Among her writings are: "The City of a Prince;" "Texas Types and Contrasts;" "Land of the Tejas;" "Earliest Texas;" "Judy Robinson—Milliner;" and a number of poems, short stories, and magazine articles. Mrs. Harby was the successful competitor for the prize offered for a "Flag Song" for the state of Texas.


HARDEN, MAXIMILIAN: German author; born at Berlin Oct. 30, 1861. Educated in the German capital, where he still resides, he became well known through his political and social articles in the "Nation," "Frankfurter Zeitung," and especially in the "Gegenwart," written over the nom de plume of "Apostata." They were collected and published under that name in Berlin in 1900. In the same year he founded the "Zukunft," one of the leading German journals, which he is still (1903) editing. He was recently arrested and imprisoned by the government under the charge of seditious libel. Harden embraced Christianity when a mere boy. His original name was Witkowski (see his "Zukunft," Oct., 1900).

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F. T. H.

HARDT, HERMANN VON DER: German Protestant theologian and philologist; born at Melle, Westphalia, Nov. 15, 1660; died Feb. 28, 1746. He studied at Osnabruck, Jena, and Hamburg, and became professor of Oriental languages at the University of Helmstadt (1690). He was a prolific author. Among his works dealing with Hebrew literature are: "Dissertatio de Fructu, quem ex Libro Judaeorum Lectione Perceptum Christianam," (Jena, 1683); "De Accentuatione Hebraeorum," (Leipzig, 1682); "Programma Quo ad Philologiae Icones et Commentatorum Rabbiniue Publicam Narrationem," etc., (Helmstadt, 1704); "Examen Judaicorum Rabbinicorum," (ib. 1705); "Programma in Aenium Publicum Recensendum," (ib. 1712); "Programma in Raschius, Publicum Recensendum," (ib. n.d.); "Hoseas Historie et Antiquitatis Redditiis," (ib. n.d.); "Verso Latina Tract. Mischea Taunit," (ib. 1712); "Commentarius in Jer. 5," (ib. 1729).


J. M. SC.
Harith was the thirty-seventh king from Kahlist of the Yemenite kings given by Abu al-Fida, a king who embraced Judaism. According to the Abu Karib, who is known as the first Yemenite of this king's history, as he is mentioned only by throne about 320; died about 330. Nothing is known of him. He is not to be confounded with Harith ibn 'Amr, the Kindite prince (as is done by Grätz, "Gesch." 3d ed., v. 77, 398), who lived two centuries later.

BIBLIOGRAPHY: Tristram, Natural History of the Bible, p. 96; Lenzhen, Zoologe des Talmuds, p. 96.

I. M. C.

Harifidil: Name of a Gothic Jew occurring in a Hebrew epitaph found near Parthenit. Chwolson places the inscription in the fifth century; and the change from the Vulgaric name "Harjafrithila" ("ih" as in Eng. "this") to "Harfildi" ("fidi" from "frithila") he attributes to the local Jewish jargon, just as in another epitaph of that class "Besike" is given for "Bereike" (with omission of "r").


II. R.

Harif Moses Phinehas ben Israel: Polish rabbi and author; died in Lemberg 1732. He was the grandson of Moses Harif the Elder and the father of Hirsch Harif, the latter of whom became rabbi of Yabowor, Galicia. In 1664 he occupied the position of rabbi at Lemberg, where he remained till his death. He was one of the most influential members of the Council of Four Lands. His approbations, dated at the meeting of the council at Yaroslav in 1865, are found in the "Nahalat Azriel" (1867), in the "Toledot Yishak," and in the collection of responsa entitled "Hei Ya'akov" (1698). As author he is known by his responsa relating to the spelling of the names in documents of divorce, and by additions to the list of names in the book written on that subject by Solomon Luria. He is frequently mentioned in "Th. Gitstu" by Solomon Margoloth, in "Emeq Halakah we Tum Man" (p. 106) by Menahem Manne, and in R. Alexander's "Bechor Shor," p. 66.


E. N. T. L.

Harip, Zebi Hirsch; See Courland.

Haripro (חָרִיפּוֹ): The children of Hariph, to the number of one hundred and twelve, returned from captivity with Zerubbabel ( Neh. vii. 24). Hariph was one of the chiefs who sealed the covenant with Nehemiah (ib. x. 20). In the parallel list of Ezra (ib. 18) this name is replaced by "Jorah." The ethological form of "Hariph" is "Haribah" (חריב), according to the "kethib" (חריב), I Chron. xii. 5. Akto in "Hariph" is "Hareph" (חרפ)." (ib. li. 51).

E. O. H.

M. S. K.

Harith ben 'Amr: Yemenite king who embraced Judaism; born about 290; ascended the thrones about 289; died about 380. Nothing is known of this king's history, as he is mentioned only by Abu al-Fida ("Historia Aethiopica," ed. Fleischer, p. 118), and by Ahmad Dimishki in his "Sharh Utha al-Yamani." He was the great-grandson of Abu Karib, who is known as the first Yemenite king who embraced Judaism. According to the list of the Yemenite kings given by Abu al-Fida, Harith was the thirty-seventh king from Katan, the Arabic Yoman, founder of the dynasty; but Caussin de Perceval makes him the forty-sixth. He is not to be confounded with Harith ibn 'Amr, the Kindite prince (as is done by Grätz, "Gesch." 3d ed., v. 77, 398), who lived two centuries later.
Gershom Harkavy: Talmudist; son of Moses Solomon Harkavy; born 1828; died 1875.

Jacob Harkavy: Son of Elhanan Harkavy; born 1812; died 1881.

Moses Solomon Harkavy: Merchant and philantropist; fourth son of Gershon Harkavy; born 1799; died 1875.

Albert Harkavy: Jurist at Moscow; son of Joseph Bezaleel Harkavy. Born 1839. His father, Jacob Harkavy, was a wealthy merchant and a prominent Talmudic scholar, connected by descent with the Jaffe family. At the age of fifteen Harkavy was sent to the yeshibah of Volozhin; and on the completion of his course there he took up secular studies, including German and French.

In 1858 he entered the rabbinical school of Wilna; in 1863 the University of St. Petersburg, where he studied Oriental languages, and from which he graduated with the degree of master of history (1868), his graduating thesis being "Znachenii," etc., an essay on the importance of the Semites, Aryans, and Hamites (6, 1872). In the previous year he had published "O Istoricheskom Znachenii," etc., an essay on the importance of the Semitic inscription. After graduation he was attached to the Ministry of Public Instruction.

This date marks the beginning of his work on the Hebrew and Arabic manuscripts in the Imperial Public Library of St. Petersburg, where he devoted himself particularly to the critical examination of the Firkovich manuscripts. In 1877 Harkavy received the appointment of librarian, which office he still (1890) occupies. Since 1878 he has been repeatedly sent abroad in the interest of historical and archeological research—to examine Biblical manuscripts (1873), as delegate to the congress of Orientalists (1875), to examine Palestinian and other Oriental monuments (1886). For his achievements in historical research the orders of Saint Stanislas (3d and 2d degrees) and Saint Anne have been conferred upon him by the Russian government, and he has also been raised to the rank of counselor of state. The labors of Harkavy have continued unremittingly for a period of more than forty years, and have opened up the field of early Russo-Jewish history. He has made accessible extensive collections hitherto but little known, and has thereby shed new light on obscure periods in Russian as well as Russo-Jewish history. His methods are best illustrated by his treaties on the archeological researches of the Jews of southern Russia, the Caucasus, the Crimea, Chazaria, and ancient Kiev. Not a little of his time has been devoted to investigations in the history of the Polish-Lithuanian Jews and of the Karaites, and he deserves great credit for his exposure of Firkovich's falsifications.

Apart from his work as a historian, he has rendered important services to the Jews of Russia by participation in communal life. Beginning in 1894, Harkavy acted for a number of years as secretary of the Society for the Promotion of Culture Among the Jews of Russia, and since 1878 he has been one of the directors of the Jewish community of St. Petersburg.

Among his numerous works in Russian, Hebrew, German, and French, there should be mentioned his "Ha-Yehudim u-Sefalta-Slawim," studies in the early history of the Jews of Russia, first published in Russian by the Imperial Russian Archeological Society under the title "Ob Yezykakh i Slavakh," etc. (St. Petersburg, 1880). Harkavy's aim here was to prove that the first Jews who settled in South Russia did not come from Germany, as was supposed by Grätz and other historians, but from Greece, the Black Sea region and the Crimea, and from the Orient by way of the Caucasus. He further showed that Slavonic was the language spoken by the Jews in the Slavonic countries until the arrival of German Jews in great numbers during the Crusades. He proved that the Jewish writers in Russia and other Slavonic countries used Slavonic words and phrases in their Biblical and Talmudic commentaries. The Slavonic names among the Slavonic Jews, the Slavonic inscriptions in Hebrew characters on Polish coins, the tradition among the Russian Jews that their ancestors spoke Slavonic,
and the testimony of early writers, are effectively cited by him in support of his contention.

Besides this work he has published:

Skazania Yevreyskikh Pikunov, 1 Chazarskom Tsamstre. St. Petersburg, 1874.
Chasanskaya Pis'ma (in "Yeresskaya Biblioteka," 1881-87).
Russkii v Bredneryvnom Yeresskoi Literaturnoi On "Voskhod," 1881-82.


Neuauflgende Holzdenne Bilddienst Schriften (paper sheet before the Imperial Academy of Sciences of St. Petersburg, April, 1881; published in "Zapiski ... Akademii," series viii., vol. 2. No. 8.

O Yezkye Yezrelev Zalshvitz in Brevnevy Voznya na Russ. St. Petersburg, 1886.


Harkavy has contributed many valuable articles on the early history of the Jews in Russia to: "Maseef Niddahim" (supplement to "Ha-Meliz," parts i. and ii.); "Ha-Karmel," 1883 et seq.; "Monatschrift," 1883 et seq.; "Ruskoi Yevreiskoi Arkhiv," 1883; Brûl's "Jahrbucher," 1876; "Voskhod," 1881-84; "Ben Asa," part i., St. Petersburg, 1887; "Hasdai Am Yeshayim," in "Hla Mitpah," vol. i.; "Ha-Asif," vol. i.; "Keneset Yisrael," i. and iii.; "Ha-Karmel" (Russian), 1895, etc.

He has also written many articles on other subjects in Hebrew and Oriental literature in Steinschneider's "Hebr. Bibl.; Berliner's "Magazin"; "Z. D. M. G.; "Yevreysko Obozrernye;" "Rosski Yevre"; "Golos;" "Journal Asiatique;" "Revne Critique;" "R. E. J.;" the publications of the Russian Imperial Academy of Sciences and of the Russian Imperial Archeological Society; the Journal of the Ministry of Public Instruction; etc.

Harkavy is a member of the Russian Imperial Archeological Society; the Russian Imperial Geographical Society; the St. Petersburg Philological Society; the Moscow Society for the Promotion of Natural Sciences, Anthropology, and Ethnography; the Odesa Society of History and Antiquities; the Société Asiatique of Paris; the Société des Etudes Juives; the Deutsche Morgenländische Gesellschaft; and the Madrid Academy of Sciences (corresponding member). The medal of Isabella the Catholic was conferred upon him by the Spanish government in 1889. He was also the first Jew and the first Russian to be made a corresponding member of the learned Oriental Society Sullogos of Constantinople.

On Feb. 18, 1902, Harkavy's friends celebrated the fortieth anniversary of his literary and historical activity, his first article having appeared Feb. 18, 1861, in the earliest Russo-Jewish organ, "Razsvyet."

Bibliography: Gubernatis, Ecrinins du Jour; Schaff, Hist. of Israel and Jud.; Herzl, Der war Judenheit, Cracow, 1886. A complete bibliography of Harkavy's writings is now in course of publication by David Maggid of St. Petersburg.
"harp." In both instruments the strings were set in vibration by the fingers, or perhaps by a little stick, the plectrum (as Josephus says). Bow instruments were unknown to the ancients. The strings were made of gut, metal strings not being used in olden times. The body of the instrument was generally made of cypress (II Sam. vi. 5) or, in very precious instruments, of sandalwood (I Kings x. 11; A. V. "almonc").

The kinnor and nebel are often mentioned together. As in the case of all instrumental music among the Hebrews, they were used principally as an accompaniment to the voice (see Music). Instruments were used on joyous occasions, such as banquets and festive processions (Gen. xxxi. 27; I Sam. x. 5; II Sam. vi. 5; Isa. v. 12), and especially in the Temple service (Ps. xxxiii. 2, xliii. 4; Neh. xii. 37; I Chron. xvi. 5); here also in accompaniment to songs of praise and thanksgiving (I Chron. xvi. 16; II Chron. v. 12; Ps. xxxiii. 2, xlv. 9, lxii. 23). They were never used on occasions of mourning (Isa. xxiv. 8; Ezek. xxi. 13; Lam. v. 14; Ps. cxxxvii. 2; Job xxx. 31). The more popular of the two instruments was the kinnor, which is much more frequently mentioned in the Old Testament than the nebel. Its invention is ascribed to Jubal (Gen. iv. 21). It was used on family occasions and at popular festivals (Gen. xxxi. 27; Job xxi. 12), and was played upon both by the noble and by the lowly. David, the shepherd-boy, was a noted player (I Sam. xvi. 16). On the other hand, the Hebrew cithara, the kinnor, is not found in its original form, but in the modified form it assumed under Greek influence. The earliest shape of this instrument, which readily explains that on the coins intended as ornaments, is perhaps represented on an Egyptian tomb at Beni Hasan (see illustration). Here the instrument consists of a long, rectangular board, the upper half of which is cut out so as to form a kind of frame; and above this opening the strings, running parallel to one another, are strung lengthwise across the board. The player holds the instrument in a horizontal position, rests the strings in the palm of his left hand, while his right holds a little stick serving as a plectrum. The illustration further shows that the instrument did not originate in Egypt, but with the Asiatic Semites; for it is carried by Asiatic Bedouins praying for admission into Egypt. The instrument was subsequently introduced into Egypt, where it was modified in form.

The same instrument is again found in its primitive form on an Assyrian relief, here also played by Semitic prisoners, from the western districts. The representations on Jewish coins, mentioned above, appear in comparison with these primitive forms as further developments under the influence of Greek taste. In one of the instruments there is under the strings a curious sounding-board.
like a kettle-drum; such a sounding-board is mentioned by the Church Fathers in describing the instrument. As it appears from the foregoing that the instrument was widely used among the Semites, and as the Biblical references, as well as those found in Josephus, seem to apply best to the cithara, it may be assumed that this instrument corresponds to the kinnor. The number of strings evidently varied. 

In the old Egyptian illustration there are eight strings; the later Egyptian cithara has from three to nine strings; the instruments on the coins have from three to six strings; and Josephus says that the cithara had ten and the nebel twelve strings.

Regarding the nebel there are different views, of which the principal two may be mentioned here. According to one opinion the nebel was identical with the harp. Among the ancient Egyptians there is found, in addition to the large, upright harp, a small portable instrument of that class, which, like the nebel of the Old Testament, the harpist could play while walking. This harp consists of a wide, flat board, with another board fastened at right angles at one end. Across this frame are stretched strings decreasing in length from the center to the sides. A somewhat different Assyrian harp is pictured in a Kuyunjik relief, where a band of musicians going to meet the victorious Assurbanipal is represented.

The nebel, regarded as somewhat different, is again somewhat different, showing but five strings. Although Josephus mentions twelve strings, it must be remembered that the instrument underwent various changes of form in the course of time.

According to another view the nebel is to be compared with the "santir" (still used among the Arabs), perhaps in view of the Septuagint rendering of the word by "paiterion" (Ps. 31:25; Dan. iii. 5). The santir consists of a longish, shallow box across which the strings are fixed, the player holding it on his lap. The earliest form of the instrument is found, together with the harp, in the above-mentioned illustration from Kuyunjik. The strings here are strong parallel across the box; the player holds the plectrum in his right hand; it is not clear whether he touches the strings with his left hand also. It is said in reference to the last-named instrument that the name "nebel" would apply very well to it, whether one imagines a bulging sounding-board or one made of an animal membrane. The words "pi ha nebel" (Amos vi. 5) would in this case refer to the opening in the sounding-board. But, as stated above, this interpretation is very questionable. Jerome's statement that the nebel had the delta form (Δ) argues in favor of a harp-like instrument, as does also the statement of Josephus ("Ant." vii. 12, § 9) that the nebel was played with the fingers, which seems hardly possible in the case of the cymbals.

Finally, there is the tradition that the nebel, unlike the kinnor, was an instrument that stood upright.


E. G. H.
HARRIS, DAVID: English soldier and mine-director; born in London 1852. He arrived at the Kimberley diamond fields about 1873, and in dealing in diamonds and claims met with great prosperity. While engaging in business he became an ardent soldier. In 1878 he fought under Sir Charles Warren as an officer in the Diamond Fields Horse throughout the Kaffir war and the Griqualand West rebellion, and was mentioned in despatches for gallantry in the field. In 1896 he successfully led 600 of the Kimberley Rifles against a savage native force at Poquana, a place about 80 miles from Kimberley.

Harris was for some time parnas of the Kimberley synagogue. On the death of Barney Barnato (his first cousin) in 1897, Harris was elected unopposed as member for Kimberley in the Cape Assembly.

Although Colonel Harris had retired from the service, at the outbreak of war with the Boers in 1899 he assisted in the defense of Kimberley in conjunction with the imperial forces, being at the head of 2,000 men until the town was relieved by General French. He is now (1903) the representative of the firm of Barnato Brothers in Kimberley.


HARRIS, MARK: English surveyor and soldier; born March 15, 1869; killed in action in Bechuanaland April 6, 1897. He was a son of Ephraim Harris, headmaster of the Jews' School at Manchester, where he was educated; afterward he was architect and surveyor. Later on he went to South Africa, and at Port Elizabeth acted as borough surveyor. He joined the Prince Albert's Guards, and, working his way up from the ranks, obtained his commission as lieutenant. Harris was next engaged in mapping out Pondoland. In 1896 he successfully led 600 of the Kimberley Rifles against a savage native force at Poquana, a place about 80 miles from Kimberley.

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HARRIS, MAURICE HENRY: American rabbi; born Nov. 9, 1859, in London, England; educated in London and at Columbia College, New York city, graduating in 1887 (M.A., Ph.D.), and at the Emanu-El Theological Seminary of New York city. In 1883 Harris was elected rabbi of Temple Israel of Harlem, New York, a position he still holds (1904). He is vice-president of the Society for the Aid of Jewish Prisoners, second vice-president of the New York Board of Jewish Ministers, and a director of the Jewish Protective.

Among his works are the following: “The People of the Book: a Biblical History” (3 vols.); “Selected Addresses” (3 vols.); two Chautauqua syllabuses of Jewish history and literature from the Cabala to Mendes ;ahon. Harris has also contributed to the “Jewish Quarterly Review” and to the “North American Review.”


HARRISBURG. See PENNSYLVANIA.

HARRROW. See AGRICULTURE.

HARROWZ, DANIEL: German chess master; born 1823 in Breslau, Silesia; died Jan. 9, 1884, at Botzen, Tyrol; received most of his chess-training from Andersen. Harrwitz lived for some time in France, and at intervals in England. His chess career may be said to have begun in Paris in 1845. In the following year he lost a match with Staunton at the odds of a pawn and two moves, but won another at pawn at move. He then defeated Horwitz and Löwenthal in England and De Rivière in Paris. In 1858 he lost a match with Morphy by 2 games to 5; but before the match he won an additional game, thus gaining the rare distinction of winning three games from that distinguished player. In 1862, owing to ill health, Harrwitz was compelled to relinquish active participation in the game. As a giver of odds, he was perhaps the most successful of all chess-players.

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HARESLANI, ABRAHAM AL.: Karaite scholar: Bournemouth in Babylonia in the tenth century. He is cited in Al-Biti's chronicle as having disputed with the rabbinical authorities of his time. He is also quoted by Mordecai ben Nissim in the "Dud Mordecai" (p. 11b) as a Karaite authority. None of Hareslani's works is extant.

BIBLIOGRAPHY: G. Margoliouth, in J. Q. R. ix. 44.

HARSITH: One of the gates of Jerusalem, mentioned in Jer. xix. 3 (H. V.); it led into the Valley of Hinnom. The meaning of the name can not be ascertained. The Authorized Version gives "east gate," evidently connecting it with "heres" (the sun).

BIBLIOGRAPHY: J. Q. R. ix. 44.

HART (Hebr. "ayyal," the female or hind: also "ayyeletah" and "ayyelet"): One of the clean animals enumerated in Deut. xiv. 5 (comp. xii. 15, 22; xv. 22); and among those provided for the table of Solomon (1 Kings v. 3 [A. V. iv. 33]). It is certain that one of the Geraed is intended by "ayyal," but the par-
not known in what year he came to America, but in
The original name of his family was "Hirz." It is of
Jewish origin, settled early in the English possessions
in America, including Canada. Isaac Hart: One of the earliest Jewish residents of Newport, R. I. He settled there as early as 1750, and soon became known as a successful merchant. On June 13, 1756, he was one of several who purchased the land for the first synagogue of Newport. During the War of Independence Isaac Hart favored the British cause, and it is related that he met his death in 1780 by being "inhumanely fired upon and bayoneted" by the American soldiers ("Rivington's Gazette," Dec. 2, 1780). In New York a Moses Hart acquired burgher rights as early as June 23, 1713 or 1714; a Solomon Hart, Jr., took the oath of allegiance under the Act of 1740.

Ephraim Hart: Merchant; born in Firth, Bavaria, in 1747; died in New York July 18, 1823. The original name of his family was "Hirz." It is not known in what year he came to America, but in 1783 he was residing as a merchant in Philadelphia, and in that year he joined the Mickvá Israel congregation. He married in 1788 Frances Noah, a sister of Manuel Noah. Later he removed to New York and engaged in the commission and brokerage business. On April 2, 1787, he was registered as an elector of the Shearith Israel congregation. By 1792 he had become one of the most successful merchants in the city, and at this time he helped to organize the Board of Stock-Brokers, now known as the "New York Stock Exchange." His name occurs in 1799 in a "list of owners of houses and lots valued at £2,000 or more." He was one of the founders, in 1802, of the Hebrew Hospital Society, a charitable organization connected with the Shearith Israel congregation. He was a state senator in 1810, and it is said that at the time of his death he was a partner of John Jacob Astor.

Joel Hart: Physician; the only son of the foregoing; born in Philadelphia in 1784; died in New York June 14, 1842. He received the degree of M.D. from the Royal College of Physicians and Surgeons, London. He was one of the charter members of the Medical Society of the County of New York. He married, May 2, 1810, in London, Louisa Levens, and had issue. On Feb. 7, 1817, he was appointed by President Madison United States consul at Leith, Scotland, and remained there in that capacity until 1819, when he returned to New York and resumed the practice of medicine. He was well known in masonic circles in New York city.

Myer Hart: First merchant of Easton, Pa.; his original name was "Myer Hart de Silva." He went to America at an early age, and at once engaged in trade. He is classed among the founders of Easton (1750), and was the first shopkeeper there; his name occurs in a list (1758) of the eleven original families of Easton. From the tax-lists of Northampton county it is evident that he was one of its richest merchants. On April 3, 1784, Myer Hart took the oath of allegiance to the colonial government. During the Revolutionary war he was the agent at Easton of David Franks, for the "care of Prisoners in the British Service"; on March 19, 1778, he refunded a charge of cruelty and insult to the prisoners. In August, 1779, he petitioned the "Supreme Executive Council" in regard to the removal of a tenant. About 1782 he must have removed to Philadelphia, for in that year his name occurs among the original members of the Mickvá Israel congregation; in 1785 it occurs in the first Philadelphia directory. In September, 1786, owing to failure in business his estate was sold by the sheriff. The exact date of his death is unknown, although it has been stated that he lived to near the close of the century. He married a daughter of Abraham and Esther de Leon, and had issue.

Michael Hart: Another early resident of Easton; not related to the foregoing; born in 1738; died March 22, 1813. He removed to Pennsylvania early in life, soon becoming one of the wealthiest residents of Easton, according to the assessments on his property. He was (1782) one of the original members of the Mickvá Israel congregation, Philadelphia. He was a member of the first fire-company of Easton. His first wife, Leah, died July 4,
Hart

Abraham Hart: American publisher; born in Philadelphia, Pa., Dec. 15, 1810; died at Long Branch, N. J., July 23, 1886. At an early age he secured a position in the firm of Carey & Lea, publishers, and continued in their employ until 1829, when he engaged in business with Edward L. Carey under the firm name of Carey & Hart. Many famous books were issued by them. Among the productions of their press were Griswold’s “Poets and Poetry of America” (1842), and Longfellow’s “Poets and Poetry of Europe” and his “Poems” (1845). They were the first to collect and publish separately the fugitive pieces of Macaulay, Jeffrey, and other well-known English essayists. The most celebrated book issued by Carey & Hart was the now very rare “YellowplushCorrespondence” (1838), the first book of Thackeray’s ever published, preceding by several years the first English edition of any of his works. In 1845 Carey withdrew from the firm, and Henry Carey Baird was associated with Abraham Hart under the name of Hart & Baird. Four years later Baird withdrew, and Hart continued the publishing business until 1854, when he retired. The firm had become one of the best-known publishing-houses in America.

Abraham Hart was greatly interested in the Jewish charitable and educational societies of Philadelphia. He was president of the board of managers of the Jewish Foster Home, the (first) Jewish Publication Society, the board of trustees of Maimonides College, and the Mickvah Israel congregation. He was for many years treasurer of the Hebrew Educational Society (1848–75), and was interested in the establishment of the Jewish Hospital and the Young Men’s Hebrew Association.

Bernard Hart: Merchant; born in England in 1764; died in New York in 1835. He went to Canada in 1777, and removed to New York in 1790, where he engaged in business, keeping up the trade connections he had formed in Canada. During the yellow-fever epidemic of 1795 he was unceasing in his devotion to the afflicted. In 1797 Hart was quarter-master of a brigade of state militia, of which James M. Hughes was brigadier-general. He married in 1800 Rebecca (b. 1788; died 1866), daughter of Benjamin Mendez Seixas, and by her had several children, one of whom was Emanuel Hart.

In 1786, aged 82; his second wife, Esther, was a daughter of the Rev. Jacob Raphael Cohen. One of the children by the second marriage was Louisa B. Hart, well known in the Jewish community of Philadelphia.

Charles Henry Hart: Son of Samuel Hart; born in Philadelphia Feb. 4, 1847; graduated from the University of Pennsylvania in 1869 (A.M., L.L.B.); admitted to the bar Nov. 14, 1888. On Feb. 17, 1894, Hart met with a severe railroad accident, in consequence of which he gave up the practise of law. He then devoted himself to the study of the history of American art. He has been a director of the Pennsylvania Academy of the Fine Arts, and was appointed chairman of the committee on retrospective American art at the World’s Columbian Exposition, Chicago, 1893. He is a member of many learned societies, and has been corresponding secretary of the Numismatic and Antiquarian Society. Hart is a recognized authority on early American painters and engravers, and is a constant contributor to the magazines on this subject. He has published: “Historical Sketch of National Medals,” New York, 1866; “Turner, the Dream Painter,” New York, 1879; “Memoir of William Hickling Prescott,” 1886; “Bibliographia Lincolniens,” Albany, 1879; “Browne’s Life Masks of Great Americans,” New York, 1899; “Gilbert Stuart’s Portraits of Women,” New York, 1902; “Hints on Portraits and How to Catalogue Them,” Philadelphia; etc.

Aaron Hart: Founder of the Hart family in Canada; born in London, England, in 1724; died at Three Rivers, province of Quebec, Canada, in 1800. He crossed the Atlantic with Sir Frederick Haldimand when that general went to take part in the war in which England wrested Canada from the grasp of France. After being a short time in New York, Hart was appointed commissary officer in Amherst’s army, and he was one of those who rode with the staff of that general when he entered Montreal in 1760. Subsequently he was attached to Haldimand’s command at Three Rivers. At the close of the war he took up his residence at the latter place, where he entered into extensive mercantile operations and acquired large estates. He became seignior of Beauregard and of Ste. Marguerite and owner of the Fief Marquisat Dusabe. At his residence in Three Rivers he received a visit from
Hart, was distinguished as a learned member of the Montreal General Hospital. He married Sarah, the daughter of Ezekiel Hart, and was one of the founders of the Jewish community in Montreal, notably Dr. David A. Hart, his son. Dr. David A. Hart, born at Three Rivers in 1844, was a leading member of the Montreal bar. He actively engaged in political life, and during the rebellion of 1837-38 he took a leading part in securing the passage of the Act of Union, which conceded political equality to the Jews in Canada. During the rebellion of 1837-38, he served with distinction as an officer of militia. He was the eldest son of Aaron Hart, the founder of the Great Synagogue, Duke's Place, London, which he was appointed rabbi of the first Ashkenazic synagogue in that city. This was opened in Broad street, Mitre square, in 1692.

Edward, Duke of Kent, the father of Queen Victoria. He assisted in repelling Montgomery's invasion in the winter of 1775, and took an active part in the military operations of that period. He married Sarah, the daughter of Ezekiel Judah, whose brother, Uriah Judah, was prothonotary of Three Rivers.

Aaron Hart, his sons, Moses, Ezekiel, Benjamin, and Alexander, and four daughters: Catharine married Dr. Bernard Samuel Judah of New York, whose son, Samuel Judah, became attorney-general of Illinois; Charlotte married Moses David of Montreal; Elizabeth remained unmarried; Sarah married Samuel David of Montreal; Moses Hart, the eldest son of Aaron Hart, received the seigniory of Ste. Marquette and the Fief Marquisat Diable from his father, and became also seignior of Courtval. His descendants are still prominent in Jewish communal affairs in Montreal, notably Dr. David A. Hart, born at Three Rivers in 1844, and Lewis A. Hart, born at Three Rivers in 1847. The latter was president of the Spanish and Portuguese congregation of Montreal in 1891. He was for some years lecturer on notarial practice at McGill University, and was the author of "On Christian Attempts to Convert Jews" and "Some Questions Answered," two ably written works of a controversial character.

Ezekiel Hart: Second son of Aaron Hart; born at Three Rivers in 1767; died in 1849. He succeeded his father as seignior of Becancourt. He was the first Jew elected to the Canadian Parliament, and distinguished himself by the leading part he took in the struggle of 1807-09 to obtain full civil rights for his coreligionists in Canada. During the War of 1812-14, he served with distinction as an officer of militia. He was married to vier children, one of whom, Samuel Becancourt Hart, took a leading part in securing the passage of the Act of William IV, which conceded political equality to the Jews in Canada.

Aaron E. Hart, of Montreal, was the author of "The Fall of New France," recognized as one of the best works on one of the most important epochs in Canadian history.

Benjamin Hart: Third son of Aaron Hart; born in 1779 at Montreal; died in 1853. He resided with his parents at Three Rivers, removing some years after his father's death to Montreal. He took a leading part in Jewish communal work in the latter city during the earlier part of the last century (see Canada). He was also identified with many Montreal non-sectarian institutions, and was one of the founders of the Montreal General Hospital. He married Harriet Judith Hart, a daughter of Ephraim Hart of New York, who was one of the founders of the New York Stock Exchange. He left numerous offspring.

Aaron Philip Hart, eldest son of Benjamin Hart, was distinguished as a learned member of the Montreal bar. He actively engaged in political life, and during the rebellion of 1837-38 he raised a company of loyalist militia. Other members of the family were active in helping to preserve peace in the district of Three Rivers. Wellington Hart, the second son of Benjamin Hart, died in Montreal in 1891. He resided for a time in the United States, where he became colonel of a Michigan regiment. He was later attached to the War Department at Washington. Returning afterward to Canada, he became manager of the Metropolitan Bank at Coatook.

Frederick Hart, third son of Benjamin Hart, was adjutant-general of Louisiana.


C. I. D. S.
important reforms have been attributed. In 1867 he was offered the nomination of the sixth congressional district of New York, but refused; in 1868 he was a presidential elector. Hart was made a commissioner of emigration in 1869, and two years later was elected member of the board of aldermen. He served as excise commissioner under Mayor Cooper in 1879, and on the election of President Cleveland was appointed disbursing agent at the custom house, New York. Later Gen. Daniel E. Sickles, then sheriff, appointed him cashier of his office. For years Hart held the presidency of the Mount Sinai Hospital, and the office of treasurer to the Hebrew Relief Society, as well as the presidency of the Home for the Aged and Infirm.

BIBLIOGRAPHY: American Jew's Annual for 5647 (1886-87), pp. 112-133. A. F. H. V.

HART, ERNEST ABRAHAM: English physician and editor; born in London 1869; died there Jan. 7, 1898. He was educated at the City of London School and Queen's College, Cambridge. Choosing medicine as a profession, he was entered as a student. In 1856 he became a member of the Royal College of Surgeons of England. He took up as a specialty diseases of the eye, and acquired an extensive consulting practise in London.

In 1858 Hart began to publish editorial articles in the "Lancet," and two years later he was appointed coeditor of that journal. In 1868 he became editor of the "British Medical Journal," the organ of the British Medical Association, and the subsequent growth of that association and of the "Journal" was largely due to his labors. His next appointment as surgeon to the West London Hospital; and while attached there he devised a method of treating a special form of aneurism, which proved of great service. In 1864 he was appointed ophthalmic surgeon to St. Mary's Hospital, and a few years later became a member of the Royal College of Surgeons of England. He was prominently identified with the municipal life of Leicester from the year 1874, when he was made a freeman. He was elected to the bench of aldermen, and elected mayor, being reelected in 1885, 1886, and 1893. In 1885 he was offered the nomination of the sixth congressional district of New York, but refused; in 1868 he was a presidential elector. Hart was made a commissioner of emigration in 1869, and two years later was elected member of the board of aldermen. He served as excise commissioner under Mayor Cooper in 1879, and on the election of President Cleveland was appointed disbursing agent at the custom house, New York. Later Gen. Daniel E. Sickles, then sheriff, appointed him cashier of his office. For years Hart held the presidency of the Mount Sinai Hospital, and the office of treasurer to the Hebrew Relief Society, as well as the presidency of the Home for the Aged and Infirm.

BIBLIOGRAPHY: American Jew's Annual for 5647 (1886-87), pp. 112-133. A. F. H. V.

HART, HENRY JOHN: Australian magistrate; born in New York May 7, 1820; died 1884. Educated at Columbia College, New York, he was destined for the legal profession; but, evincing a distaste for the law, he left New York and went to Sydney in 1839. He was appointed honorary surgeon to the West London Hospital; and while attached there he devised a method of treating a special form of aneurism, which proved of great service. In 1864 he was appointed ophthalmic surgeon to St. Mary's Hospital, and a few years later became a member of the Royal College of Surgeons of England. He was prominently identified with the municipal life of Leicester from the year 1874, when he was made a freeman. He was elected to the bench of aldermen, and elected mayor, being reelected in 1885, 1886, and 1893. In 1885 he was offered the nomination of the sixth congressional district of New York, but refused; in 1868 he was a presidential elector. Hart was made a commissioner of emigration in 1869, and two years later was elected member of the board of aldermen. He served as excise commissioner under Mayor Cooper in 1879, and on the election of President Cleveland was appointed disbursing agent at the custom house, New York. Later Gen. Daniel E. Sickles, then sheriff, appointed him cashier of his office. For years Hart held the presidency of the Mount Sinai Hospital, and the office of treasurer to the Hebrew Relief Society, as well as the presidency of the Home for the Aged and Infirm.

BIBLIOGRAPHY: American Jew's Annual for 5647 (1886-87), pp. 112-133. A. F. H. V.

HART, SIR ISRAEL: Ex-mayor of Leicester, England; born 1835. Chairman of the Hart and Levy Company, wholesale clothing manufacturers, he was prominently identified with the municipal life of Leicester from the year 1874, when he was elected to the town council. In 1884 he was elevated to the bench of aldermen, and elected mayor, being reelected in 1885, 1886, and 1888. In 1889 he became high bailiff of the borough of Leicester. Hart presented Leicester with a free library and an ornamental fountain. He contested Central Hackney in 1900, and died March 24, 1911.


HART, MOSES: Founder of Duke's Place Synagogue, London; born in Breslau; died in London 1756; brother of Rabbi Uri Phoebeus (Aaron Hart), chief rabbi of the Ashkenazic Jews of England. During the high-tenureship of Lord Godolphin in the reign of Queen Anne, a government appointment was conferred upon Hart, and thereby he...
attained to great influence. In 1722, being actuated by religious zeal and by the fact that the London Jewish community had outgrown its temporary house of prayer, Hart contributed a liberal sum, which entered the cost of erecting a permanent edifice. This was the first building of the Great Synagogue, London; it was inaugurated on New-Year's eve, 1722.

HART, SOLOMON ALEXANDER: Artist, and librarian at the Royal Academy, London; born at Plymouth April 12, 1806; died in London June 11, 1881. In 1823 he was entered at the Royal Academy as a student of painting. His earliest work was a portrait miniature of his father, which was exhibited in 1826. He continued for a time to paint miniatures, and exhibited his first oil-painting, entitled "Instruction," at the British Institution in 1829. In 1839 he exhibited "The Elevation of the Law" at the Suffolk Street Gallery. He was elected an A.R.A. in 1839 and a R.A. in 1840, and from 1854 to 1863 acted as professor of painting at the Royal Academy, in 1864 becoming librarian to that institution. During 1841-42 Hart visited Italy, and made an elaborate series of drawings of architectural interiors and of sites famous in history, which he intended for publication. He subsequently abandoned this intention, and made use of these drawings in several scenic and historical Italian pictures. Hart was curator of the Painted Hall at Greenwich, and frequently gave his services to the British and South Kensington museums.

Among Hart's Jewish works are: "Hannah, the Mother of Samuel"; and "The Conference Between Manasseh ben Israel and Oliver Cromwell," which was bought by F. D. Mocatta, who subsequently presented it to Jews' College.

BIBLIOGRAPHY: Jue. Chron. and Jue. World, June, 1881; The Times (London), June 12, 1881; Memoirs of S. A. Hart, privately printed 1881; Boue, Modern English Biography.

HARTFORD. See Connecticut.

HARTMANN, ANTON THEODOR: German author; born at Düsseldorf June 23, 1774; died at Rostock April 20, 1838. At Gottingen, Elchhorn led him to turn his attention to the study of the Old Testament and of Oriental languages. He taught for fifteen years, and was then called to Rostock (1811) as professor of Old Testament theology. His many works were for the most part of a bellicestrical character. The following two deserve special mention: "Die Hebräer am Putztrecht und als Braut; Vorberadet Durch eine Uebersicht der Wichtigsten Erfindungen in dem Reiche der Meden bei den Hebräern von den Rohesten Anfängen bis zur Cepheus Fracht" (2 vols., Amsterdam, 1806-10), on which De Quincey wrote one of his essays; "Historisch-Kritische Forschungen über die Bildung, das Zeitalter und den Plan der fünf Bücher Mose’s, Nebst einer beurtheilenden Einleitung und einer Genauen Charakteristik der Hebräischen Sagen und Mythen," his principal work (1831). The latter book presents the most consistent development of the so-called "fragment-theory." About 1835 he wrote several pamphlets against the emancipation of the Jews, to which Gotthold Salomon replied.

BIBLIOGRAPHY: Allgemeine Deutsche Biographie, x. 660 et seq.

J. H. C.

HARTMANN, MORTIZ: Austrian poet; born at Przibram, Bohemia, Oct. 7, 1821; died at Oberdöbling, near Vienna, May 13, 1872. He was educated at the gymnasia at Jung-Bunzlau and Prague, and at the universities of Prague and Vienna. After traveling in Italy, Switzerland, Germany, and France he went to Vienna (1842). He revisited Germany in 1844, and lived for some time after in Brussels. In 1847 he returned to Prague. He took part in the Revolution of 1848, and was elected representative to the Parliament at Frankfort-on-the-Main. He went with Blum and Fröbel to Vienna, escaping to Frankfort when the troops under Windischgrätz were victorious. When the revolution inBaden broke out (1849) he again sided with the revolutionists, and when this revolution also failed he was compelled to flee from Germany. In 1853 he was sent to the Crimea as war correspondent for the "Könische Zeitung." Expelled from Constantinople in 1854, he went to France. In 1859 he settled in Geneva, where he became teacher of German literature and language. In 1862 he became editor of the "Freya" in Stuttgart; in 1867 one of the editors of the "Allgemeine Zeitung"; in 1868 he went to Vienna as editor of the "Neue Freie Presse."


His collected works appeared in ten volumes in Stuttgart, 1872-75.

BIBLIOGRAPHY: Oehmgen, Deutsches Dichter-Lexikon, 1875; Brandes, Die Junge Deutschland, Leipzig, 1887.

F. T. H.

HARTOG, CÉCILE: English composer and pianist; born in London. She studied music under C. K. Salaman, and afterward at the Royal Academy of Music, London, also receiving instruction from F. K. Cowen, Bargiel, Oscar Beringer, and

[Image of Moritz Hartmann]
HARTOG, LEVI DE: Dutch jurist; born at Gorinchem (Gorkum), Holland, Nov. 6, 1835; studied law and (under Professor Dozy) Oriental languages at the University of Leyden (LL.D. 1859). De Hartog settled as a lawyer and privatetutor in Leyden, and in 1865 was appointed teacher of general history and politics at the Hoogere Burger-school, Haarlem. In 1866 he filled a similar position in Utrecht, and in 1877 was appointed professor of languages at the University of Leyden (LL.D. 1859). He became prominent through his orchestral works, particularly those composed in 1857 and 1859. He has written, besides the opera mentioned above: "L'Amour et Son Hôte" (Brussels, 1873); Forty-third Psalm, for solo, chorus, and orchestra; two string quartets; "Lorenzo Aldini," opera; and many pieces for the violin, violoncello, harp, and organ. He was also a contributor to Pougin's supplement to "Félicie." "Biographie Universelle." De Hartog is a member of the Netherlands Musical Society; and he has been decorated with the orders of Leopold and of the Oaken Crown.

Bibliography: Riemann, Musik-Lexikon, etc.

HARTOG, EDOUARD DE: Dutch composer; born in Amsterdam Aug. 15, 1826; studied under Hartelmann, Böhrer, Mme. Dulcken, and Hoch; subsequently with Elwart and Litoff, and still later with Heilze and Dancke. In 1852 he settled in Paris, where he taught pianoforte, composition, and harmony. In 1858 he composed his first opera, "Le Mariage de Don Lope," which was not produced till 1866 (Théâtre Lyrique, Paris). De Hartog became prominent through his orchestral works, particularly those composed in 1857 and 1859. He has written, besides the opera mentioned above: "L'Amour et Son Hôte" (Brussels, 1873); Forty-third Psalm, for solo, chorus, and orchestra; two string quartets; "Lorenzo Aldini," opera; and many pieces for the violin, violoncello, harp, and organ. He was also a contributor to Pougin's supplement to "Félicie." "Biographie Universelle." De Hartog is a member of the Netherlands Musical Society; and he has been decorated with the orders of Leopold and of the Oaken Crown.

HARTOG, NUMA EDWARD: First Jewish senior wrangler; born in London May 20, 1846; died June 19, 1871. At Pinches' Commercial School and afterward at University College School he gained all the principal prizes. In 1863 he obtained the Jews' Commemoration Scholarship at University College, London, and was twice awarded the Andrew's Scholarship. He matriculated at University College in 1865, obtaining honors wholly without precedent there. In 1865 Hartog entered Trinity College, Cambridge, with a minor scholarship, and in January, 1869, he appeared as the first Jewish senior wrangler. He was, however, prevented from taking the fellowship by his inability to subscribe to the required test. In the movement for the removal of Jewish disabilities he was a prominent figure, and his straightforward evidence before a committee of the House of Lords helped considerably to secure the passing of the Universities Test Acts in 1871.

His brother, Marcus Hartog, is an English botanist, born in London (1859); professor of natural history at Queen's College, Cork.

Bibliography: Jew. Chron., Jan. 16, 1871; etc.
HARTOG, PHILIP JOSEPH: English chemist and educator; born in London March 2, 1864; educated at University College School, at Owens College, Manchester, and at the universities of Paris and Heidelberg; B.Sc. of Victoria University, Manchester, and of the University of London. He worked under Berthelot in the laboratories of the Collège de France till 1889. In that year he was elected to a Bishop Berkeley Scholarship at Owens College, and in 1891 and 1895 to assistant lectureships in chemistry at the same institution. In 1895 Hartog became lecturer to the university, and in 1901 he was appointed member of the court of the university.

Hartog's work lies chiefly in the field of thermochemistry; and he has published the results of his investigations on the thermochemistry of the sulfites and of iron nitride, on the flame spectrum of nickel compounds, on the latent heat of steam, etc. He has also written most of the articles on chemistry in the latter half of the "Dictionary of National Biography." He edited a history of Owens College on the occasion of its jubilee in 1896. Hartog has contributed many articles to scientific and other magazines, and is interested in Manchester Ruskin Hall, an evening college which was established in the interest of working men.

J. H. HARTOGH, ABRAHAM FRANS KAREL: Dutch jurist and deputy; born at Amsterdam Dec. 29, 1844; died at The Hague Feb. 13, 1901; LL.D. Leyden 1869. Hartogh settled as a lawyer in Amsterdam, and soon became one of the capital's most prominent leaders of the Liberal party. In 1886 he was elected to Parliament as a member of the Second Chamber for Amsterdam, which position he occupied uninterruptedly till his death. Hartogh introduced a bill on civil procedure, which was accepted after strong opposition in the First Chamber on July 7, 1896. He was also successful in securing certain rights for women, particularly as regards proceedings for divorce. Among Hartogh's works may be mentioned: (1) "Treatise on the Financial Responsibility of the State for the Damages Caused by the Paulus of Its Functions," 1869; (2) "Voorstel van Wet tot Wijziging van het Wetboek van Burgerlyke Rechtsvervinding," 4 vols., The Hague, 1894-95; and (3) "De wet van 7 July, 1896 (Staatsblad), No. 103, tot Wijziging van het Wetboek van Burgerlyke Rechtsvervinding," with acrostics by A. F. K. Hartogh and C. A. Cosman, The Hague, 1897.

BIBLIOGRAPHY: De Amsterdamer, Feb. 31, 1901 (portrait).

E. St.

HARTVIGSON, ANTON: Danish pianist; born at Aarhus, Jutland, Oct. 16, 1845; brother of Frits Hartvigson. He studied under Neupert and Taustig. After appearing in several concerts in Copenhagen he went to London, where for ten years he was professor of music at the Royal Normal College for the Blind, and where he gave important annual recitals. He resides (1903) in Copenhagen, where he gives annually a series of lectures on the chief works of pianoforte composition. In 1900 the King of Denmark conferred on him the title of "Royal Professor."

BIBLIOGRAPHY: Salmonson's, Store Illustrerade Konversationsleksikon.

F. C.

HARTVIGSON, FRITS: Danish pianist; born at Grenaae, Jutland, May 31, 1841. His first instructors in piano were his mother and Anton Rée. In 1859 he went to Berlin, where he studied under Hans von Bulow. Hartvigson's first important appearance in public was in Copenhagen in 1860. Since then he has been received with enthusiasm in most of the European capitals. His repertoire includes the compositions of Liszt, Bronsart, Brahms, Rubinstein, and Raff. Especially distinguished was his performance in Liszt's "Totentanz" for piano and orchestra, given under the leadership of Hans von Bulow in 1878 in England.

Hartvigson settled in London in 1864, and played at the Crystal Palace Saturday concerts, at the Richter and Hosochel orchestral concerts, and at the Philharmonic Society concerts; at the last-named he introduced Liszt's Concerto in E-flat (1873). From 1873 to 1875 he lived in Russia, and when he returned to London was appointed pianist to the Princess Alexandra of Wales. He was made a knight of the Order of Dannebrog by the King of Denmark. Hartvigson is an honorary member and a professor (appointed 1888) of the Royal Academy of Music, examiner in the Royal College of Music, and professor in the Royal Normal College for the Blind. Among his pupils were Alfred Hollins and Pauline Etlice.

to sleep there as long as the threshing lasted, as they still do in Palestine. The yield from the seed varied greatly: from sixty to one hundredfold was an unusually rich return (Gen. xxviii. 12); probably thirtyfold was the ordinary return (Matt. xiii. 8), although to-day the average return is considerably less than this.

The harvest celebrations reached their climax in the harvest festival ("bag ha-oli"), which was pre-eminently a vintage festival. On that occasion the land was filled with rejoicing, and the people gave themselves over to mirth and dancing (comp. Judges ix. 27; Is. xvi. 19; Jer. xxv. 89; xviii. 52). Today grapes to be consumed as food are gathered from the beginning of the month of August on, whereas those destined for the wine-press are not gathered until the months of September and October; it was the same in ancient times, since the real vintage festival is the Feast of Tabernacles, which comes in Tishri. Harvest rejoicings are frequently mentioned in the Bible (comp. Is. ix. 3; Ps. iv. 8 [A.V. 7], xxvi. 5 et seq.). At a time of such rejoicing the poor must not be forgotten, hence the injunction, that the corners and edges of the field, as well as the gleanings and any sheaves that may have been overlooked, be left for the poor and the stranger (Lev. xix. 9, xxiii. 12; Deut. xxiv. 19; Ruth ii. 2, 15 et seq.).


E. G. H.

H. W. N.

HASA: Babylonian amorist of the third century, contemporary of Nahman (b. Jacob) and of Ammi (b. M. 55a). Though he was a poor man, people trusted him with their treasures, making him their bailee, without taking receipts from him. It is stated that, rumor having spread the report that Hasa had been drowned, Nahman declared that Hasa's wife might marry again, on the ground that, were he still alive, there report of the whereabouts of so great a man would certainly have reached Nahman's ears (Yeb. 121b; Ket. 65a).

BIBLIOGRAPHY: Hillein, Sefer ha-Darat, II. 2.

S. M.

HASAN BEN MASHIAH: Karaitte teacher of the ninth or tenth century. According to Sahl ben Mashiah (see Pinsker, "Liḳḳuṭe Kadowmeyot," p. 37), Hasa publicly disputed with Saadia, and after Saadia's death wrote against him. In opposition to this, Ibn al-ḤIRI holds that Hasa lived in Bagdad, and held disputes there with the Christian physician Abu Ali Isa ibn Zara (see Stein-schneider, "Polemische und Apologetische Litteratur," p. 146), who wrote in the year 987 a.m. (997 c.e.). This date is, however, far too late for Ben Mashiah.

Of Hasa's polemic against Saadia, which was probably written in Arabic, a passage is extant, referring to the antiquity of the present Jewish calendar (the well-known theory of Saadia). In this passage mention is made of certain "Saddusian writings," which, as is now known, circulated among the Karaites of the tenth century. To this polemical treatise probably belongs another passage in a St. Petersburg manuscript, where Ben Mashiah, after some introductory remarks in Arabic, quotes a complete Hebrew treatise on calendar-science by an otherwise unknown Rabbinite, Joshua ben 'Aza. Hadassi, moreover, quotes from Hasan an opinion on the law of inheritance ("Ha-Zekok," § 357); and Ibn Ezra, in the preface to his commentary on the Pentateuch, mentions him (placing him in one class with Aanan, Benjamin al-Nahawandi, and Joshua b. Judah) as representative of Karaites Bible exegesis.

From this it would appear that Hasan ben Mashiah also wrote Bible commentaries; and perhaps he is the author of a fragment of an Arabic commentary on Exodus (MS. St. Petersburg), in which the above-mentioned passage against Saadia likewise occurs, and which Harkavy attributes to Sahl b. Mashiah. On the other hand, the authorship of a treatise on the theology, under the title "Shi'ar ha-Zekok," of a "Sefer ha-Datot," or "Zikron ha-Datot," and of a law code ("Sefer ha-Mizwot"), is erroneously ascribed to him.


K.

S. P.

HASDAI I.: Third exilarch of the Arabian period; died in 780. He was a descendant of Bostan b. Solomon and a successor of Hama b. Adai. His chief son was Solomon b. Hasdai, who also, after his father's death, became exilarch. His second son, David, was the father of Anna ben David, the founder of the Karaites, and, according to Karaites tradition, was gaon. Hasda's son-in-law, probably, was Natrona b. Nehemiah, gaon of Pumbedita (719-259). Hasdai I. is certainly the exilarch quoted in Al-KAZWINI'S "Atthar al-Bilad" (ed. Winternfeld, p. 260), though his name is not mentioned. According to this report he showed to Mujahid (724) the two angels Harut and Marut, great teachers of magic (see Hughes, "Dict. of Islam," p. 267). It is related that Mujahid, against Hasdai's express condition, pronounced the name of God on seeing them, and thus did not perish.


M. SC.

HASDAI, ABRAHAM BEN SAMUEL HA-LEVI: Hebrew translator; lived in Barcelona about 1390. He is supposed to have been the son of the poet Samuel ibn Abraham ibn Hasdai ha-Levi (1165-1216; GÜTT, "Geschichte," vi. 185). Abraham Hasdai was an enthusiastic partisan of Maimonides, and took part in the struggle between the followers and the opponents of that philosopher. He sent a letter to Judah ibn al-Fakah of Toledo (see Buxtorf, "Institutio Epistolaris Hebræorum," p. 483, Basel, 1729) in which he expressed the hope of converting him to the Malmonidean party. At the same time he blamed him

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for his attacks on the old grammarian David Kimhi, and allowed to his master's confidence to such a degree that he became his master's confidant and faithful counselor.
Without bearing the title of vizier he was in reality minister of foreign affairs; he had also control of the customs and ship-dues in the port of Cordova. Hasdai arranged the alliances formed by the calif with foreign powers, and he received the envoys sent by the latter to Cordova. In 949 an embassy was sent by Constantine VII. to form a diplomatic league between the hard-pressed Byzantine empire and the powerful ruler of Spain. Among the presents brought by the embassy was a magnificent codex of Dioscorides’ work on botany, which the Arabic physicians and naturalists valued highly. Hasdai, with the aid of a learned Greek monk named Nicholas, translated it into Arabic, making it there by the common property of the Arabs and of medieval Europe.

Hasdai rendered important services to his master by his treatment of an embassy headed by Abbot Johannes of Goritz, sent to Cordova in 956 by Otto I. The calif, fearing that as ambassador the letter of the German emperor might contain matter derogatory to Islam, commissioned Hasdai to open the negotiations with the envoys. Hasdai, who soon perceived that the latter could not be delivered to the calif in its present form, persuaded the envoys to send a second letter which should contain no objectionable matter. Johannes of Goritz said that he had “never seen a man of such noble intellect as the Jew Hasdai” (“Vita Iohannis Gorizianus,” ch. cxxi., in Perz., “Monumenta Germaniae,” iv. 371).

Hasdai secured a great diplomatic triumph during the difficulties which arose between the kingdoms of Leon and Navarre, when the ambitious Queen Toda sought the aid of Abd al-Rahman in reinstating her deposed grandson Sancho. Hasdai was very active in behalf of his coreligionists and the study of Hebrew grammar among the Spanish Jews. He himself a scholar, he encouraged scholarship among his coreligionists by the purchase of Hebrew books, which he imported from the East, and by supporting Jewish scholars whom he gathered about him. Among the latter were Menahem b. Saruk of Tortosa, the protege of Hasdai’s father, and Dunash b. Laibm, both of whom addressed poems to their patron. Dunash, however, prejudiced Hasdai to such a degree against Menahem that Hasdai caused Menahem to be maltreated.

Bibliography: P. T. Luzzatto, Noten auf Jued. Jos. Hasdaib, Neustiftung, Paris, 1881; D. Sep., Gesch. der Juden in Spanien, xi. 249; Menahem to be menahem; C. H. H. Hirsch, Geschichte der Juden in Spanien und seines Gesichts in der christlichen Welt, p. 60; very important; Conant in Modern History of Hebrew Literature, i. 79; Erken, Gesch. v. 393.

**HASDAI BEN SAMUEL BEN PERAH-YAH HAI-KOHEN:** Turkish rabbi; born at Salonica; died there Sept., 1877; claimed descent from Joseph ben Gorion. He was a son of the learned Samuel ben Perahyah of Salonica, and a pupil of Rabbi Hayyim Shabbethai in that city, where he also became rabbi. Hasdai was the author of responsa, which appeared under the title “Horat Hosod,” Salonica, 1722, containing also letters written by him to Aaron ben Hayyim. His novellae on the Talmud and on some Talmudic treatises have remained unpublished.

Hasdai’s uncle, Daniel ben Perahyah, added notes to Joseph ben Shem-Tov’s “She’erit Yosef” (Salonica, 1598).

Bibliography: Conant, Kore ha-Da’ot, ed. Conant, pp. 365; Ahron, Stein ha-Gedolim, i. 61, ii. 331; Pueyrredon, Jud., i. 189.

**HASDAI BEN SOLOMON:** Spanish rabbi; born probably in Tudela. He was a pupil of Nissim Gerondi in Barcelona. His friend and probably fellow pupil Isaac b. Sheeshet calls him the “Spanish worthy.” He officiated as rabbi until 1779, when the plague broke out in Tudela. Still unmarried, he went to Valencia, where he found a position as rabbi. Hasdai, who corresponded with Hasdai Crescas, Isaac b. Sheeshet, and others, in his stern piety opposed Hayyim Galipa of Pamplona, who had introduced certain ritualistic changes into his community. He objected to the reading in...
Spanish of the Esther roll; and in Fraga, where he stopped on a journey, he unsuccessfully attempted to force the community to change a custom which had crept into the liturgy through ignorance.


G. M. K.

HASELBAUER. See Eberscitzu, Joseph.


E. G. B. P.

HA-SHALOM. See Periodicals.


E. G. B. P.

HA-SHULAMMIT. See Periodicals.

HASHUM (חושם): 1. Chief of a family the members of which, two hundred and twenty-three in number, returned from captivity with Zerubbabel (Ezra ii. 19; comp. Neh. vii. 22). Seven of them had married foreign women, whom they had to put away (Ezra x. 27). Hashum was among those who sealed the covenant with Nehemiah (Neh. x. 18). 2. One of the chiefs who stood on the left side of Ezra when he read the law to the people (Neh. viii. 4).

E. G. B. P.

HASIDIM or ASSIDEANS (חסידים; 'Asidim: lat. "the pious"): Religious party which commenced to play an important rôle in political life only during the time of the Maccabean wars, although it had existed for quite some time previous. They are mentioned only three times in the books of the Maccabees. In I Mace. ii. 41 it is related that at the commencement of the war, after a number of Maccabean leaders in the recesses of the desert had allowed themselves to be slain on the Sabbath without offering any resistance, Mattathias and his followers decided to fight on the Sabbath in case of necessity. Thereupon a company of Hasidim joined them, "mighty men of Israel,... such as were voluntarily devoted unto the law." In the parallel passage, on the other hand (II Mace. vii. 14) it is stated that Alcimus succeeded in persuading Demetrius, the newly elected king of Syria, to appoint him high priest instead of Judas Maccabeus. Whereupon it is said (verses 13-14): "Then did there assemble unto Alcimus and the children of those that be called Assideans, whose captain is Judas Maccabeus. Whereupon it is said (verses 13-14): "Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the Hasidim (הסדים) were the first among the children of Israel that sought peace of them: For, said they, one that is a priest of the seed of Aaron is come with this army, and he will account in do us no wrong." They were misjudged, however, since Alcimus later caused sixty of them to be put to death. In the parallel passage, on the other hand (II Macc. xiv. 6), Alcimus describes the political situation of the Jews to Demetrius as follows: "Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are sedulous, and will not let the realm be in peace" (II Macc. xiv. 6).

The name "Hasidim" occurs frequently in the Psalms, in the sense of "the pious," "saints" (xxv. 5; A. V. 4; xxxvi. 24, 25; xxxvii. 28). In Talmudic sources the Hasidim appear as martyrs to their faith (Sanh. 10b); as unfilial and long-suffering (Abot v. 4, 13); as the "saints of former times" ("Hasidim ha-Rishonim"); as those who compose themselves inwardly for an hour before prayer (Ber. v. 1) and enjoy special honor at the Feast of Tabernacles, on the day of the drawing of water (Suk. v. 4). To their party, which died out with Joshua ben Juda, and Josue ben Jozua probably belonged (Sotah ix. 15; Hag. ii. 7). In the Talmudic literature the blessing "Hashidim" is called down upon them immediately after the

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Zaddikim ("al ha-Zaddikim we'al ha-Hasidim"), and in later times they appear in general as the ideal representatives of Judaism, so that "Hasid" has come to be a title of respect (Num. R. §§ 14, 22a, "Yacoh-he-Hasid"; comp. Tem. 135; Ta'an. 8a). From these sources have been developed the opinions, generally prevalent among scholars, that the Hasidim were strongly religious ascetics who held strictly to the Law and loved quiet, and who founded a society or sect that exercised considerable power and influence among the people; and that they were finally drawn into rebellion against Antiochus, who began the war against the Syrians and carried it to a triumphant conclusion. The Hasidim thus became the chief impelling force in the Jewish struggle for independence (II Macc. xiv. 6).

Concerning the political rôle of the Hasidim in this war, Wellhausen has endeavored to prove that it was almost insignificant ("Die Pharisaer und die Sadducaer," Grafswald, 1874). According to him the latter had formed an independent association existing apart from the doctors of the Law (comp. I Macc. vii. 13), which attached itself to the Maccabees after they had won their first success (I Macc. ii. 43), but which seized the first opportunity to make peace with Antiochus and thus left the Maccabees in the lurch. The contradictory passage in II Maccabeans, according to which the Hasidim were the chief force throughout the war, Wellhausen regards as a violently interjected protest against the representation of them as found in I Maccabeans. Several modern scholars (Schürer, Kautzsch, and others) have agreed to this view, which had already been adopted in part by Ewald ("Gesch. des Volkes Israel," iv. 401). But even if the justice of this view were admitted, the origins and tenets of the Hasidim would be no less obscure than before, Grätz ("Gesch." ii. 273) supposes them to have developed out of the Nazarenes. After the Maccabean victories, according to Grätz, they retired into obscurity, being plainly dissatisfied with Judas Maccabeus, and appeared later as the order of the Essenes—a theory which is supported by the similarity in meaning between the terms "Essenes or "Kataim (= Syriac stat. absoluta pious") and "Hasidim ("pious"), and which has been adopted by Hitzig ("Gesch. des Volkes Israel," iv. 401). But even if the justice of this view were admitted, the origins and tenets of the Hasidim would be no less obscure than before.

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should in Jewish history be classed among the most momentous spiritual revolutions that have influenced the social life of the Jews, particularly those of eastern Europe.

There has been apparent from time immemorial a struggle for supremacy between two principles in Judaism: the formalism of dogmatic ritual and the direct religious sentiment. The discipline of the Law was in continual conflict with mystical meditative, which gave considerable latitude to individual inclinations in the domain of religion. Such was the nature of the struggle between Pharisaism and Esseneism in ancient times, between Talmudism and the Cabala in the Middle Ages, and between rabbinism and the mystic-Messianic movements from the sixteenth to the eighteenth century.

In Poland, where since the sixteenth century the great bulk of the Jewry had firmly established itself, the struggle between rabbinism and mysticism became particularly acute after the Messianic movement called into being by SHAHEBTAZ ZEEM. Joinings toward mystical doctrines and sectarianism showed themselves prominently among the Jews of the southwestern or Ukraine provinces of Poland (Volhynia, Podolia, and Galicia), while in the northeastern provinces, in Lithuania, and in White Russia, rabbinical Orthodoxy held undisputed sway. This was due to the pronounced social difference between the northern or Lithuanian Jews and the southern Jews of the Ukraine. In Lithuania the Jewish masses were mainly gathered in densely populated towns where rabbinical academic culture (in the yeshibbot) was in a flourishing state; while in the Ukraine the Jews were more scattered in villages far removed from intellectual centers, and were frequently steeped in ignorance.

The social decay in the south became more intense after the COMBATS' UPRISING under Chmielnicki and the turbulent times in Poland (1648-60), which completely ruined the Jewry of the Ukraine, but left comparatively untouched that of Lithuania. The economic and spiritual decline of the South Russian Jews created a favorable field for mystical movements and religious sectarianism, which spread there from the middle of the seventeenth to the middle of the eighteenth century, and brought about, among other things, the appearance of the Christianizing sect of the Frankists. (See Frank, Jacob.)

Besides these external influences there were deep seated causes that produced among the greater portion of the Jewish people a discontent with rabbinism and a gravitation toward mysticism. Rabbinism, which in Poland had become transformed into a system of book lore and dry religious formalism, satisfied neither the unlearned common people nor the learned men who sought in religion an agreeable source of consolation and of forgetfulness of worldly cares. Although rabbinism itself had adopted some features of the Cabala, it had adapted them to fit into its own religious system; it added to the stern discipline of ritualism the gloomy asceticism of the "practical cabalists" of the East, who saw the essence of earthly existence only in fasting, in penance, in self-torture, and in spiritual sadness. Such a combination of religious practices, suitable for individuals and hermits, was not suitable to the bulk of the Jews. Hasidism gave a ready response to the burning desire of the common people in its simple, stimulating, and comforting faith. In contradistinction to other sectarian teaching, Hasidism aimed not at dogmatic or ritual reforms, but at a deeper psychological one. Its aim was to change not the belief, but the believer. By means of psychological suggestion it created a new type of religious man, a type that placed emotion above reason and rites, and religious exaltation above knowledge.

The founder of Hasidism was a man of the obscure Podolian Jewry, Israel b. Eliezer Ba'AL SHEM-TOV (BeSH'T). His personal fame as the Ba'al Shem. Jews, but also among the non-Jewish peasants and the Polish nobles. He often cured the Jews by fervent prayer, profound ecstasies, and gesticulations. He also at times successfully prognosticated the future, and revealed secrets. Soon acquiring among the masses the reputation of a miracle-worker, he came to be known as "the kind Ba'al Shem" ("Ba'al Shem-Tob"). Besht was the idol of the common people. Characterized by an extraordinary sincerity and simplicity, he knew how to gain an insight into the spiritual needs of the masses. He taught them that true religion was not Talmudic scholarship, but a sincere love of God combined with warm faith and belief in the efficacy of prayer; that a plain man filled with a sincere belief in God, whose prayers come from the heart, is more acceptable to God than the rabbi versed in the Law, and who throughout his life is absorbed in the study of the Talmud and in the observance of petty ceremonials. This democratization of Judaism attracted to the teachings of Besht not only the common people, but also the scholars whom the rabbinical scholasticism and ascetic Cabala failed to satisfy.

About 1700 Besht established himself in the Podolian town of Mishybroz. He gathered about him numerous disciples and followers, whom he initiated into the secrets of his teachings not by systematic exposition, but by means of sayings and parables. These sayings were transmitted orally, and were later written down by his disciples, who developed the disjointed thoughts of their master into a system. Besht himself did not write anything. Being a mystic by nature, he regarded his teachings as a prophetic revelation. Toward the end of his life he witnessed the spread in Podolia of the teachings of the Frankists, which, like Hasidism, were the outcome of popular dissatisfaction with the existing order of religious matters, but led to negative results. The teachings of Hasidism, as laid down in the sayings of Besht and his first disciples, are based on two theoretical conceptions: (1) religious pantheism, or the omnipresence of God, and (2) the idea of communion between God and man. Funda-mental Conceptions. "Man," says Besht, "must always bear in mind that God is omnipresent and is always with him; that He is, so to say, the most subtle matter everywhere diffused. . . . Let man realize that when he is looking at material things he is in reality gazing at the image of the Deity which is
present in all things. With this in mind man will always serve God even in small matters."

The second of the above-named conceptions, one which was adopted from the Cabala, consists in the belief that between the world of the Deity and the world of humanity there is an unbroken intercourse. It is true not only that the Deity influences the acts of man, but also that man exerts an influence on the will and mood of the Deity. Every act and word of man produces a corresponding vibration in the upper spheres. From this conception is derived the chief practical principle of Hasidism—communion with God for the purpose of uniting with the source of life and of influencing it. This communion is achieved through the concentration of all thoughts on God, and consulting Him in all the affairs of life. The righteous man is in constant communion with God, even in his worldly affairs, since here also he feels His presence. An especial form of communion with God is prayer. In order to renders this communion complete the prayer must be full of fervor, ecstatic; and the soul of him who prays must during his devotions detach itself, so to speak, from its material dwelling. For the attainment of ecstasy recourse may be had to mechanical means, to violent bodily motions, to shouting and singing. According to Besht, the essence of religion is in sentiment and not in reason. Theological learning and halachic lore are of secondary importance, and are useful only when they serve as a means of producing an exalted religious mood. It is better to read books of moral instruction than to engage in the study of the casuistic Talmud and the rabbinical literature. In the performance of rites the mood of the believer is of more importance than the external; for this reason formalism and superfluos ceremonial details are injurious.

It is necessary to live and to serve God in a cheerful and happy frame of mind: sadness and sorrow darken the soul and interfere with communion; hence the injuriousness of asceticism. By means of constant communion with God it is possible to secure clear mental vision, the gift of prophecy, and to work miracles. The righteous man, or "zaddik," is one who has reached the ideal of communion in the highest degree, and therefore appears before God as "one of His own." The role of the zaddik is that of mediator between God and ordinary people. Through the zaddik salvation of the soul is achieved, and earthly blessings are obtained: it is merely necessary to believe in the power of this mediator and favor God, who has more or less influence in the "higher spheres."

Zaddikim, which in time became a complete system, had a far-reaching influence on the later destiny of Hasidism. From among the numerous disciples of Besht, two—the preachers Baer of Meseritz and Jacob Joseph Cohen of Polonnoye—more than any others contributed to the spread of his teachings. In Meseritz (Mezhirechyeh) and Rovno the future great leaders of Hasidism were trained. Here also originated what may be termed the zaddik dynasties of Poland and Russia. Jacob Joseph Cohen, on his part, spread the Hasidic teachings by sermons and books. He laid the foundations of Hasidic literature, which in the last three decades of the eighteenth century spread with extraordinary rapidity among the Jewish masses in Poland and Russia.

This development was favored by the decline in the economic condition of the Jews and by the political disturbances of the period owing to the partition of Poland. The renewed Hasidic movement in the Ukraine, which reached its height in 1788, reminded the Jews of the bloody epoch of Chmielnicki; and the disruption of Poland, which so followed (1772-95), brought about the division of the entire Polish Jewry among three foreign governments, Russia, Austria, and Prussia, which paid little heed to the old patriarchal organization and communal autonomy of the Polish Jews. During this turbulent time the Jews listened eagerly to teachings which distracted their attention from the existing disturbances, and which lured them into the region of the mysterious and the supernatural. In Podolia, Volhynia, and in a portion of Galicia, Hasidism attracted entire communities. There appeared everywhere Hasidic prayer-houses whose service was held according to the system of Besht, with its ecstatics of prayer, its shoutings, and its bodily motions. The Hasidim introduced the prayer-book of the Palestinian cabalists ("Nusah Ari"), which differed from the commonly accepted forms by various modifications in the text and in the arrangement of the prayers. They did not observe the hours for morning prayer, but held their service at a late hour; they made some changes in the mode of killing cattle; and dressed on Sabbath in white as symbolic of the purification of the soul. The Hasidim were, however, particularly noted for the exalted worship of their "holy" zaddikim. The logical result of Hasidism, Zaddikism in many places actually prepared the soil for it. The appearance of some miracle-working zaddik very often led to the general conversion of the local inhabitants to Hasidism. Crowds of credulous men and women gathered around the zaddik with requests for the healing of bodily ills, for blessings, for prognostications, or for advice in worldly matters. When the zaddik succeeded in affording relief in one of the many cases, or gave fortunate advice, his fame as a miracle-worker was established, and the population of the district remained faithful to the cause of Hasidism. Such were the conditions in South Russia. In the north, however, in Lithuania and in White Russia, Hasidism did not sweep entire communities one after another, but spread sporadically; and its adherents remained long in the condition of exclusive sectarians. Fearing the persecution of the powerful rabbis, the Lithuanian Hasidim often organized secret meetings where they prayed in their own way, held conversations, and read of the truth of Besht's teachings. Here the fundamental principles of Hasidism were acquired in a more conscious way, and less significance was attached to the cult of the Zaddikim.

In this way Hasidism gradually branched out into two main divisions: (1) in the Ukraine and in Galicia and (2) in Lithuania. The first of these divisions was directed by three disciples of Bar of Meseritz,
The Two Lizensk [Elimelech of Lizensk, Levi Isaac of Binyechov, and Nahum of Chernobyl, besides the grandson of Besht, Baruch of Tulchin. Elimelech of Lizensk affirmed that belief in Zaddikism is a fundamental doctrine of Hasidim. In his book "Nacam Elimelek," he conveys the idea that the zaddik is the mediator between God and the common people, and that through him God sends to the faithful three earthly blessings, life, a livelihood, and children. On the condition, however, that the Hasidim support the zaddik by pecuniary contributions ("pidyonim"), in order to enable the holy man to become completely absorbed in the contemplation of God.

Practically this teaching led to the contribution by the people of their last pennies toward the support of the zaddik ("rebbe"), and the zaddik unceasingly "poured forth blessings on the earth, healed the sick, cured women of sterility," etc. The profitable vocation of zaddik was made hereditary. There was a multiplication of zaddik dynasties contesting for supremacy. The "cult of the righteous" as defined by Besht degenerated into a system of exploitation of the credulous. Baruch, the grandson of Besht, deriving an immense income from his adherents, led the life of a Polish lord. He had his own court and a numerous suite, including a court jester.

The Hasidic organization in Lithuania and in White Russia shaped itself along different lines. The teachings of Besht, brought thither from the south, adopted many features of the prevailing tendencies in contemporary rabbinism. The leading apostle of the northern Hasidim, Rabbi Zalman Shneur Zalman of Liouzn or "Habad," created the remarkable system of the so-called Rational Hasidism, or "Habad" (the word "HabD" being formed of the first letters of the words "Hokmah," "Binah," "De'ah" = "wisdom," "understanding," "knowledge"). In his "Tanya" (Slavuta, 1796) and in his sermons he advocates an intelligent and not a blind faith, requiring from the Hasidim a certain mental preparation, and he assigns the cult of the zaddik a very modest place. In the system of Habad the zaddik appears more as a teacher than a miracle-worker. The teachings of Zalman were adapted to the comparatively advanced mental level of the Jewish masses of the northwestern region; and the inevitable process of degeneration which mystical doctrines ultimately underwent appeared here less prominently than in the south. The rapid spread of Hasidism in the second half of the eighteenth century greatly troubled the Orthodox rabbis. Rabbinism from the very beginning recognized in it a dangerous enemy. The doctrine of Besht, claiming that man is saved through faith and not through mere religious knowledge, was strongly opposed to the principal dogma of rabbinism, which measures man's religious value by the extent of his Talmudic learning. The ritual formalism of Hasidism Orthodoxy could not reconcile itself to modifications in the customary arrangement of the prayers and in the performance of some of the rites. Moreover, the Hasidic dogma of the necessity of maintaining a cheerful dispositions, and the peculiar manner of awakening religious exaltation at the meetings of the sectarians— as, for instance, by the excessive use of spirituous liquors—inspired the ascetic rabbis with the belief that the new teachings induced moral laxity or course erasureism. Still under the fear of the Shabbesians and the Frankists, the rabbis suspected Hasidism of an intimate connection with these movements so dangerous to Judaism. An important factor in connection with this was the professional antagonism of the rabbis: they saw in the zaddik a threatening competitor, a new type of the popular priest, who was fed by the superstition of the masses, and who acquired his popularity quickly.

In consequence of these facts a bitter struggle soon arose between rabbinical Orthodoxy and the Hasidim. At the head of the Orthodox party stood Eliezer ben Solomon, the stern guardian of learned and ritualistic Judaism. In 1773, when the first secret circles of Hasidism appeared in Lithuania, the rabbinic "kahal" (council) of Wilna, with the approval of Elijah, arrested the local leaders of the sect, and excommunicated its adherents. Circulars were sent from Wilna to the rabbis of other communities calling upon them to make war upon the "godless sect." In many places cruel persecutions were instituted against the Hasidim. The appearance in 1780 of the first works of Hasidic literature (e.g., the above-named book of Jacob Joseph Cohen, which was filled with attacks on rabbinism) created alarm among the Orthodox. At the council of rabbis held in the village of Zelva, government of Grodno, in 1781, it was resolved to uproot the destructive teachings of Besht. In the circulars issued by the council the faithful were ordered to expel the Hasidim from every Jewish community, to regard them as members of another faith, to hold no intercourse with them, not to intermarry with them, and not to bury their dead. The antagonists of Hasidism called themselves "Mitnaggedim" (Opponents); and to the present day this appellation still clings to those who have not joined the ranks of the Hasidim. Hasidism in the south had established itself so firmly in the various communities that it had no fear of persecution. The main sufferers were the northern Hasidim. Their "Mitnaggedim" leader, Rabbi Zalman, attempted, but unsuccessfully, to allay the anger of the Mitnaggedim and of Elijah Gaon. On the death of the latter in 1787 the exasperation of the Mitnaggedim became so great that they resolved to denounce the leaders of the Hasidim to the Russian government as dangerous agitators and teachers of heresy. In consequence twenty-two representatives of the sect were arrested in Wilna and other places. Zalman himself was arrested at his court in Liozna and brought to St. Petersburg (1786). There he was kept in the fortress and was examined by a secret commission, but he and the other leaders were soon released by order of Paul I. The Hasidim remained, however, under "strong suspicion." Two years later Zalman was again transported to St. Petersburg, through the further denunciation of his antagonists, particularly of Abigdor, formerly rabbi of Pinsk. Immediately after the accession to the throne of Alexander I, however, the leader of the Hasidim was...
The struggle of rabbinical with Hasidism in Lithuania and White Russia led only to the formation of the latter sect in those regions into separate religious organizations; these existing in many towns alongside of those of the Mitnaggedim. In the southwestern region, on the other hand, the Hasidim almost completely crowded out the Mitnaggedim, and the Zaddikim possessed themselves of that spiritual power over the people which formerly belonged to the rabbis.

In the first half of the nineteenth century Hasidism spread un molested, and reached its maximum development. About half of the Jewish population of Russia, as well as of Poland, Galicia, Rumania, and Hungary, professed Hasidic teachings and acknowledged the power of the Zaddikim. In Russia the existence of the Hasidism as a separate religious organization was legalized by the "Enactment Concerning the Jews" of 1804 (see Russia). The Hasidim had no central spiritual government. With the multiplication of the zaddikim their discos constantly diminished. Some zaddikim, however, gained a wide reputation, and attracted people from distant places.

To the most important dynasties belonged that of Chernobyl (consisting of the descendants of Nahum of Chernobyl) in Little Russia; that of Sadagora (including the descendants of Ilia of Mesezitz) in Podolia, Volhynia, and Galicia; that of Lyubavich (composed of the descendants of Zalman, bearing the family name "Scheeneholm") in White Russia; and that of Lublin and Kotsak in the kingdom of Poland. There were also individual zaddikim not associated with the dynasties. In the first half of the nineteenth century there were well known among them: Motel of Chernobyl, Nachman of Bratzlaw, Jacob Isaac of Lublin, Mendel of Lyubavich, and Israel of Lubzin. The last named had such unlimited power over the Hasidim of the southwestern region that the government found it necessary to send him out of Russia (1850). He established himself in the Galician village of Sadagora on the Austrian frontier, whither the Hasidim continued to make pilgrimages to him and his successors. Rabbinical Orthodoxy at this time had discontinued its struggle with Hasidism and had reconciled itself to the establishment of the latter as an accomplished fact. Gradually the Mitnaggedim and the Hasidim began to intermarry, which practise had formerly been strictly forbidden.

In the first quarter of the nineteenth century Hasidism met new opposition from the younger generation of intelligent Jews, who had received a modern education. The crusade against Hasidism was started by the Mendelssohnians in Austria. The Galician writer Joseph Perl published in 1819 a bitter satire against the sect in the form of "Epistle Obscurnorum Virorum" ("Megalleh Temirin"). He was followed in Russia by Isaac B'r Levinsohn of Kremenetz with his "Dibbur Zaddikim" (1830). At times the embittered foes of Hasidism went so far as to urge the government (in Austria and Russia) to adopt repressive measures against the Zaddikim and the Hasidic literature. But at first none of these attacks could weaken the power of the Hasidim. They showed everywhere a more stubborn opposition to European culture than did rabbinical Orthodoxy; for they felt instinctively that free criticism was more dangerous to the mysticism of the Zaddikim than to Talmudic casuistry and ritualistic formalism.

It was only in the second half of the nineteenth century, when the educational movement among the Russian Jews became stronger, that a period of stagnation and decline for Hasidism began. A considerable portion of the younger generation, under the influence of the new movement for enlightenment, repudiated Hasidism and began to struggle against the power of the Zaddikim. The enlightening literature of the Haskalah attacked Hasidism with bitter satire, and the periodicals exposed the adventures of the miracle-working Zaddikim. Moreover, early in the second half of the century the Russian government instituted a police supervision over the numerous zaddikim within the Pale of Settlement, and limited their freedom of movement in order to counteract their propaganda. All of these blows, internal and external, together with the general decline of piety among certain classes of the Russian Jews, weakened the growth of Hasidism and Zaddikism. The decay of zaddik dynasties and the impoverishment of the Hasidic literature became apparent.

Nevertheless Hasidism is so deeply grounded in Russo-Polish Judaism that it has proved impossible to uproot it. It still has its hundreds of thousandsof adherents; and, although its development has been tempestuous, its vitality cannot be doubted. Started as a counterpoise to rabbinical and ritual formalism, it still satisfies the religious requirements of the uneducated masses. In the last two decades of the nineteenth century, owing to a general social reaction in the life of the Russian Jews, a measure of revival was noticed in Hasidic circles. In the past ten years the administrative surveillance of the Zaddikim and the limitation of their movements have been abolished. The Hasidim have been reinforced by Zaddikim in some places, where it had been almost superseded. Though not producing at present any prominent personalities in literature or communal life, Hasidism nourishes itself by its store of reserves of spiritual power. In the eighteenth century it was a great creative force which brought into stagnant rabbinical Judaism a fervent stream of religious enthusiasm. Under the influence of Hasidism the Russo-Polish Jew became brighter at heart but darker in intellect. In the nineteenth century, in its contact with European culture, it was more reactionary than rabbinical. The period of stagnation which has lately passed through must, however, result in its gradual

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The haskalah movement began to spread in Germany in the last quarter of the eighteenth century. Wealthy Jews like the Friedlanders and Daniel Itzig were its sponsors. Mendelssohn was its prototype, and Hartwig Wessely was its prophet. The latter’s “Dibre Shalom ve-Emet,” an epistle to the Austrian Jews in which they were advised as to the best way to utilize the advantages extended to them by Emperor Joseph II. in his “Edict of Toleration,” became the program of haskalah. The attacks on that

Germany, pamphlet were much more severe than those made on Mendelssohn’s translation of the Pentateuch, and there is almost conclusive evidence that the “Dibre Shalom ve-Emet” was publicly burned in Wilna by order, or at least with the consent, of Elijah Gwoi (“I’m Yours,” xix. 478-480, xx. 403-486). These persecutions had the effect of assisting the movement. Wessely found defenders among liberal Judeo-German scholars and among Italian rabbis, and his apologetic writings strengthened the hands of his followers. The friends of Hebrew literature soon formed a society (Hebrah Doreaze Leshon ‘Eber) for the purpose of publishing the first Hebrew literary monthly, which appeared in 1788 under the name “Ha Meassaf” (see Measere). In Germany the first generation of haskalah was also the last. Jews of ability soon attained prominence in the social and intellectual life of the German nation, and the saron proved more attractive to them than the “Meassaf.” The “friends of Hebrew literature” soon tired of Hebrew, and changed their name to “Shohar Ha-Tob Ve-Hadas-Sho’al” (Verein fur Gutes und Edles; 1787). The formation respectively of the Gesellschaft der Freunde (1792) and the Verein fur Cultur und Wissenschaft des Judenthums (1821), in Berlin, marked the passing of a large proportion of intelligent German Jews from haskalah to assimilation, and, in many instances, to Christianity. Polish and Bohemian Jews like Israel Samsonow, Herz Hoenberg, Isaac Satanow, and Solomon Dobro stood at the cradle of the haskalah, and when they returned to Poland (as did the above-named, with the exception of Satanow) they spread its tenets among their coreligionists, who had been up to that time strict |

Spread to Rubiniasts. The “battle between light and darkness,” as the Maskilim fondly described their movement, was soon raging in Bohemia and Galicia, spreading later to Russia. But the hopes of speedy emancipation awakened by the premature liberalism of Joseph II. were not fulfilled, and the haskalah, which was transitory in Prussia, took root in the Austrian dominions. In Bohemia the conflict was less severe, because many rabbis there recognized the utility of secular learning and encouraged the modern spirit (see Fein, “Safa le-Ne’manim,” pp. 109 et seq., Wilna, 1881). The Jeteles family, and men like Piotr Beer, did much for Bohemian haskalah, and the printing-office of Moses Landsan in Prague, like the earlier establishment of the “Hinnuk Ne’arim” in Berlin under Satanow, issued valuable contributions toward a rejuvenated literature. In Prague, as in other Austrian provinces where the German influence was strong, the movement soon took almost the same course as in Germany, and the second period of haskalah therefore really belonged to the least Germanized portion of the empire—the province of Galicia.
The condition of the Jews of Galicia, already deplorable, was made worse by the partition of Poland, and the haskalah movement was introduced in Galicia in such manner as to almost justify the view that it was one of the afflictions due to the new régime. Herz Homberg, the friend of Mendelssohn, was the chief inspector of all the schools established for the Jews in Galicia. The teachers under him were mostly Bohemian Christians, who then almost monopolized the governmental positions in Galicia; they forced the Jews to study Hebrew and German in accordance with the program of the Berlin haskalah. But there soon arose other forces which exerted an attracting influence. The reformative work of Joseph Perl, and his clever anti-Haskalah writings, paved the way for a revival of Hebrew literature, and continued the work of the Meassefim. The speculations of Nachman Krochalai, and the investigations of S. L. Rapoport, as well as the excellent writings of Erter, Samson Bloch, and their contemporaries, attracted many followers and imitators who loved for the Hebrew language was disinterested and who worked for haskalah without expectation of reward. The small bands of Maskilim in the various communities were encouraged by wealthy men of liberal tendencies, who cherished the haskalah and assisted the dissemination of its literature, which otherwise could not have supported itself. Thus such periodical, or collective, publications as the "Koren Hemed" and "Ozar Nehmad" were published by men who had no thought of financially profiting thereby. The same can be said of Schorr's "Ha-Jalug." At the present time (1903) scholars like Lauterbach, Buber, and other Maskilim of means, are the leaders of the Galician haskalah; it is almost exclusively a literary movement, and its output properly belongs to Neo-Hebrew literature.

In Russia, first of Russian Maskilim. He was, like Herz Homberg, a personal friend and follower of Mendelssohn; but he had not the authority which Homberg enjoyed in Galicia; he could do neither as much good nor as much mischief. The direction of the influence exerted by Solomon Dunso is more doubtful; after he had left Mendelssohn and settled in Wilna he seems to have become distinctly Orthodox (see Yatzkan, "Shabbes Elijah me-Wilna," pp. 118-120, Warsaw, 1900). Tobias Feder, Manasseh Iliyer, Asher Ginsberg, and perhaps also Baruch of Shklov, may be classed among the earliest Maskilim of Russia. Besides these there was a number of men of wealth and position in various cities, especially in southern Russia, who were friendly toward the Berlin haskalah, and encouraged its spread in their respective localities. Hirsch Rabinovich and Abigdor Wolkenstein of Berdychiv, Hirsch Segal in Kovno, Leibush-Khainin Meseritz (Medzhiboh), Berl Lobb Stockfisch in Lutak, Mair Reich in Br, Joshua Horston in Prosdov, and Mordecai Levinson in Kamenez-Podolsk were influential in their own circles, and to some extent leaders toward liberalism (Gottlober, in "Ha-Boker Or," iv. 785). But they had no plan or program, nor anything to guide them except the example of Mendelssohn; they contented themselves with studying Hebrew and a little German, and with ridiculing the Hasidim, who in their turn denounced them as "apikoreseim," or heretics. Thus the haskalah, which served in Germany as a stepping-stone to secular culture, and in Austria led to the enjoyment of minor advantages, in Russia almost involved ostracism. The Maskilim was enraged and often persecuted in the Jewish community, and met with neither sympathy nor recognition in the outside world, where he was entirely unknown. Nevertheless, the number of Maskilim constantly increased, and soon attempts were made to found schools where children could obtain an education more in accordance with the principles of haskalah than was provided by the "beled." Hirsch (Hyman) Baer Hurwitz (later professor of Hebrew in University College, London), of Influence Uman in the Ukraine, opened, in that city, in 1822, the first secular Jewish Education school in Russia, to be conducted, as he expressly stated in his application for permission to establish it, "after the system of Mendelssohn." His example was followed in other cities, especially in those of New Russia, where Jews had been treated liberally since 1794, when the country was opened to them, and where "merchants from Brody and teachers from Tarnopol" had planted the seed of Galician haskalah. Similar schools were established in Odessa and Rishonfe, and later in Riga (1839) and Wilna (1841). But as far as haskalah in the restricted sense is concerned, the attempt failed in these schools, as well as in the rabbinical schools established later. Haskalah has not evolved a plan applicable in systematically conducted schools. The teachers who were autodidacts remained the greatest Maskilim. The pupils, with very few exceptions, abandoned Hebrew studies as soon as they had acquired a thorough knowledge of Russian and other living languages, which were taught by non-Maskilim and often by non-Jews. The Russian haskalah found a leader and spokesman in Isaac Bar Levinsohn. His "Te'udah be-Yisrael," which became the program of haskalah, is in essence an amplified "Dibber shalom we-Emet," supported by a wealth of quotations. Though this work, like most of the others by the same author, was intended to convince the old generation, the Orthodox, of the utility and the legality of haskalah from the religious point of view, it convinced only the young (see Mandelstamm's letter to Levinsohn in Nathanson's "Sefer Zikhronot," p. 81, Warsaw, 1875); and the approbation of that work by R. Abraham Abeh Rosznell, the great Talmudical authority of Wilna, is believed to have been given for political reasons (Yatzkan, i.e. p. 119). Levinsohn's works helped to solidify the ranks of the Maskilim and to increase their number. The issue was now joined between the progressists and the conservatives, and persecutions of the weaker side were not unknown. The masses and most of the communal leaders were on the conservative side; but when the
Russian government began to introduce secular education among the Jews it unwittingly turned the scale in favor of the Maskilim, of whom it knew very little.

Uvarov, minister of public instruction under Emperor Nicholas I, worked out all his plans for Jewish education under the influence of Moses Mendelssohn, like Nissen Rosenthal of Wilna, and of men, like Max Lilienthal. Uvarov, who inspired them by the abandonment of the Tahmud and the study of Hebrew and German, won the basis of Uvarov's schemes and the cause of their ultimate failure. But they gave official sanction to the program of maskilim; and Lilienthal, who was sent by Uvarov to visit Jewish communities to induce them to establish schools, is aptly designated by Weissberg as "an emissary of haskalah." He was received joyously by Maskilim as one clothed with governmental authority to carry out their plans, and was glorified by them to the point of absurdity. Lilienthal apprised Uvarov of the existence of groups of Hebrew scholars and friends of progress in many cities, and Uvarov, who then had thought all Russian Jews ignorant and fanatical, perceived that these Maskilim could be employed as teachers in the schools which he was about to establish. He accordingly gave up the plan of importing from Germany the several hundred Jewish teachers to whom Lilienthal had practically promised positions. This action on the part of Uvarov was resented by Lilienthal, and seems to have been the reason for his departure for America (1845).

But although Leon Mandelstamm, who was commissioned by the government to continue the work of Lilienthal, was one of the Maskilim, the cause of haskalah was not materially strengthened by the establishment of primary and rabbinical schools, except in so far as they provided teaching positions for Maskilim. The oppressive candle-tax, instituted to support these schools, and the other severe measures against the Jews taken simultaneously with the efforts to educate them, aroused indignation against haskalah. Later, when the more liberal policy of Alexander II. opened new prospects to the Jews with a good Russian education, the Maskilim, with few exceptions, joined the national movement, and "haskalah" became almost synonymous with "Zionism." Still, the change is more apparent than real. The foremost Maskil of to-day, Asher Ginzberg, as the leader of the Culture-Zionists, advocates the harmonization of Jewish with general culture by means of the Hebrew language; this, except for the nationalist tendency, is in essence the old program of Wessely and the Berlin school of haskalah. See Education; Levinsohn, Isaac Bar; Literature, Neo-Hebraic; Maskilim; Mendelssohn, Moses; Russia, Education in; Wessely, Hartwig.

HASMONEANS: The family name of the Hasmonaeans originates with the ancestor of the house, "Amasias" (d. 127 B.C.). See Baruch Maschil, 16, § 4; xvi. 7, § 1 = "$\text{בשתכש}" or "$\text{בשתכש}" (Middot 1, 6; Targ. Yer. to 1 Sam. ii. 4), who, according to Wellhausen ("Planimetrisch und Halbkultur," note 94), is said to have been the grandfather of Mattathias. The high-priestly and princely dignity of the Hasmonaeans was founded by a resolution, adopted in Sept., 141 b.c., at a large assembly of the priests and the people of the elders of the land, to the effect that Simon should be their leader and high priest forever, until there should arise a faithful prophet (I Macc. xiv. 41). Recognition of the new dynasty by the Romans...
has since published a large number of transcriptions of Hebrew melodies as well as many original compositions, achieving marked success with his numerous symphonic pieces, of which many are ardent in form. Among his published works are: "The Divine Service" (1873); "Bostanai," a dramatic sacred cantata (1876); "Azariah," an oratorio, produced at Glasgow (1883); "The Death of Moses," performed at Queen's Hall, London (1897); "The Fall of Jerusalem" (1901); the Seventy-second Psalm; "Victoria," a cantata.


F. L. C.
HAT. See Head-Dress.

HATAN BERESHIT. See Bridge-Room of the Law.

HATAN TORAH. See Bridge-Room of the Law.

HATHACH: One of the eunuchs in the palace of Ahasuerus (Xerxes), in immediate attendance on Esther, who employed him in her communications with Mordecai (Esth. iv. 5-10, R. V.). The Septuagint has Ἄνθρωπον.

E. G. H.

HA-TOR. See Periodicals.

HA-TORAH: Caution or warning given to those who are about to commit a crime. The Rabbis consider the fact that not all men are lawyers (comp. "Yad Malaki," Din 24), and therefore many sin through ignorance or error. To prove guilty intention, which alone can render one amenable to the full penalty for his crime, the Rabbis provide that, prior to the perpetration of a crime, the one who is about to perpetrate it must have been cautioned of the gravity of his project (Sanh. v. 1, 8b; Mak. 6b). This proviso they try to deduce (probably only in the way of "support") from certain peculiar expressions and phrases used by Scripture in connection with various crimes and their punishments (Sanh. 406).

The caution has to be administered immediately before the commission of the crime (Sanh. 406; Malmonides, "Yad," Sanhedrin, xii. 2), and according to the better opinion of the legists, alike to the scholar and to the layman, since by this caution alone may the court be enabled to distinguish between error and presumption (Sanh. 8b; "Yad," t.e. xiv. 4). The caution must name the particular punishment which the commission of the contemplated misdemeanor entails—whether corporal or capital. If the latter, the particular mode of death (see Capital Punishment) has to be mentioned, or the legal penalty attached to the crime can not be imposed (Sanh. 8b; Mak. 16b). Besides establishing guilty intention on the part of the culprit, this proviso opens in diverse directions:

(a) It serves the court as a diverse guide in passing sentence on a convicted criminal (see Capital Punishment), and that of operations (see Consecutive or Golden Rule). For instance: A Nazarite against his will consumes a certain measure (4 log of wine) (Naz. vi. 1, 4b; "Yad," Nezirot, v. 2). In case he is guilty of drinking several such measures in succession, how is he to be punished? The preliminary caution decides. If it is legally proved that due warning had been administered to him before each drink, he is punishable for each drink separately; otherwise, if he was forewarned only once, he is punishable for one violation only (Naz. vi. 4, 4b; Mak. iii. 7). (b) In passing sentence on one convicted of an offense entailing both corporal and capital punishment, the preliminary caution serves the court as an index to the penalty to be imposed. For example: The Bible (Lev. xxii. 28) forbids the killing of a cow or a ewe "and her young both in one day"; and rabbinic law imposes the penalty of flagellation on the violator of this prohibition (Hul. v. 3, 78a, 82a). Another law imposes the penalty of death on the Jewish idolater (Deut. xvii. 5; Sam. vii. 4). When both of these transgressions are committed simultaneously, as when one slaughters an animal and its young in one day as an offering to an idol, the question is: Which penalty does he incur? Both he may not receive; for rabbinic law prohibits the administration of more than one punishment for any one offense (Mak. 13b). Which, then, should the court impose here? Again the warning decides. If it is proved that the culprit was warned of the death-penalty, a sentence of death will be awarded; if flagellation only was mentioned in the warning, flagellation will be administered (Hul. 91b). (c) Where a convict incurs two capital punishments, the one mentioned in the warning is administered. For instance: The law punishes the crime of adultery with death by strangulation (Lev. xx. 10; Sanh. xi. 1; see Capital Punishment). If one is charged with having had criminal conversation with a married woman, and that woman is his mother-in-law, the penalty will depend upon the import of the antecedent caution. Where he was forewarned that the consumption of his project will be adultery, entailing the penalty of strangulation, he will be strangled; but where the warning stated that the crime would amount to that species of incest entailing burning, the more severe death will be awarded (Sanh. ix. 4, 81a; Yeb. 32a).

From the benefit of this proviso rabbinic law excludes the false witness (Deut. xix. 10; Mak. 4b) and the instigator to idiocy (Deut. xii. 10-11; Sanh. vii. 10, 67a): the first because the nature of the crime does not admit of forewarning (Ket. 33a); and the latter because of the heinousness of the crime in a theocratic commonwealth (see Assent). The burglar is also excluded from its operation (see Homurdah), his crime of breaking in being his warning (Ket. 94b; Sanh. 22b). So are all those excluded who are guilty of misdeeds for the commission of which the Mosaic law prescribes the penalty of excommunication (Judaism; Mak. 139b).

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HATRED (Hata'ah): Feeling of bitter hostility and antagonism toward others. It is intrinsically wrong when the good hated, but it is proper to hate the evil. The Decalogue speaks of those that hate God (Ex. xx. 5; Deut. v. 9); so also Num. x. 33; Deut. vii. 10, xxxii. 41; Ps. lxixii. 5 (A. V., 2). To hate such enemies is declared by the Psalmist to be meritorious (Ps. cxxxix, 21-22); for they are the wicked ones that "hate instruction" (Ps. l. 17), "right" (Job xxxiv. 17), "knowledge" (Prov. i, 22, 29), and "him that rebuketh in the gate" (Amos v. 10). The prophet expressly admonishes men to "hate the evil
and love the good. In order to “establish judgment in the gate” (Amos v. 15). God Himself hates whatever is abominable or morally perverse (Deut. xiii. 16; Ex. xxiii. 1). Isa. i. 14, 15, Amos v. 21; Hos. ix. 15; Zech. viii. 17; Mal. ii. 16; Isa. vi. 5; Prov. vi. 16). Likewise man should hate evil (Ps. xcvii. 10; Prov. viii. 13), “covetousness” (Ex. xxviii. 21), “wickedness” (Ps. xlv. 8 [7]), especially “every false way” (Ps. cxix. 104), and accordingly the congregations of “evil-doers” (Ps. xxii. 5) and “them that regard lying vanities” (Ps. xxxii. 6 [6]).

Hatred is unholy where love should prevail, and therefore the Law says, “Thou shalt not hate thy brother in thine heart” (Lev. xix. 17). This prohibition is not, as is often asserted with reference to Matt. v. 43 et seq., confined to kinship (see BrothHerly love). Only idolaters and doers of evil are excluded from the universal law of love (Deut. v. 5-10), whereas even an enemy’s beast should be treated with kindness (Ex. xxiii. 5-6). One ought not to rejoice at the destruction of the man that hatethim Job xxxi. 29; Prov. xxv. 21 et seq.). The hatred most frequently denounced in the Psalms is that caused by no wrong-doing on the part of the hated and persecuted one (Ps. xxxv. 19, lxxix. 5 [4], cxxix. 5). It was this hatred without reason which caused the brothers of Joseph to do evil (Gen. xxxvii. 4).

“Hatred without cause” (“sine’athinnam”) is therefore the rabbinical term for the vice of hatred; and the Talmud is emphatic in denouncing it. On its account the Second Temple was destroyed (Yoma 9b). It undermines domestic peace (Shab. 22b). It is equal in wickedness to any one of the three capital sins (Yoma 9b). To have no doubt as to the extent of the prohibition of hatred, the Rabbis use the term “sine’ath ha-be’erayot” (hatred of fellow creatures; see CREATUREs) and condemn such hatred as is detrimental to the welfare of mankind (Abot ii. 11). “Whosoever hateth his brother is a murderer,” is Plutarque’s as well as New Testament teaching (R. Eliezer in Dereq Erez Rabbah xiii. is prior to 1 John iii. 15). On the other hand, the Rabbis maintain the same sound view regarding the necessity of hatred of sin and of all things or persons of an evil character as that inculcated by the Old Testament. The impudent man who hates God should be hated (Taan. 7b). So should all those laymen and informers who alienate the people from their Father in heaven (Ab. N. xvi. Shab. 116a), and he who is a wrong-doer in secret (Psa. 118b), for God Himself hates persons who lack modesty and purity of conduct (Ndl. 66b) and indulge in lasciviousness (Sanh. 80a). Only those who deserve love are included in the command of love; those who are hated by God on account of their evil ways should be hated by men (Ab. R. N., after Ps. cxxxii. 21 et seq.).

HATSEK, IGNAZ: Hungarian chartographer and engraver; born April 7, 1828, at Olmutz. He was educated in the public and the Jewish schools of his native town. During 1848 and 1849 he was lieutenant of the Honved artillery, and in 1851 became chartographer to the state surveying department of Hungary. This position he resigned in 1854, and since then he has lived in Budapest.
Hattarat Hor'a'h

Babylonian yeshibah, was of an authoritative nature. It invested the recipient with full power to act, in his limited jurisdiction under the Greco-Roman or Persian rule, in matters of religion and civil law. The justice could compel a defendant to appear before him for judgment. But, unlike the justice who obtained the Palestinian semikah, he had no right to impose monetary fines (‘kenas’), nor to inflict the regulation stripes (‘maulot’), much less capital punishment (Shinah, 31b). He could, however, at his discretion imprison and inflict light bodily punishment for various offenses. This quasi-semikah was kept up in Babylon during the Middle Ages.

The rabbinical diploma was known in the thirteenth century as “ketab masmik,” e.g., in the collection of Hazal, “Sefer ha-Shevetot” (p. 131, Berlin, 1889). Maimonides speaks of Samuel ha-Levi as “the ordained rabbi of Bagdad” (“Iggeret ha-Rambam,” art. “Erection”) with more or less right of special jurisdiction. In Spain, where the king granted full privileges to the rabbis in accordance with the Jewish law, there was even a revival of the semikah right to inflict capital punishment. Asheri in 1525 says: “In all countries that I have heard of, except in Spain, the Jews have no penal jurisdiction; and I was surprised when I came here to find that they sentenced to capital punishment without a proper Sanhedrin” (Resp. Rosh, rule xvii. 8; comp. Graetz, “Hist.” iv. 5b).

In any event, the hattarat hor’a’h or quasi-semikah could not give personal power to the rabbi without the consent of the community; and such power was limited to the community that elected him and to his sphere of influence. Isaac b. Sheshet renders a “takkanah” (1890) on this point in the case of the French community of Provence, which would not permit the interference of Rabbi ha-Levi, chief rabbi in Germany, in its affairs (Responsa, Nos. 268-273; comp. Graetz, “Hist.” vi. 153). Isaac b. Sheshet says it was the custom of the German and French rabbis to give diplomas to the disciples of their respective yeshibot and to recommend them for vacant rabbinical positions (ib.).

The hattarat hor’a’h, although it invested the rabbis of Würzburg with special authority to inflict corporeal (not capital) punishment within the limits of their jurisdiction, could not compel the defendant living in another town to appear before them. R. Joseph Colon (end of 15th cent.) decided that a plaintiff must bring suit in the defendant’s town before the resident rabbi (J. Colon, Responsa, No. 1, beginning, Venice, 1519).

Samuel of Modena says: “No matter how superior a rabbi may be, he has no right to interfere in the district of another rabbi” (Responsa, iv. 14, Salonica, 1581; comp. “Bet Yosef” to Tur “Hoshen Mishpat,” § 11).

In the ordinance enacted at Ferrara by the rabbis of Italy (June 21, 1554), clause 4 provides that “outside rabbis shall not interdict or extend ordinances or in any way authority, mobile in litigations occurring in the town of another rabbi, unless such rabbi voluntarily withdraws from the action. And in a place where the community has elected the rabbi, no other resident rabbi shall interfere with him without the consent of the community” (“Paḥad Yirbaḥ,” e. s., “Tax,” p. 136a, Berlin, 1897). This “takkanah” was applied by Samuel Archevolti in his decision quoted in “Pulge Maylim,” p. 15a (Salonica, 1608).

Even in the same city where there are various congregations, the rabbi elected in one cannot interfere with another. David Messer de Leon, who received the highest degree of the quasi-semikah from Judah Münz of Padua, and was elected by the Castilian Jews in Avila in 1512, could not enforce a Sabbath prohibition among the Portuguese Jews in the same place; and in endeavoring to preach against them he was insulted by their parnas, Abra- ham de Collier. The rabbi used his prerogative to excommunicate the parnas. The matter was submitted to David ha-Kohen of Corfu, who decided in favor of De Leon in the main issue as a matter of law, and required of the offender to ask De Leon’s pardon (Responsa, No. 22; ed. Salonica, 1863, pp. 80a-84a). And yet De Leon is blamed for forcing his views on the Sephardic community (Bernfeld, introduction to De Leon’s “Kebod Ḥakamim,” p. xxv).

Thus it is seen that the hattarat hor’a’h does not absolutely confer authority on the rabbi, but grants it only subject to his being appointed, or his orders approved, by the community. For this reason the diploma of the modern semikah is more in the form of a certificate of recommendation. Although the phraseology is partly that of the original semikah used by Judah ha-Nasi I., cc. 9, 11 (בְּחַתָּלָה יִשְׁפָּע), the teaching refers only to “issue we-beter” (אֲשֶׁר וַאֲשֶׁר נִכְּחִים), or “dietary and ritual laws,” and the judging to civil cases. The repetition of the words is employed to emphasize the ordination. Other phrases are: ‘all like him we ordain,” and הַדְּבֵר יִשְׁפָּא יִשְׁפָּא וּליִשְׁפָּא (“is it a careful, and reaches decisions in accordance with the law”). These phrases usually occur after a short introduction referring to the recipient’s learning and character and his general fitness as a leader of a community.

The proper age to receive the semikah or the hattarat hor’a’h is eighteen years or more. Eleazar b. Azariah was elected chief rabbi when eighteen years old (Ber. 29a). Rabbah was ordained at the same age, and kept his position for twenty-two years. He died at the age of forty (ib. 64a; Yeb. 105a). Hai Gaon, also, was ordained at eighteen. David Messer de Leon received his degree at eighteen, at Neapolis ("Kebod Ḥakamim," p. 64). The question what degree of learning entitles a scholar to receive the diploma is fully discussed by De Leon in his “Kebod Ḥakamim.” It is necessary for the student to be master of the original sources of Bible and Talmud and to possess a logical power. Such a scholar was known as "Sinai" (אֲלֵה יִשְׁפָּא וּליִשְׁפָּא), or "first source") and was called “the master of wheat.” In contradistinction and as being superior to the student who possessed rather a capacity for penetrating argumentations and who was known as the “mountain-riser” (Ber. 64a). Isaac b. Sheshet quotes the...
Rabbinical diploma of the seventeenth century.

Rabbinical diploma of the seventeenth century.

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responsum of Asheri against those who decide blindly by Maimonides' code without having a thorough knowledge of the Talmud; and as an example he refers to a great man of Barcelona, who admitted that he could not comprehend the Yad ha-Haza-kah on Zera'im and Kodajhimbecause he had not a sufficient knowledge of the sources of these halakot and of the respective treatises in the Talmud (Responsa, No. 44, end).

David ha-Kohen of Corfu complains bitterly against those rabbis who "ride on the horse of rabbinism" and who render decisions without seeing the light of the Talmud or the light of wisdom, but have the gift of the tongue to raise themselves up to the high position (Responsa, xxii. 80a). Other authorities complain of the appointment of rabbis through the action of the government, or through the influence of money, when the appointees do not possess the necessary qualifications of a rabbi (J. Weil, Responsa, No. 68; see Yer. Bik. iii. 9; Shab. 7b).

Orthodox congregations recognize a hattarat hora'ah only when issued by a rabbi of acknowledged authority who has personally examined the candidate. The following is a copy of the diploma given by Rabbi Isaac Elhanan Spector of Kovno (d. 1896), from whom most of the Russian rabbis now hold the hattarat hora'ah:

before the Congregation, I thank God for His goodness in granting my personal desire, that the wise in Israel may take to heart the words of our great master Maimonides, to reconcile the Mosaic Law with philosophy, that truth and grace, goodness and virtue, may be spread and fortified. Pleased be God that I have now found a highly learned and wise man, well versed in the Jewish Law, and in the Mosaic Law.

A Reform man, well versed in the Jewish Law, and in

Diploma.

other useful branches of science; for all these are combined in my dear friend Leopold Zunz. I therefore ordain him to be a rabbi, and empower him with大理石 to act and decide in matters pertaining to permissions and prohibitions, and especially in matters of marriage and divorce, in accordance with his wisdom and thorough knowledge of the Mosaic Law. With this, he assumes the duty of teaching the Jewish community, by preaching reverence to God, and drawing men nearer to His teachings and His commandments. May our Father in Heaven support him, and grant him strength in his position, that he may reflect honor on all Israel.

"Aaron Chorin, Chief Rabbi."

The following diploma is that issued by the Hebrew Union College at Cincinnati:

"By authority of the State of Ohio, and the Union of American Hebrew Congregations, We, the Faculty and the Board of Governors of this Hebrew Union College, hereby testify that the person of this diploma, , was a regular American and successful student of the Rabbinical Course of this College, and of the Academic Course of the University of Cincinnati; and, furthermore, that, at the Regular Final Examination in June, , he proved his competency and worthiness to receive the honors of this College. Therefore, We confer on him the Degree and Title of Rabbi, to be known hereafter as Rabbi , ordained and licensed to perform all rabbinical functions in the name of God and Israel. In Testimony Whereof, We have appended our names and the seals of the Hebrew Union College and the Union of American Hebrew Congregations.

"Done in the City of Cincinnati, Hamilton County, State of Ohio, this , day of , in the year . . . . C. E."

To this are appended the signatures of the president and secretary of the Union of American Hebrew Congregations and of the president and faculty, and the president and secretary of the board of governors, of the Hebrew Union College. This diploma is divided into two columns, English in one, Hebrew in the other. Hebrew being specific to the examination of the graduate in Bible, Mishnah, Gemara, Halakah, Haggadah, Biblical exegesis, philosophy, Jewish history, and the grammar of Hebrew and of the allied languages. It further certifies that the graduate has preached satisfactorily in public, and has written an acceptable thesis on Jewish literature, and includes the formula הִגְּנָבוּ הָּנִיסָּא הָּנוּ הָּנִיסָּא הָּנוּ הָּנִיסָּא הָּנוּ הָּנִיסָּא הָּנוּ הָּנִיסָּא הָּנוּ הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָּא הָּנִיסָָא הָּנִיסָָא הָּנִיסָָא הָּנִיסָָא H.A.T.T.U.L (יהל): 1. Son of Shemaiah, a descendant of the kings of Judah, in the fifth generation from Zerubbabel (I Chron. iii. 22). He returned with Zerubbabel and Ezra from Babylon to Jerusalem (Ezra viii. 5; Neh. xii. 2), and was one of those who sealed the covenant with Nehemiah (Neh. x. 5). 2. Son of Hashabiah; helped Nehemiah to repair the wall of Jerusalem (Neh. iii. 10). Probably the Hattush referred to is the same in both cases.
HAUSER, CARL FRANKL: American humorist and writer; born Dec. 27, 1847, at Janoshaza, Hungary; received a rudimentary secular and Talmudic education at home. At Vienna, where he had engaged in business, he obtained a free scholarship at the Theater Academy. Subsequently (1872) he accepted engagements with the Vienna Stadttheater (with which he remained over two years) and with the Duke of Neiningen's troupe at Berlin (1875). Toward the close of 1875 he emigrated to the United States and settled in New York city, where, after a season's engagement at the Germania Theater, he entered journalism (1876) by joining the staff of the "New Yorker Herald," Vienna, to which he was a prolific contributor for two years. In 1877 he removed to California, South America, and Australia, where he served as a correspondent of the "Ostdeutsche Post," Vienna, on his American and Australian tour.

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M. SC.

HAUER, HILDRETH: Danish Talmudic scholar; born at Copenhagen, 1792; died June 29, 1792. He wrote a work entitled "Kara Or Pene Mosheh," a homiletic commentary to Genesis (Hamburg, 1787). Zedner and Benjacob attribute the authorship of this work to a Meir b. Isaac, also of Copenhagen: while Axuhi ("Shem ha-Gedolin," ii. 133) says that the author's name is not mentioned.


F. H. V.

HAUSER, HANNIBAL: Hungarian violin virtuoso; born at Presburg, Hungary, April 2, 1832. For several years he attended the Talmudic school at Presburg and that at Nikolsburg, Moravia (1848). In 1852 he began the study of medicine, attending successively the universities of Vienna, Paris, and Bern (M.D. 1858). On the completion of his studies he went as physician to Tangier, where more than 4,000 Jews were living. When the war between Spain and Morocco broke out a year later, Hauser, with many of his coreligionists in Tangier and the coast district, sought refuge at Gibraltar, where he took charge of the provisional hospital established by the Jewish community. After the Spanish had taken Tetuan (Feb., 1860), Hauser went to that city, where the cholera was then raging, in order to relieve the Jews there; a year later he returned to Gibraltar and resumed his practise. He was frequently called for consultations to the interior of Morocco, and to Cadiz and other Spanish cities. In 1872 he settled at Seville; there he succeeded, in spite of many difficulties, in compelling recognition, and was appointed by the municipal council as delegate to the fourth international hygienic congress.

In 1883 Hauser removed to Madrid, where he is one of the very few Jewish physicians. He has published the following works: "Nouvelles Recherches sur l'Influence du Systeme Nerveux sur la Nutrition" (Bern, 1858); "La Mortalite de la Premiere Enfance en Espagne Comparee avec Celle de la France" (Paris, 1879); "L'Influence de la Denutrition de la Population dans la Mortalite des Grandes Villes" (ib. 1882); "Estudios Medico-Topograficos de Sevilla" (Seville, 1885); "Estudios Medico-Sociales de Sevilla" (ib. 1888); "Estudios Epidemiologicos Relativos a la Etiologia y Proftaxis del Cole-" (3 vols., pref. by Pettenkofer of Munich; Seville, 1887); "Le Cholera en France Depuis Son Origine Jusqu'a Nos Jours" (Paris, 1887; the last named two works received from the Academy of Hotel by Google
HAVAS, ADOLF: Hungarian dermatologist; born in Szt. Gáli, Hungary, Feb. 14, 1854; studied in Veszprém, Budapest, and Vienna, taking his degree as doctor of medicine in 1880. After a postgraduate course abroad, he returned to Budapest (1883), and was made chief of the department for skin and venereal diseases in the university hospital. In 1884 he became privat-dozent; in 1902, assistant professor. His chief works are: "Malleus Humidus"; "Lupus Vulgaris"; "Sarcomata Idiopathica et Multiplicatum Pigmentis Cutis"; "Mycotis Fungoides"; "Lichen Ruber Acanthatus." He has published several essays in Hungarian and German medical journals.

HAVILAH (הוילה; Ew Adh: lit., "the sandy land"). Name of a district, or districts, in Arabia. According to I Sam. xv. 7, Saul smote the Amalekites from Havila to Shur (the region of the "wall"), "over against Egypt"; the Inscriptions also place it in the same locality (Gen. xxxv. 18), which will thus correspond with the northern part of Arabia, the "Melukhkhah" or "Salt Desert" of the cuneiform inscriptions. In Gen. x. 29 and I Chron. i. 28, on the other hand, Havilah is a son of Joktan, associated with Sheba and Ophir in the southern part of the peninsula. As, however, the Assyrian inscriptions show that the power of Sheba extended as far north as the frontiers of Babylonia, it is not necessary to transplant Havilah from the north to the south, more especially as Mesha (Gen. x. 30) is probably the Assyrian "Mas," the northern desert of Arabia. The Havilah of Gen. ii. 11 is certainly to be sought in this direction, since the Pison, which "compassed" it, was, like the Euphrates and Tigris, a river of Eden, the Babylonian "Edin," or the Chaldean plain. It is said that it produced gold, bdellium, and the "sichalum" stone. This last has been identified by some Assyriologists with the "samur" stone of the monuments, which was found in Melukhkhah. Glaser makes bdellium the exudation of the balsam-tree.

It is questionable whether the Cushite Havilah mentioned in Gen. x. 7 is to be looked for in Arabia or Africa. Arabian tribes migrated to the opposite coasts of Africa in early times. The fact, however, that Raamah, Sheba, and Dedan are coupled with Havilah is in favor of Arabia; and Havilah, like Sheba, might geographically be described as both Joktanite, or southern, and Cushite, or northern.

Havilah was identified by Bochart and Niebuhr with Khulain in Tehmah, between Mecas and Sana; by Gesenius with the Kholat of Strabo in northeastern Arabia; and by Kautzsch with Huwail on the Persian Gulf; while the supposed African Havilah has been found in the Aulis of Polynes and Piny, now Zella. Glaser places it in Yemama (central and northeastern Arabia), from which gold was "almost exclusively" brought in ancient times. Bull has pointed out a statement of the Arabic writer Yakhût that Havil was the dialect spoken not only by the people of Mahrah in the south, but also by "the descendants of Midian, the son of Abraham."
villages in Gilead, which also were called "Havoth-jair"; and according to 1 Chron. ii. 22 their number was twenty-three. 2. The villages of Jair the Gileadite, in Gilead, thirty in number (Judges x. 4).

E. G. H.  
M. S. Z.

HAWNERE: French seaport, on the estuary of the Seine. It has a population of 118,478, of whom about 50 are Jews (1803). In 1850 a dozen Jewish families united for the celebration of Rosh ha-Shanah and Yom Kippur, in an apartment at No. 25 Rue Royale. The community was created by a ministerial decree in 1832, and its synagogue, at No. 42 Rue Dauphine, was dedicated by Chief Rabbi I. C.  
J. Ka.

HAWAIIAN (formerly Sandwich) ISLANDS: Group of twelve islands in the North Pacific Ocean, eight of which are inhabited. They have a population of 134,000 (1902), of whom about 100 are Jews. As the territory of Hawaii the islands were annexed to the United States in 1898. The first Jew who visited Hawaii was A. S. Grinbaum, who arrived in Honolulu in 1856; a few years later the firm of M. S. Grinbaum & Co. was established. It is still in existence, and is one of the largest wholesale houses in the territory. After the overthrow of Queen Liliuokalani in 1893 a number of Jews settled there. In 1901 the first Hebrew congregation of Honolulu was formed, under the presidency of S. Ehrlich (vice-president, Elias Peck); it numbers forty members (1903). Four Jewish weddings have been solemnised under the Jewish ritual by visiting rabbis having special authorization. The cemetery was consecrated Aug. 24, 1902, by Rudolph I. C. Coffee and by S. Ehrlich, president of the cemetery association. A scroll of the Law, said to be of ancient origin, was owned by King Kalakaua; it is used in the services on holy days.  
Bibliography: Coffee, Jews and Judaism in the Hawaiian Islands, in The Menorah, xxxiii. 259; American Hebrew, xxxi. 69.

H. I. C.

HAWK: The rendering of "he" given by the English versions; it is enumerated among the unclean birds in Lev. vi. 16; Deut. xiv. 15. The Hebrew word, to which is added "after its kind," may designate any of the smaller diurnal birds of prey, which are numerous in Palestine. Of the Falcoidea the kestrel (Tinnunculus aluarius and T. ucrinus) are very common in Palestine. Others, less numerous, are the hobby-hawk (Falco subbuteo), the Eleonora falcon (Falco eleonorae), etc. In Job xxxix. 26 the hawk is described as stretching its wings "toward the south," in reference to the migratory habits of the smaller birds. In the Talmud (Rul. 42b) the hawk is said to kill small birds, while another bird, "the gaz," kills large ones. The latter term may denote the Falco tinnunculus, used in hunting.


I. M. C.

HAWKERS AND PEDLERS.—Biblical Data: In primitive countries trading was monopolized by traveling merchants. Palestine, an agricultural country, knew the traders mostly as foreigners, chiefy Canaanites (Hosea xii. 8; Isa. xxiii. 8; Prov. xxx. 24; Job xi. 80). The Hebrew uses either רָאוֹת (Gen. xxxii. 16) or רָעָלָן (I Kings x. 25; Ezek. xxvii.; Cant. iii. 6), both of which mean originally "the wanderer." A version to the foreigner, and the narrow prejudices of the farmer, who considered the profit of the merchant ill-gotten, combined to represent the hawk as dishonest. Hosea speaks of the trafficker in whose hands are the balances of deceit (xii. 8 [A. V. 7]); and the term for "slanderer" רָעָל (Prov. xiii. 13, xix. 16). The same idea appears in the verse which says, "A merchant will hardly keep himself from doing wrong; and a huckster shall not be freed from sin" (Eccles. [Sirach] xxvi. 20). The articles in which the pedler dealt in those days were evidently manifold. Nehemiah speaks of "the fish and all manner of ware" which the "rokelim" brought to town (xiii. 16); but in this case he may, perhaps, refer exclusively to provisions. Canticles iii. 6 seems to indicate that spices were a staple commodity of the ambulant trader; and the Talmud (B. B. 22a) expressly states that they were.

In Rabbinical Literature: With the loss of their national independence and their gradual dispersion into foreign lands, the Jews resorted more and more to commerce. The pedler carried all kinds of merchandise in his boxes; Johanan ben Nuri is called, in allusion to his wide learning, "the pedler's box" ("kuppat ha-rokelim"; Git. 67a). In Cant. R. iii. 6 "the powders of the merchant" is explained as a figure for the blessings of Jacob, the source of all blessing, like the box of the merchant which contains all kinds of spices. Spices were imported from distant lands, and since patriarchal times had been carried by Arabian caravans (Gen. xxxvii. 25). In an allegorical introduction to a sermon R. Alexander asks: "Who wishes to buy elixir of life?" (Ab. Zarah 19b), which question evidently has reference to the spice pedlers' custom of announcing their wares in the streets. The Talmud decides that the resident merchants of a town have no right to interfere with the trade of the pedlers, for Ezra ordained that pedlers should be permitted to sell their goods in the cities so that cosmetics might be available to the daughters of Israel (B. B. 22a); Shulhan 'Arukh, Ḥoshen Mishpat, 156, 6). The opportunities for intrigues afforded to pedlers are frequently referred to (Yeb. 63b; see Rabinovitza, ad loc.; idem, Hiddushim, iv. 18). The trade of the pedler seems to have been considered very profitable; R. Judah (4th cent.) said that the prosperity of the pedlers is due to the merit of Jacob (Cant. R. iii. 6). The character of the pedler, however, is not highly esteemed. His most prominent characteristic is garrulity. In defense of the brevity of the Mishnah the Talmud says: "The Mishnah is not supposed to enumerate every case in the style of a pedler" (B. B. 22a). The Hebrew "rokel" (sland- erer) is derived from "rokel" (pedler), because the talebearer is like a pedler who ingratiates himself
WITH HIS CUSTOMERS BY TELLING ONE WHAT ANOTHER SAYS ABOUT HIM (YER. PEAH 10a; COMP. SIFRA, ED. WELES, 88a).

forbidden to rent warehouses in the cities or to appear on the street with a pedler’s bag ("Zwerchsack"). On entering a city they were obliged to report to the police, who detailed a guard to watch them during their stay within it (E. Müllter, "Aus Fünf Jahrhunderten," pp. 107 et seq., Nördlingen, 1899). The same prohibition against peddling was issued April 3, 1717, by the emperor Charles VI, for the cities of Brün and Olmutz, whence the Jews had been expelled in 1524 (D’Elvert, "Zur Gesch. der Juden in Mähren und Oesterreich-Schlesien," pp. 95, 100, Brün, 1895). When, through the influence of the French Revolution, the restrictions on both the residence and the traffic of the Jews were relaxed, the local authorities endeavored to check Jewish settlements by restricting peddling. The Swiss canton of Aargau issued various orders, especially that of Dec. 23, 1804, by which peddling was restricted to absolute necessities (Halier, "Die Rechtliche Stellung der Juden im Kanton Aargau," p. 70, Aargau, 1891). In Munich the "Kurfürst," as a means of checking the increase of Jews in the capital, had already (Oct. 16, 1786) prohibited peddling by them (Tausig, "Gesch. der Juden in Bayern," p. 67, Munich, 1874).

During the nineteenth century, when the movement toward a gradual emancipation of the Jews began, it was frequently stipulated that the Jews must abandon peddling and engage in more productive occupations before. In the Nineteenth Century, rights. Thus the edict of June 10, 1813, established for Bavaria the principle that a license to marry should not be issued to those who engaged in "Schachergenände" ("Reglementblatt," 1813, p. 321; Heimberger, "Die Staatskirchenrechtliche Stellung der J. in Bayern," p. 182, Freiburg-im-Breisgau and Leipzig, 1894). The same position was taken Oct. 29, 1833, by the electorate of Hesse ("Allg. Zeit. des Jud." 1838, pp. 309 et seq.), which was the first country in Germany to grant the Jews full equality— from which, however, peddling was excluded. A similar regulation was made by the Prussian government in the temporary law for the Jews of the province of Posen issued June 1, 1833 ("Gesetzessammlung," 1833, p. 66; Von Römm und Simon, i.e. p. 308), which allowed only naturalized Jews to engage in peddling. A law of Mecklenburg dated Feb. 22, 1813, allowed the Jews full freedom in this respect, but expressed the hope that the peddling trade would cease within a short time (Donath, "Gesch. der Juden in Mecklenburg," p. 170, Leipzig, 1874). In more recent times anti-Semitic use restrictions against peddling as a means of depriving the poorest class among the Jews of a livelihood. This was done in Rumania by the law of March 17-29, 1884, which prohibited peddling in the cities of anything except agricultural produce, and restricted it in rural communities by making it dependent on a license issued by the village authorities (Edmond Sincerus [E. Schwarzenfeld], "Les Juifs en Roumaine," pp. 65 et seq., London, 1901). An Austrian law of Feb. 25, 1898 (§§ 59-60), affecting commerce was inspired by the same motives.

With the influx of German Jews into America the Jewish pedler became a familiar figure throughout the United States. The immigrants, in most instances poor and knowing no particular trade, would receive goods from their countrymen or relatives on credit and sell them in rural districts until they had earned enough to open a store. Since the arrival of the Russian Jews in 1882 the practice of selling goods on the installment plan (custom peddling) has developed among them; while in the large cities some have sought a living as hucksters or by selling small household wares from push-carts. D.

HA-YEHUD, See PERIODICALS.

HAYEM, ARMAND-LAZARE: French author; born in Paris July 24, 1845; died there 1898; son of Simon Hayem. Hayem forsook commerce for literature and politics. In the last years of the empire he openly advocated Republican doctrines, and in 1871 was elected "conseiller général" for the canton of Montmorency. He was an unsuccessful candidate at the elections of Feb. 1870 and 1881. Hayem was an adherent to the doctrines of Proudhon, and published several political brochures. He was also the author of: "Le Mariage," 1873 (2d ed., 1876); "Le Collier," 1881; "L’Etre Social," 1881; "La Science, l’Homme au XIXème Siècle," 1885; "Le Don Jeanisme," 1886; "Don Juan d’Armanza," 1886; "Vérités et Apparences," 1891.

Bibliography: La Grande Encyclopédie; Vapereau, Dictionnaire Universel des Contemporains.

HAYEM, CHARLES: French collector and art patron; born in Paris in 1854; died there May 13, 1902; eldest son of Simon Hayem. His wife was the daughter of Adolphe Franck, and her salon was a center for artists and writers. Hayem’s gift of forty-six paintings by the foremost living French artists, together with many objects of art, to the museum of the Palais Luxembourg earned him the title of "Benefactor of French Art." E. A.

HAYEM, GEORGES: French physician; born in Paris Nov. 25, 1841; son of Simon Hayem. He became doctor of medicine in 1863, and later "agrégé" of the faculty of Paris. In 1879 he was appointed professor of therapeutics and materia medica at the Saint Antoine hospital, and in 1880 was elected a member of the Academy of Medicine. He is the author of many important medical works, and has made extensive researches in the pathology of the blood. He is a specialist on stomach disorders, and has achieved some success in the cold-water treatment of cholera. His most important works are: "Les Hémorragies Intra-Rachidiennes," 1872; "Recherches sur l’Anatomie Pathologique des Athrophies Musculaires," 1877; "Cours de Thérapeutique Expérimentale," 1881; "Leçons de Thérapeutique," 1887-90; "Du Sang et de Ses Altérations Anatomiques," 1889; (with Winter) "Du Chimisme et de Ses Applications," 1899. The same prohibition against peddling was issued April 5, 1717, by the emperor Charles VI, for the province of Posen, which was the first country in Germany to grant the Jews full equality—from which, however, peddling was excluded. A similar regulation was made by the Prussian government in the temporary law for the Jews of the province of Posen issued June 1, 1833 ("Gesetzessammlung," 1833, p. 66; Von Römm and Simon, i.e. p. 308), which allowed only naturalized Jews to engage in peddling. A law of Mecklenburg dated Feb. 22, 1813, allowed the Jews full freedom in this respect, but expressed the hope that the peddling trade would cease within a short time (Donath, "Gesch. der Juden in Mecklenburg," p. 170, Leipzig, 1874). In more recent times anti-Semitic used restrictions against peddling as a means of depriving the poorest class among the Jews of a livelihood. This was done in Rumania by the law of March 17-29, 1884, which prohibited peddling in the cities of anything except agricultural produce, and restricted it in rural communities by making it dependent on a license issued by the village authorities (Edmond Sincerus [E. Schwarzenfeld], "Les Juifs en Roumaine," pp. 65 et seq., London, 1901). An Austrian law of Feb. 25, 1898 (§§ 59-60), affecting commerce was inspired by the same motives.

With the influx of German Jews into America the Jewish pedler became a familiar figure throughout the United States. The immigrants, in most instances poor and knowing no particular trade, would receive goods from their countrymen or relatives on credit and sell them in rural districts until they had earned enough to open a store. Since the arrival of the Russian Jews in 1882 the practice of selling goods on the installment plan (custom peddling) has developed among them; while in the large cities some have sought a living as hucksters or by selling small household wares from push-carts. D.

Bibliography: La Grande Encyclopédie; Vapereau, Dictionnaire Universel des Contemporains.

HAYEM, CHARLES: French collector and art patron; born in Paris in 1854; died there May 13, 1902; eldest son of Simon Hayem. His wife was the daughter of Adolphe Franck, and her salon was a center for artists and writers. Hayem’s gift of forty-six paintings by the foremost living French artists, together with many objects of art, to the museum of the Palais Luxembourg earned him the title of "Benefactor of French Art." E. A.

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Bibliography: La Grande Encyclopédie; Vapereau, Dictionnaire Universel des Contemporains.
HAY: Family which emigrated from Holland in the first quarter of the eighteenth century and settled in and near New York City. Records exist of six brothers: (1) Jacob, (2) Judah, (3) Isaac, (4) Solomon, (5) Abraham, and (6) David, whose sons were identified with the colonial cause during the Revolutionary war, and whose descendants are scattered throughout the United States.

1. Jacob Hays: Naturalized in 1723. A record exists of the lease of property to him in Rye, N. Y., and his name appears among those active in erecting the first building for the Congregation Shearith Israel, New York City, in 1730. His sons were farmers in Westchester County, New York.

   - Jacob Hays: Eldest son of the preceding; born 1772; died 1849. He was high constable of New York City from 1802 to 1849. His portrait, painted by the order of the common council, hangs in the governor's room, City Hall, New York. His grandson, William Jacob Hays (b. 1830; d. 1873), became known as a painter of animal pictures.

   - Judah Hays: Owner of the sixteen-gun ship "Duke of Cumberland" (1760); naturalized in 1729. He was appointed chairman of the Municipal Civil Service Commission (1889), and was elected president of the village of Pleasantville (1899), of the Young Men's Hebrew Association of New York (1879), and of Temple Israel, Harlem, New York City (1889).

2. Judah Hays: Member of the Westchester County Militia (J. A. Roberts, "New York in the Revolution"). His house at Bedford, with that of David Hays, was burned during the Royalist raid upon that town in July, 1779 (Rev. Robert Bolton, "Hist. of the County of Westchester").

Michael Hays (of Holland)

<table>
<thead>
<tr>
<th>Name</th>
<th>Year of Birth</th>
<th>Year of Death</th>
<th>Father</th>
<th>Mother</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>David (1718-1812)</td>
<td>(b. 1772)</td>
<td>(d. 1805)</td>
<td>Jacob</td>
<td>Sarah Meyers</td>
<td>6 others</td>
</tr>
<tr>
<td>Judah (1730-1812)</td>
<td>(b. 1779)</td>
<td>(d. 1875)</td>
<td>Jacob</td>
<td>Sarah Minis</td>
<td>3 children</td>
</tr>
<tr>
<td>Issac (d. 1768)</td>
<td>(b. 1769)</td>
<td>(d. 1805)</td>
<td>Judah</td>
<td>Israel</td>
<td>6 children</td>
</tr>
<tr>
<td>Moses Michael (1739-1805)</td>
<td>(d. 1820)</td>
<td>(d. 1897)</td>
<td>Issac</td>
<td>Sarah Minis</td>
<td>3 children</td>
</tr>
<tr>
<td>Rachel Peixotto (1854)</td>
<td>(b. 1854)</td>
<td>(d. 1897)</td>
<td>Benjamin</td>
<td>Rachel Peixotto</td>
<td>4 others</td>
</tr>
</tbody>
</table>

E. N. S.

Genealogical Tree of the Hays Family.

Benjamin Hays: Member of Westchester County Militia (J. A. Roberts, "New York in the Revolution"). His house at Bedford, with that of David Hays, was burned during the Royalist raid upon that town in July, 1779 (Rev. Robert Bolton, "Hist. of the County of Westchester").

Michael Hays: Resident of Pleasantville, Westchester county, where in 1785 he bought a large estate. He served upon various important colonial committees ("Calendar of New York Historical Manuscripts"; "Public Papers of Governor Clinton, 1777-1804"). He bequeathed his estate to his brother, David Hays.

David Hays: Born 1720; died 1812; married Esther Etting (or Etten) of Baltimore.

Jacob Hays: Eldest son of the preceding; born 1772; died 1849. He was high constable of New York City from 1802 to 1849. His portrait, painted

E. N. S.
HAYYIM

Ha-Tov

   Michael Hays: Eldest son of the preceding.
   John Hays: Son of the preceding; mayor of Cumberland, Md. (1852-58).
   Samuel Hays: Brother of Michael Hays; born 1764; died 1839. He removed to Philadelphia and married Riches Graz.
   Isaac Hays: Physician; son of the preceding; born 1796; died 1879. He was president of the Academy of Natural Sciences of Philadelphia (1865-1890), and was one of the founders of the Franklin Institute and the American Medical Association. He was the author of that association's code of ethics, which has since been adopted by every state and county medical society in the United States. He edited the American Journal of Medical Science" from 1827 to 1869, when his son, Isaac Minis Hays, one of the secretaries of the American Philosophical Society, became his associate. In 1843 he established the "Medical News"; in 1874 the "Monthly Abstract of Medical Science." He was also editor of Wilson's "American Ornithology," Hubbard's "Dictionary of Terms Used in Medicine and the Collateral Sciences," Lawrence's "Treatise on Diseases of the Eye," and Arnold's "Physic."

   Baruch Hays: Son of the preceding; served as first lieutenant in the Revolutionary war ("Calendar of New York Historical Manuscripts").
   John Hays: Son of Baruch Hays; born 1769; died 1868. John Hays was one of the pioneers of Illinois. He was sheriff of St. Clair county, 1796-1818; was appointed collector of internal revenue for Illinois territory by President Madison in 1814; and became Indian agent at Fort Wayne in 1822.
   Andrew Hays: Son of Solomon Hays. He removed to Canada, and was one of the founders of the Shearith Israel Synagogue, Montreal (1786). His son, Moses Judah Hays, became president of municipal affairs. He organized Montreal's first water-works and was chief commissioner of police.
   5 and 6. Abraham and David Hays fought in the colonial cause in the United States.


HAYYIM (lit. "life"): A common personal name among the Jews, especially during the Middle Ages. In its Latin form it occurs on the Hebrew mosaic of Kafr Kenna as Ḥayyim, i.e. "Vita" ("Pal. Explor. Fund Statement," 1901, p. 377), and in the Jewish catacombs of Venosa (also Ḥayim; Ascoli, "Inscriptioni," No. 31). The Greek Ὑαῖμων occurs upon an inscription at Gallipoli ("C. I. G." No. 3914); it may be the name of a Jewess. In early transcriptions "Ḥayyim" occurs in various forms: in Spain, as Ḥaym (Jacoba, "Sources," p. 154), or Haym (ib. No. 1206); in Germany, as Ḥaym ("Zeit. Gesch. des Oberreins," xiv. 44), Ḥeyym ("Lowenstein, "Juden in der Kurpfalz," p. 386), Ḥeym (ib. p. 289), and, in later times, in France, as Ḥaym, "Haquin," "Haquin, i.e. "Ḥaqnin," "Ḥaqnin," "Ḥaqnin," ("Sefer ha-Yashar," § 57), Ḥakin, Ḥaqnin ("R. E. J." l. 88), Ḥakin, "Ḥakin," "Ḥakin," in England, as Ḥaqnin.
Hayyim

Hayyim b. Isaac

Hayyim, Abraham Israel. See Israel, Hayyim Abraham.

Hayyim, Abraham ben Judah ibn: Spanish scholar and scribe of the thirteenth century. He wrote a Spanish treatise on the preparation of gold-foil and colors for miniatures; also a treatise, probably in Hebrew, on the Masarah and on the crowned letters in the scroll of the Pentateuch (De Rossi, "Cat. Parma," No. 945). Steinschneider ("Jewish Literature," p. 328, note 53) identifies Ibn Hayyim with Abraham ben Hayyim, the French liturgist; but, according to De Rossi ("Dizionario," i. 6), Ibn Hayyim wrote his first treatise in Spanish.

Bibliography: Nepi-Ghirondi, Toledot Gedole Yisrael, p. 26; Fuenn, Keneset Yisrael, p. 27. G. M. Scher.

Hayyim, Abraham ibn: See Beza-

Hayyim, Aaron ibn (the Younger): Rabbi at Noyon, later at Shutza; grandson of Aaron ben Abraham ibn Hayyim, author of the "Korban Aharon." He was one of the victims of the earthquake which occurred in Shutza in July, 1688. Considered one of the most prominent Talmudists of his time, he was consulted on ritual questions, and his decisions are quoted by Mordecai le-Elben, and by Solomon ben Benjamin ha-Levi; by Solomon Ibn-Levi; by Abraham Amigdo, and by many other of his contemporaries. According to Azulai, Ibn Hayyim was the author of a commentary on "En Yaakov," which is, however, no longer in existence.

Bibliography: Azulai, Shen ha-Gedolim, i. 9; Michael, Or ha-Gedolim, p. 191; Foa, Knesset Yisrael, p. 82.

J. BR.

Hayyim, Abidor: Talmudist; lived in the eighteenth century. He was the author of "Peri 'Ed Hayyim" (Amsterdam, 1749), containing responsa, annotations to Maimonides' "Yad ha-Netzah" and to the "Arba Turim," and sermons arranged in the order of the Sabbath readings.


J. BR.

Hayyim, Abraham ben Hayyim: Russian preacher; lived at Moghilev in the eighteenth and nineteenth centuries. He wrote: "Milhamah be-Shalom," the history of Joseph and his brethren, Shutza, 1793 (see Drala, Hebrew); "Pat Lehem," a commentary on Bahya's "Rohet ha-Lebabot," which together with the text is called "Simhat Le'eb," Shutza, 1803; " Siddurim shel Shabbath," cabalistic reflections on the prayers for Sabbath, Poreh, 1818; "Sha'ar ha-Tefillah," a cabalistic homily on prayer, Shutza, 1873.

Bibliography: Nepi-Ghirondi, Toledot Gedole Yisrael, p. 26; Fuenn, Keneset Yisrael, p. 27.

G. M. Scher.

Hayyim, Isaac Abraham: See Is-

Hayyim, Abraham ben Judah ibn: Spanish scholar and scribe of the thirteenth century. He wrote a Spanish treatise on the preparation of gold-foil and colors for miniatures; also a treatise, probably in Hebrew, on the Masarah and on the crowned letters in the scroll of the Pentateuch (De Rossi, "Cat. Parma," No. 945). Steinschneider ("Jewish Literature," p. 328, note 53) identifies Ibn Hayyim with Abraham ben Hayyim, the French liturgist; but, according to De Rossi ("Dizionario," i. 6), Ibn Hayyim wrote his first treatise in Spanish.

Bibliography: Nepi-Ghirondi, Toledot Gedole Yisrael, p. 26; Fuenn, Keneset Yisrael, p. 27.

G. M. Scher.

Hayyim, Abraham ben Bezaleel: German Talmudist; died at Friedberg on the Shabbat festival, 1588. He was the eldest of the four sons of Bezalel ben Hayyim, and spent his youth at Posen, the native city of the family (comp. "Monatschrift," xii. 371). He and Moses Isserles studied with Shalom Shklov, whose methods of teaching Hayyim largely adopted. He began his literary activity at Worms, where he had gone in 1549; and, apparently, he succeeded his uncle Jacob ben Hayyim as rabbi in that city, after Jacob's death in 1566 (comp. his introduction to "Mayim Hayyim," printed in "Ha-Shiloah," § 9). He subsequently went as rabbi to Friedberg; in 1578 this district was ravaged by a terrible plague, which caused the death of one of Hayyim's servants. In consequence of this occurrence Hayyim and his family were quarantined in his house for two months. During this time he wrote his ethical work "Sefer ha-Hayyim," consisting of five books.

Hayyim carried on a heated controversy with his former schoolfellow Moses Isserles, also indirectly aiming at Joseph Caro. He did not approve of their attempts to collect the laws found in the Talmud and other authoritative works in a book suitable for the general public. The reasons for his objections he set forth in the introduction to his "Mayim Hayyim," which includes a criticism of Moses Isserles's "Torat ha-Haftorot." Hayyim held that through such codices the study of the Talmud would be neglected and the standing of the rabbis injured, since every layman could turn to these books for the solution of difficult questions. Moreover, the writer of such codes would gain too much authority over other teachers, whereas every rabbi ought to arrive at his decisions independently. Such codes, moreover, could not take into account the
minhagim of all countries; and this, again, would lead to constraint in matters of conscience, since everyone would have to observe the minhagim obtaining in the place where the author of the code in question was living.

Hayyim's works include: "Sefar ha-Hayyim," Cracow, 1593; Amsterdam, 1713; Lemberg, 1887; "Mayim Hayyim," Amsterdam, 1711; Lemberg, without introduction, "Iggeret ha-Tiyul," Scriptural comments in alphabetical order, Prague, 1605, and Offenburg, 1717; "Et ha-Hayyim"; "Be'er Mayim Hayyim," supercommentary to Rashbi's commentary on the Pentateuch.


M. S.

HAYYIM B. HANANEEL HA-KOHEN: French tosafist of the second half of the thirteenth century. He was an ancestor of Jacob b. Meir (Tann), with whom he discussed legal questions. Hayyim was the maternal grandfather of Moses of Coucy, the author of the "Senag" ("Sefar Migwot Gedol") and of Nahman ha-Kohen, author of "Nahmon," quoted in the responsa of Joseph Colon (No. 149). He is quoted in the Tosafot to Ber. 35a, Pes. 118a, Kid. 25b, and in other places. He is also mentioned in "Haggahot Mordkeha," at the end of tractate Ketubot.

Though a Cohen, he expressed his willingness to participate in the funeral of R. Tam, because "great men do not defile" (Ket. 103b).


P. W.

HAYYIM BEN ISAAC SEIZES: Head of the yeshibah at Lemberg; born 1697; martyred May 13, 1728. Hayyim and his brother Joshua were thrown into prison on the eve of Passover, March 24, 1728, as the result of being falsely denounced by a Jewish convert, who declared they had induced him to renounce Christianity. Hayyim and his brother were condemned to be burned at the stake, but were first tortured with extreme cruelty. Their death is commemorated by a special prayer recited at Lemberg on the festival of Pentecost.


M. S.

HAYYIM BEN ISAAC OF VOLOZHIN (HAYYIM VOLOZHINER): Russian rabbi and educator; born at Volozhin, government of Wilna, Jan. 31, 1749; died there June 14, 1821. Both he and his elder brother Simhah (d. 1812) studied under R. Aryeh Läb Ginsberg, who was then rabbi of Volozhin, afterward under R. Raphael ha-Kohen, later of Hamburg. Hayyim ben Isaac was a distinguished Talmudist and also a prosperous cloth manufacturer. At the age of twenty-five he was attracted by the fame of Elijah Gaon of Wilna, whose disciple he became. Submitting to his new teacher's method, he began his studies anew, taking up again Bible, Mishnah, Talmud, and even Hebrew grammar. His admiration for the gaon was boundless, and after his death R. Hayyim virtually acknowledged no superior (see Heschel Levin's "'Aliyyot Eliyahu," pp. 55-56, Wilna, 1889).

It was with the view of applying the methods of his teacher that Hayyim founded, in 1808, the yeshibah of Volozhin, which became the most important of its kind in the nineteenth century. He began with ten pupils, young residents of Volozhin, whom Hayyim maintained at his own expense. It

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Hayyim b. Israel

**HAYYIM b. Israel**

Spanish philosopher and author; lived in Toledo about 1272-77; a descendant of the Israel family and a relative of Isaac Israel, author of the astronomical work "Yesod 'Olam." He wrote a treatise on paradise, "Nefesh ha-Hayyim," edited by his son (Wilna, 1854; 2d ed., 1867); it is an ethico-cabalistic work, with a distinct anti-Haskid tendency; for, like his master, he was an uncompromising opponent of the Haskidim. It lays great stress on the necessity of conforming to all recognized religious practices and on the study of the Torah, deprecating the antinomian tendencies of the Haskidim and the mysticism and affected ecstasy which some consider a good substitute for piety and learning. His "Ruah Hayyim," a commentary on Pirke Abot, published by Joshua Heschel Levin; it includes additions by his son R. Isaac. Many of his responsa on halakic subjects were lost by fire in 1813. His great-grandson, however, had incorporated some of them in the collection entitled "Huj ha-Meshullash" (Wilna, 1880); the first twenty-five numbers belong to Hayyim, the remainder to R. Hillel of Grodno and to his son R. Eliezer Isaac. Some of his responsa are found in other works, notably in "Kedushat Yom-Tob" by R. Yom-Tob Lipman of Kapulie (ib. 1868).

Hayyim's family, which is related to the Rapoport family, has assumed the name of Fried, and some of his descendants, bearing that name, now reside in America. See VOLOSHIN.

**BIBLIOGRAPHY:** Fuerst, Kosnett Yisrael, pp. 357-359; idem, Ketoset Yisrael, pp. 130-131; Levin, Allagiyyut Eliahu ed., Nati, § 70; Fried, Bialicin Yedidim, p. 43; Patai, Jewish weekly, 1881; Jastrow, Realencyclopaedia, § 286. Ha-Shomer, vi. 9; Eliezer Joseph Rotshen, Uvod s Beren, p. 790; Ackerman, 1834, p. 300; and 1868, p. 41; Berlin, Opus Ha'aretz, ill. 2; Ozer, Karon, 1877, p. 179-181; David Tebel, Ben Daniel, Pforte, Warsaw, 1901; Maule, Hebraica, Pforte, 1861; Sotneer, Cat. Hebrew Books Brit. Mus., p. 179, 595.

H. W.

**HAYYIM BEN ISRAEL:** Spanish philosopher and author; lived in Toledo about 1272-77; a descendant of the Israel family and a relative of Isaac Israel, author of the astronomical work "Yesod 'Olam." He wrote a treatise on paradise, which exists in manuscript.

**BIBLIOGRAPHY:** Zunz, Adhemara to Benjamin of Tudela, p. 252; ibid., 5. 1. 108; Stammacher, Jewish Literature, p. 56.

M. K.

**HAYYIM JACOB BEN JACOB DAVID:** Rabbi of Smyrna, lived in the seventeenth and eighteenth centuries. According to Michael, he was born at Smyrna and was a pupil of Hayyim b. Jacob Abulafia, author of "Ez Hayyim." He went to Safed, the rabbi of which town sent him on a mission to North Africa, where he stayed for several years: in 1718 he was in Tunis, in 1729 in Algeria. Not long after his return he went to Europe, and while in Holland he published: "Zoras-Hayyim," novellae on the "Yad" of Maimonides (Amsterdam, 1738); "Samma de-Hayye," responsa, and notes to the four Turim (ib. 1759).

**BIBLIOGRAPHY:** Michael, Or ha-Hayyim, p. 411, No. 877; Zunz, Kosnett, Yisrael, p. 369; idem, Toledot Gezole Getzel Yisrael, p. 312; Sotneer, Cat. Hebrew Books Brit. Mus., p. 182.

M. S.

**HAYYIM JACOB BEN JUDAH LÖB SLUTZKI:** Russian rabbinical scholar; lived in the first half of the nineteenth century. He was the author of "Nif'eo Na'amonim," containing the Midrash Konea with a double commentary—"Zoros ha-Kesef," explanatory of the text and giving the parallel passages in Bible and Tanakh, and "Bekho ha-Zahab," glosses on the text (Wilna, 1830). According to Fürst ("Bibl. Jud." iii. 346), he also wrote the following (still unpublished) works: "Pardeis Rimmonim," a commentary on the Midrash Me ha-Shiloah; "Nefesh ha-Kesef," a commentary on the Midrash Yonah; "Retzot ha-Kesef," a commentary on Elijah Wilna's "Darkei Yehushah." "Mesasef ha-Mahanot," a glossary to difficult words in Talmud and Midrashim.

**BIBLIOGRAPHY:** Mendezcorder, Cat. Boll., col. 98; Fürst, Bibl. Jud., iii. 346.

M. S.

**HAYYIM BEN JEHIEL HEEFZ ZAHAB:** Talmudist of the fourteenth century; died 1314. He was a brother of Asher ben Jehiel (Rosh). He was educated by his father, Jehiel, and by Samuel of Eyveux. Some of his responsa, perhaps all, are included in the "She'el'ot u-Teshubot" of Meir Rothenberg (ed., Prague, Nos. 186, 189, 241, 248, 296-298, 334-335, 354, 355, 356, 384, 462-464), with the responsa of his brother (ed. Venice, No. 101, 1). In one responsa (No. 241) he relates that he often officiated as messenger of the community of Asher ha-Kohen, which Michael has assumed to be Cologne. It is doubtful whether the "Heefz Zahab" belongs to him or to his father, Jehiel, who is also known as a writer (see Zunz, "Z. G." p. 127); the signatures to responsa Nos. 188 and 189 (ת"כ סעפוא תוי י"לד טב ו לע ריע ה יבכש סעפוא תוי י"לד טב ו) make it probable that Jehiel, the father, was the author.

**BIBLIOGRAPHY:** Zunz, Z. G. pp. 98, 422; Michael, Or ha-Hayyim, No. 876.

M. S.

**HAYYIM B. JOSEPH.** See Ibn Vives Hayyim.

**HAYYIM HA-KOHEN:** German rabbi; born at Prague at the end of the sixteenth century; died at Posen about the middle of the seventeenth century. He was the son of Isaac ben Samson ha-Kohen, and, on his mother's side, a grandson of the renowned Low ben Brevael, rabbi of Prague. His brother Naphthali was rabbi at Lublin, and his sister was Eva Bacheah. From 1628 to 1630 he was rabbi at Frankfort-on-the-Main. The earliest proof of his activity there is a regulation regarding the representation of the congregation. In another document he limits the lectures of learned members of the congregation to the hours from 2 to 4 o'clock on Sabbath afternoon, while he reserves the morning hours of the Sabbath to himself. Among his hearers was Joseph Hayim, who speaks highly of him in his "Yosef Omer" (§ § 320, 329, 709). In 1639 he accepted a call to Posen, where also he was held in high esteem (preface to "Hawot Yaf") In David Oppenheimer's collection is a manuscript written by Hayyim's nephew and dis-

**BIBLIOGRAPHY:** Michael, Or ha-Hayyim, p. 411, No. 877; Zunz, Kosnett, Yisrael, p. 369; idem, Toledot Gezole Getzel Yisrael, p. 312; Sotneer, Cat. Hebrew Books Brit. Mus., p. 182.

M. S.
ciple, Samson Bacharach, which contains Hayyim's novelle and explanations to the four codes of the Shulhan 'Aruk.

Bibliography: Horovitz, Frankfurter Rabbiner, ii. 25-29; Michael, Ha-Hayyim, No. 980.

HAYYIM HA-LEVI: Physician, and chief rabbi of the united congregations in the archbishopric of Toledo. As the chief rabbi, Zulakha Alfasal, did not personally administer his office, but resided permanently at Seville, Archbishop D. Pedro Tenorio, Primate of Spain, in 1688 called Hayyim ha-Levi, his body physician, to the office of chief rabbi. The archbishop ordered the congregations (perhaps against their will) and all their individual members to acknowledge Hayyim ha-Levi thenceforth as their rabbi and dayyan, and to bring all cases before him, and not before any other rabbi or dayyan. Those disobeying this decree were to be punished by a fine of one thousand maravedis, for the benefit of the archiepiscopal treasury. This decree (May 17, 1688) was sanctioned by the king Dec. 14, 1688, with the provision that Hayyim hold office for one year from Jan. 1, 1688, and that the congregations receive him on the same terms as the previous rabbi.

Bibliography: Bihn, Hist. ii. 577-580 et seq; Jacobs, Sources, pp. 143 et seq.

M. K.

HAYYIM LISKER. See Lisker, Hayyim.

HAYYIM MAL'AK: Polish Shabbethain agitator; lived in the seventeenth and eighteenth centuries. According to Jacob Emden ("Forat ha-Kena'on", p. 55), Hayyim was at first named "Me-halek" (the wanderer), because he traveled to Turkey to learn there the Shabbethain doctrines, which name was afterward changed by his followers to "Mal'ak" (apostle). But it seems from Hakam Zebi's "Kena'ot" (Zolkiev, 1772). In the second edition (Grodno, 1818) it bore the title "Erez Yisraelli-Gebuloteh Sabib."

RAEL, OF TARNIGROD: Geographer of the Judæo-German.

HAYYIM IBN MUSA. See Musa, Hayyim.

HAYYIM BEN MENAHEM OF GLOGAU: German scholar; lived in the seventeenth and eighteenth centuries. He wrote a work entitled "Mar'eh ha-Ketab bi-Leshon Ashkenaz ve-Rusha Tebet" (Berlin, about 1712), a manual, chiefly for the use of women, on reading and writing Judæo-German. It contains rules of vocalization and abbreviations, the correct spellings of names of persons and of Polish and German towns, and a Judæo-German vocabulary. It is from this work that Eben ben Pethahim plagiarized an abridgment.

Bibliography: Hirsch, Cat. Bodl. col. 831; Steinhauser, Jewish Literature, p. 286.

M. Sel.

HAYYIM B. MOSES 'ATTAR: Italian rabbi; born at Sale, near Brescia, Italy, 1696; died in Jerusalem 1748. He was educated under the care of his grandfather, R. Hayyim. He wrote: "Hefez ha-Shen," novelle on Berakot, Shabbat, Horayot, and part of Hullin (Amsterdam, 1722); "Or ha-Hayyim," commentary on the Pentateuch (Venice, 1723); "Perot Genussa," or "Peri Toar," novelle on some of the haloth of the Torah De'ah, and chiefly known for its strictures on the "Peri Hasidah" of Hosekhi da Silva (republished together with the "Or ha-Hayyim" at Amsterdam, 1812). He also wrote a work entitled "Rishon le-Ziyyon," containing explanations of seven passages in Berakot, Middoth, Ta'anit, Megillah, Hagigah, Sukkah, Besah, and of Maimonides on these tractates; novelle on the Torah De'ah (Nos. 240-293), and the rules relating to a double double.

Bibliography: Rios, Hist. ii. 577-590 et seq; Jacobs, Sources, pp. 143 et seq. N. T. L.

HAYYIM BEN MOSHE: See Moshe, Hayyim.

HAYYIM BEN NATHAN: German scholar of the seventeenth century. He translated into Judæo-German the historical portions of the Bible. In the preface to his translation he says that he derived his version from the "Gaebkhei" Bible (Bible of the "gallahim," or priests), that is, from Luther's translation, to which he added the legends, etc., found in the Midrashim and commentaries (16900). Subsequent editions appeared at Prag (1674) and at Dykemfurth (1704). He also published "Sefer ha-Mas'ah," a translation of the Apocrypha into Judæo-German.

Bibliography: Wolf, Hist. Hebr. and Litt., No. 61; Michael, Or ha-Hayyim, no. 109; Hastenlanshe, Col. Bodl. col. 831; Steinhauser, Jewish Literature, p. 286.

M. Sel.

HAYYIM (JOSHUA), PHEIBEL BEN ISRAEL, OF TARNIGROD: Geographer of the eighteenth century. He wrote a geography of Palestine, in Hebrew, entitled "Kazare Aruj" (Zolkiew, 1773). In the second edition (Grodno, 1818) it bore the title "Erez Yisrael le-Gebulotheh Sabib."

Bibliography: Steinschneider, Jewish Literature, p. 431; Benjacob, Open ha-Seferim, p. 882. M. Sc.
HAYYIM B. SAMUEL B. DAVID OF TOLEDO: Spanish rabbi and author; lived at the end of the thirteenth century and at the beginning of the fourteenth. He was a pupil of Solomon b. Abraham Adret, and left in manuscript a work, entitled "Zoror ha-Hayyim," which contains the laws concerning the services for Sabbaths and festivals. Some passages of that work were inserted by Jacob Castro in his "Erek Lehem." Hayyim also wrote a compendious work entitled "Zoror ha-Kesef," containing the rabbinical laws, with many references to the works of the Geonim and of the greatest authorities of Spain and France. This work is divided into five parts. A copy of the "Zoror ha-Kesef," written by Solomon b. Abraham Sorratain in 1461, was brought from Cairo by Tischendorf, from which A. Jellinek extracted the preface and the table of contents. These two works are mentioned by Joseph Caro in his "Bet Yosef" and by Moses b. Joseph di Trani in his Responsa (part I., No. 365; part II., No. 22). Hayyim was also the author of novellae on the Talmud, which are quoted by Baezale Ashkenazi in his manuscripts.

According to Helprin, the same Hayyim b. Samuel was the author of another book entitled "Zoror ha-Hayyim," which treated in poetical form of the Merkabah and gematriot. It is mentioned in "Shenah Aharon" by Aaron ha-Levi.


N. L.

HAYYIM SAMUEL FALK. See Falk, Hayyim Samuel.

HAYYIM B. SAMUEL HA-KOHEN. See Falk, Jossef ben Alexander ha-Kohen.

HAYYIM SHABBETHAI: Rabbi of Salonica; born about 1556; died 1647. After studying in the yeshibah of Salonica under Aaron Sason, Hayyim became a dayyan under the latter. In 1607 he succeeded his former master as head of the yeshibah and chief rabbi of Salonica; he officiated forty years, and during that time graduated a large number of Talmudic scholars and rabbis. Hayyim Shabbethai was the author of many responsa and decisions. Only four volumes of them have been published: one, under the title of "Te-Shubot R. Hayyim Shabbethai," contains responsa on the ritual laws of the Tur Eben ha-"Ezer, with a treatise on the laws of "agunah" (Salonica, 1631); the other three volumes, published under the title "Torat Hayyim" (ib. 1718-22), contain responsa on the civil laws of the Hassid Minshpat. In addition to the above he wrote a number of homilies, unpublished, and novellae to the whole Talmud. Of the latter only those on Talmud on the commentary of R. Nissim to the last chapter of Yoma were published (ib. 1797).


M. S.

HAYYIM B. SOLOMON: Russo-Polish preacher; born at Wilna; died there Dec., 1804 (1794?), at an advanced age. His father, R. Solomon b. Hayyim, who died in 1766, was dayyan and preacher at Wilna. Hayyim was a friend of Elijah Gaon of Wilna and of Raphael ha-Kohen, later of Hamburg, who, as rabbi of Minsk and the surrounding district, appointed him, in 1757, traveling preacher. Hayyim appears to have been previously rabbi or preacher in Serich, now government of Suwalki, for he is usually termed "Serelher." In his later years he occupied his father's position as preacher and "moreh hora'ah" in Wilna. Hayyim was one of the two commissioners sent out in the summer of 1796 by the rabbis and notables of Wilna, headed by the gaon, to agitate against the Hasidim in Lithuania and White Russia, especially in Minsk.


P. Wi.

HAYYIM BEN SOLOMON OF MOGILEV or MOHILEV (also called Hayyim of Czernowitz): Rabbi and cabalist; died at Jerusalem in 1813. He was one of the Hasidic followers of Israel Ba'al Shem, and after he had been rabbi at five different towns, among them Mogilef and Czernowitz, he settled in Jerusalem.

Hayyim was the author of: "Siddureshel Shab-bat," cabalistic homilies on Sabbatical subjects, Poreyck, 1818; "Be'er Mayim Hayyim," novellae on the Pentateuch, in two parts, Czernowitz, pt. i., 1820, pt. ii., 1849; "Sha'ar ha-Tahlah," cabalistic reflections on prayer, Sudiliov, 1857; "Zeror ha-Hayyim," in two parts: (1) a homiletic commentary on the Prophets and Hagiographa, and (2) novellae on the treatise Berakot, Czernowitz, 1861. Hayyim is mentioned by Sender Margalioth in his responsa on the Salahah "Avuk, Eben ha-Ezer.

Bibliography: Fuerst, Kirath Ne'emana, p. 395; Walden, Shen ha-Gedolam ha-Hadash, p. 45.

E. C.

HAYYIM BEN TOBIAS: Russian rabbi; lived in the eighteenth and nineteenth centuries. He was among the pupils of Elijah of Wilna, and settled in Safed. In a letter from Safed, dated 1816, he exhorts the Jews of Russia to contribute to the assistance of students in the Holy Land, and refers to the bet ha-midrash established there by the pupils of Elijah of Wilna.

Bibliography: Fuerst, Kirath Ne'emana, p. 169, 164.

M. S.

HAYYIM VITAL. See Vital, Hayyim.

HAYYIM ZANGER. See Halberstamm, Solomon Joachim.

HAYYIM B. ZEBI HIRSCH. See Berlin, Noah Hayyim Zebi Hirsch.

HAYYIM BEN ZEBULON JACOB PERLMUTTER: Rabbi of Ostropol, Russia, in the eighteenth century. He was the author of "Elef Omer," a collection of sayings beginning with "aleph," and based on the Behinat 'Olam of Jedaiah Bedersi (Grodno, 1795), and "Shirah li-Hayyim," "azharot" of the 613 commandments, each verse beginning with a word in the second song of Moses (Deut. xxxii. 1-43), published together with an index to
HAHYON, GEDALIAH: Turkish rabbi; pupil of Alfandari the Younger (see Azulai, "Shem ha-Gedolim," and Grätz, "Gesch." x. 506); born at Constantinople in the second half of the seventeenth century. He settled at Jerusalem; subsequently he traveled as messenger of the city of Hebron, without receiving compensation, and afterward returned to Jerusalem (Azulai, i.e., Luncz, "Jerusalem," i. 139, No. 288). A scholar by the same name was a contemporary of Elijah ibn Hayyim (comp. the latter's responsa, "Mayim Amukkim," No. 54; he is also mentioned once in the responsa of Samuel di Modena, "Tur Eben ha-"Ezer," No. 56). This scholar may have been an ancestor of Gedaliah Hayyoon. The latter is not known as a scholar, but he was a student of the Cabala, and was considered a man of extraordinary piety.

K. L. Güt.

HAHYON, MOSES B. AARON: Rabbi of Jerusalem, later of Safed; flourished at the end of the seventeenth and the beginning of the eighteenth century. He was the colleague of Abraham Yisraeli (comp. Grätz, "Gesch." x. 517, note 6) and the son-in-law of Jacob HaCoez. In 1701, Algazid at Jerusalem a circular letter in favor of Moses Hagis, addressed to the community of Leghorn (see Moses Hagis's "Sheber Poshe'im," No. 11). From the same work (No. 1) it is known that the full name of his father, who was a member of the rabbinical college about 1693, and author of cabalistic works, was Abaiah Aaron Hayyoon. Unlike his father, Moses Hayyoon devoted himself more to Talmudic literature. Of his works a few responsa only have been preserved.


HAHYUJ, JUDAH B. DAVID (Abu Zakariyya Ya'bya ibn Daud): Spanish Hebrew grammarian; born in Fez, Morocco, about 950. At an early age he went to Cordova, where he seems to have remained till his death, which occurred early in the eleventh century. He was a pupil of Menaheem ben Sarike, whom he later helped to defend against the attacks of Dunash ben Labrat and his followers. Later in life Hayyuj developed his own theories about Hebrew grammar, and was himself obliged to step forward as an opponent of the grammatical theories of his teacher. His thorough knowledge of Arabic grammatical literature led him to apply to the Hebrew grammar the theories elaborated by Arabic grammarians, and thus to become the founder of the scientific study of that discipline. The preceding scholars had found the greatest difficulty in accounting, by the laws of Hebrew morphology, for the divergences existing between the regular, or so-called "strong," verbs and the "weak" verbs. A hopeless confusion appeared to reign in Hebrew, and much ingenuity was spent in endeavoring to discover the principles that controlled the conjugation of the weak verbs. The weakness of Menahem's assertion that there are stems in Hebrew containing three letters, two letters, and one letter respectively was pointed out by Dunash; but, although the latter was on the road to a solution of the problem, it was left to Hayyuj to find the key.

Hayyuj announced that all Hebrew stems consist of three letters, and maintained that when one of those letters was a "vowel letter," such a letter could be regarded as "concealed" in diverse ways in the various verbal forms. To substantiate his theory he wrote the treatise upon which his reputation chiefly rests, the "Kitab al-'Af'al Dhawat Huruf al-Lin" (The Book of Verbs Containing Weak Letters). The treatise is in three parts: the first is devoted to verbs whose first radical is a weak letter that follows; the second to verbs whose second radical is weak; and the third to verbs whose third radical is weak. Within each division he furnishes what he considers a complete list of the verbs belonging to the class in question, enumerates various forms of the verb, and, when necessary, adds brief comments and explanations. Proceeding each division the principles underlying the formation of the stems belonging to the division are systematically set forth in a series of introductory chapters. As a supplement to this treatise he wrote a second, which he called the "Kitab al-'Af'al Dhawat al-Ma-thalâh" (The Book of Verbs Containing Double Letters), and in which he points out the principles governing the verbs whose second and third radicals are alike. He furnishes a list of these verbs, together with their various forms occurring in the Bible. Besides the two treatises on verbs Hayyuj wrote "Kitab al-Tanfîl" (The Book of Punctuation). This work, probably written before his two chief treatises, is an attempt to set forth the features underlying the Masoretic use of the vowels and of the word-tone. In this work he deals chiefly with nouns, and its purpose is more of a practical than of a theoretical character.

A fourth work, the "Kitab al-Nafî" (The Book of Extracts), is known to have been written by Hayyuj, but only a fragment, still unpublished, and a few quotations by later authors have survived. This was a supplement to his two grammatical works on the verb, and in it he noted the verbs omitted by him in the former treatises. In doing this he anticipated in a measure Ibn Janâh's "Mustalbâk," which was devoted to this very purpose. He arranged and discussed the verbal stems in question, not alphabetically, but in the order in which they occur in the Bible.

Hayyuj exerted an immense influence on succeeding generations. All later Hebrew grammarians have profited, in one degree or another, from his works. His third and fourth works were twice translated into Hebrew, first by Moses ibn Gikatilla and later by Abraham ibn Ezra. The following modern editions of his works have appeared:...
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Ewald and Dukes, "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherkürzung des Alten Testaments," Stuttgart, 1864 (iii. 180, 181); vol. iii. contains Reale's translation of Hayyun.

John W. Rust, "Two Treatises on Verbs Containing Treble and Double Letters by E. J. Hayyun and J. J. v. Feuz: From a Hebrew Translation of the Original Arabic by E. Moses Gundersen of Cordova; To Which Is Added the Arabic text of the Treatise on Punctuation for the same Author, Translated by H. E. Ewald and D. M. Dukes," "Beiträge zur Geschicht des Alten Testaments," Stuttgart, 1844 (i. 123, ii. 155).


Bibliography: W. Bauer, "Die Grammatik der Hebräer," (Leyden, 1897.)

HAYYUN, AARON BEN DAVID: Cabalist; lived at Jerusalem in the eighteenth century. He, together with David Yizhaki and Jacob Molko, was dayyan in the rabbinate of Moses Galante. A decision by Hayyun concerning the dispute between Mordecai ha-Levi, chief rabbi of Cairo, and Judah Habillo, rabbi of Alexandria, is published in the former's "Darke No'am" on the Shulhan'Aruk, Hoshen Mishpat (Nos. 47, 48). He was the author of a commentary on the Zohar, of which only a small part was published, under the title "Mahaneh Aharon" (Leghorn, 1795).


HAYYUN, ABRAHAM BEN NISSIM: Porto- noescholar; father of Don Joseph Hayyun, rabbi of Lisbon; lived in the fifteenth and sixteenth centuries. He was the author of an ethical work entitled "Amarot Tehorot" (Constantinople, 1516).

Bibliography: Kayserling, "Geschichte der Juden in Portugal," p. 24; Schenkel, "Cod. Dipl. col. 622; Fund. Kreuzel,

HAYYUN, NEHEMIAH HAYYA BEN MOSES: Bosnian cabalist; born about 1650; died about 1780. His parents, of Sephardic descent, lived in Sarajevo, Bosnia, where probably he was born, although in later life he pretended that he was a Palestinian emigrant born in Safed. He received his Talmudic education in Hebron. In his eighteenth year he became rabbi of Uskup, near Sarajevo. This position, however, he held only for a brief period. Thereafter he led a wandering life, as a merchant, as a scholar, or as a mendicant. In the guise of an itinerant he constantly sought adventures of love. From Uskup he went to Palestine, then to Egypt. In 1780 he made an appearance in Smyrna, where he won some adherents willing to help him publish his "Melehmuta de McM.," and thus secure a rabbinical position for him. In this work he asserted that Judaism teaches three persons ("parshum")—the Ancient of Days ("'Atik"), the Holy King, and the Shekinah. Hayyun's own part in this book consists only of two commentaries; the text was anonymously written by a Shabbethaian pupil. Leaving Smyrna, Hayyun was led to Jerusalem with pomp and ceremony; but the rabbi of Smyrna, who had seen Excommunication through his pretensions, warned the rabbis of Jerusalem, though they had never read his work, excommunicated him as a "min," and condemned his book to be burned.

Excommunicated, he met little sympathy anywhere (1709-11) with his cabalistic fraud. In Venice, however (1711), with the approval of the rabbis of that community, he had printed an extract from his work, under the title "Ibza di Ylubudim," into the beginning of which he had woven the first stanza of a lascivious Italian love-song, "La Bella Margarita," with a mystical hymn entitled "Keter 'Elyon." In Prague, where he lived from 1711 until 1712, he found an appropriate soil for his teaching. Joseph Oppenheim, the son of David Oppenheim, received him. The cabalistic rabbi of Prague, Naphshil Cohen, was greatly impressed with his personality. He even highly recommended his book, basing his judgment merely upon fraudulent testimonials. Here Hayyun delivered sermons which had a Shabbethaian background, and which he had printed in Berlin (1713) under the title "Dibre Nehemyah." Moreover, he played the role of a wizard, of one who had intercourse with Elijah, of a person capable of resurrecting the dead and of creating new worlds. By writing amulets he earned the money he needed for gambling. By fraudulent introductions he also managed to obtain friends in Vienna, Ninskoburg, Prague, and Berlin, and formed political connections with Nobel Prossnitz of Moravia. In Berlin (1710), the community of which city was then split into two parties, he succeeded in having his book "Melehmuta de McM.," or "Oz le-Elohim," printed with the approval of the Berlin rabbis, Aaron Benjamin Wolf.

On the prestige he obtained from his book he now tried his fortune in Amsterdam. Almost from the outset he encountered the antagonism of Zebi Ashkenazi, rabbi of the German congregation of Amsterdam, who mistook him for another Hayyun, an old enemy of his. Hayyun surrendered his book to the board of the Portuguese congregation in Amsterdam, in order to obtain permission to sell it. Distrusting their own rabbi, Ayllon, this board brought the matter before Zebi Ashkenazi, who, of course, very soon detected its heretical character and called for its author's expulsion. At this point, however, Ayllon, evidently under some unexplained obligation to Hayyun, became his defender, and made Hayyun's cause entirely his own and that of the Portuguese community. The result was that Ayllon was charged by the board of his synagogue to form a commission to examine Hayyun's book. Without awaiting the decision of this commission, Zebi Ashkenazi and his anti-Shabbe-
Hazard: The most powerful of the kings of Damascus, and a ruler of general historical as well as of Biblical importance. While Ahaz was still reigning as King of Israel the prophet Elijah was ordered by Yhwh to anoint Hazael as the coming King of Damascus (I Kings xix. 15). At this time Ben-hadad II. was at the height of his power. It is not mentioned whether Elijah was able to carry out this difficult and dangerous commission; but in any
HAZAKAH (lit. "taking hold," "possession"); the term has various meanings in the Talmud; the one most cognate to the original meaning of the Hebrew root is that of "taking possession," which act constituted acquisition with regard to both movable and immovable property (see ALIENATION AND ACQUISITION). But it is more frequently used to cover the acquisition of property by continued and undisturbed possession during a period of time prescribed by law.

Mere possession was not sufficient to establish a title to real property. The presumption was that "real property is always in the possession of its owner" (B. K. 96a) until prescription. Evidence showed that he had sold it or had given it away. Since, however, men are not careful in preserving documentary evidence for more than three years (B. B. 29a), the Rabbis ordained that undisturbed possession for three consecutive years was sufficient to establish a claim to real estate (see CONFLICT OF LAWS). In the case of houses or of other buildings the possessor was required to produce evidence of continuous occupancy, either by himself or by a tenant holding a lease from him, for three full years "from day to day"; while in the case of fields or gardens the prevailing opinion was that possession for three successive harvests of the same kind was sufficient, even when the last harvest had been gathered before the expiration of the three years (B. B. 29a, 36b; Mal. Mon., "Yad," To'een we-Nit'tan, xii. 1; Shulhan 'Aruk, Hoshen Mishpat, 141, 1; I. T., fols. glos).

Possession not based on a valid claim is not regarded (B. B. 41a). If the possessor claimed that he had bought the land of its owner, or that it had been given to him, or that he had inherited it, possession was sufficient for three years. But if he said that he took possession of the property because there was no other claimant, possession even for many years was of no value. And if at any time during the three years the owner protested ("mabahah"), either in the presence of the holder or before two witnesses, against the unlawful holding of his property, the fact of possession was of no value in establishing title to the property (B. R. 28a, 28b).

The following persons could not acquire property by prescription: (1) a building contractor; (2) a partner; (2) a steward; (4) a husband his wife's in which he had the right of usufruct; (5) a father his son's, or (6) a son his father's; (7) a guardian his ward's; (8) a minor; (9) an idiot; (10) a dead mate (whose property, in turn, could not be acquired by others); (11) a robber. No argument of possession could be advanced to establish a title to the property of a fugitive who had fled in fear of his life, or to property belonging to a synagogue, or to communal charitable institutions (B. B. 42a; To'een we-Nit'tan, xii. 5; Hoshen Mishpat, 149).

With regard to movable property the presumption was that it belonged to the possessor unless it was
The Talmudic law distinguishes, however, between objects that are accustomed to lend or hire and objects that are not accustomed to lend or hire; the mere claim of possession, even for many years, was not sufficient to establish a title to objects of the former class, and the owner could at any time establish a claim by producing witnesses to testify that they belonged to him; but the latter class of objects could be acquired by mere possession (B. M. 116a; Sibh. 40a; To'en we-Nit'an, viii., where a more restricted interpretation of the expression "pro hac vice"

The maxim that anything that is in a man's possession is his did not apply to a mechanic whose occupation it was to repair the objects in question. Even if he had had an object in his possession for a long time, the owner could claim it on the ground that he had given it to him for repair (B. B. 45a, 45a, 47a; To'en we-Nit'an, iv. 1; Hoshen Mishpat. 134).

Small cattle of the kind that are left in the open and allowed to move from place to place were excluded from the principle governing "Cattle an Exception." For the supposition was that they had wandered onto other premises without the knowledge of their owner. There is a difference of opinion among the later authorities as to whether three years' possession was sufficient to establish the right of property in them. Large cattle of the kind that are left in the open and are always under his control, or infant slaves that are unable to walk, were treated like other movable property, while adult slaves were considered in all respects similar to immovable property, needing both a real claim and three years' possession. Others (Jacob Tam, R. Jonah, Solomon ben Adret) hold that this case is in all respects similar to the case of immovable property, needing both a real claim and three years' possession. Others again, adopt the compromise of Samuel ben Meir, who regards easements as immovable property in so far as they require a real claim to title, but with the difference that they do not require three years' possession to establish the right (Maimonides, Yad., Shec. 4:1; comp. *Maggid Michael* ad loc.; Hoshen Mishpat. 134; see Easement).

Presumptions are principles formed on a vast amount of judicial experience, by which the court is guided not only in settling the question as to which of the contending parties incurs the burden or responsibility of bringing proof of the assertions made in pleading, but also in rendering a decision in doubtful cases. Although inferior to actual evidence and entirely disregarded when repeated by it, presumption was still a potent factor in Jewish law, and exercised a great influence in the decision of civil as well as capital cases. In accordance with the prevailing tendency of the Talmud to find a basis in the Scriptures for every principle, the Rabbis attempted to derive the principle of presumption from a Biblical passage (Lev. xiv. 38) in regard to the plague of leprosy in houses. After the priest had examined the plague-sore and found it to be of a certain size, he locked the house for seven days, at the conclusion of which time another examination was to be made. "Is it not possible that while he was looking the door the plague-sore diminished in size? Since, however, Scripture takes no notice of this, it must be because it presumes that the plague remained in the state in which it was first found by the priest; Scripture teaches us here the principle of presumption" (Hul. 10b). Of course, the validity of this principle does not depend upon this particular passage, for, in fact, some of the amora'im are dissatisfied with this mode of derivation and claim that this case by no means proves the validity of the principle. According to these, the principle of hazakah is traditional, and was handed to Moses on Sinai (comp. Tosef., Hul. 10b; R. Samuel Edels ad loc.).

The various kinds of presumptions found scattered throughout the Talmud may be divided as follows: (1) presumptions of physical conditions ("hazakah di-gufa"); (2) presumptions arising from the fact of possession ("hazakah di-mamona"); (3) presumptions arising from the nature of man or from certain actions and circumstances ("hazakah ml-koah sebars").

(1) All flesh is presumed to have been cut from a living animal ("cher min ha-bay") and hence to be forbidden until it has been ascertained that the animal was ritually slaughtered; hence an examination of the organs to be severed at slaughtering is necessary. After it is slaughtered it is presumed to be kasher until it is demonstrated how it became forbidden; hence no examination of the animal is necessary, except of those organs (such as the lungs) which contract a disease most readily (R. Huna in Hul. 9a, followed by all later authorities).

(2) In cases involving money the prevailing principle was "leave the money in the possession of its master". Hence the general principle in Jewish law, that the burden of proof is on the plaintiff (B. B. 30a; R. M. 100a; Ket. 20a et al.). This principle has far-reaching results. It was followed not only where there was not suf-
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icient evidence to establish the truth (B. K. 46a), but also where there was contradictory evidence (Ket. 39a). If after a case has been decided in accordance with a presumption the plaintiff violently takes the object of contention from the defendant so that the presumption shall favor him, it is doubtful whether the former presumption becomes thus annihilated; and the later authorities differ as to which presumption to follow in such a case (Tosef., ch. 19, 4; comp. B. M. 60; Shul., in "Tekafa Kohen").

(3) Many of the presumptions established by the Talmud are based on an analysis of the human mind, and find their chief support in the nature of man (Ket. 70b). It was presumed that no woman would have the audacity to declare in her husband's presence that she was divorced from him, if she were not (Ket. 52b; Ned. 91a). No man was presumed to have paid his debt before it was due (B. B. 5a). No one would be so shameless as to deny a debt in the presence of his creditor (B. M. 3a; B. K. 107a; et al.). The agent was presumed to fulfill his commission (Er. 31a). The master was presumed to have paid the day-laborer at the end of his day's work (B. M. 129b). No man was presumed to permit himself to be robbed without a struggle (Yoma 59a; Sanh. 72a). It was presumed that the scholar would not issue any deed unless it had been correctly executed (Pes. 9a). A house was presumed to have been examined for leaven on the fourteenth of Nisan, and one hiring a house on that day need not examine it again (Pes. 4a). A presumption was often established through the repetition of an incident a number of times. The most notable instance of this kind is that of the Girzam Ox, which was regarded as a vicious animal ("mu'ad") after it had committed the offense three times (R. B. 23b). It was not permitted to marry a woman who had been twice divorced on account of barrenness, for she was presumed to be a barren woman (Yeb. 64a), nor a woman whose two husbands died a natural death, for she was presumed to be a murderous ("katan") woman (Niddah 64a). Parents of two of whose children died at circumcision, need not circumcise their other children, for the presumption was established that their children could not stand the pain of circumcision (Yeb. 97a). R. Simeon ben Gamaliel is of the opinion that a presumption may be established only after an incident has occurred three times (Yeb. 64b; comp. ch. 65a. Tosef., e. a., "We-Shor") and "Nisit"; Asher, vi. 14, where it is argued that Rabbi's ruling, as is shown by his decision in the case of the going ox, does not differ from that of R. Simeon ben Gamaliel in so far as monetary cases are concerned.

No definite rule was laid down by the Rabbis for guidance in cases where presumptions collide, that is, where each party has some presumption in his favor. In such cases it is for the court to decide which of the two is the more important. A bought an object from B, but had not paid the money; A desired to return the object to B on the ground that he had found a defect in it which, he claimed, was in it before it was delivered to him. A had the presumption of possession (of the money), B the presumption that the defect was created while the object was in the possession of him on whose premises it was found: the decision was in favor of B (Ket. 73a; Maimonides, "Yad," Melakah, xx. 14; Hoshen Mishpat, 124; comp. B. B. 92a). In all such cases the court had to decide as to which of the presumptions was stronger, and render its decision accordingly.

The influence of presumptions in Jewish law extended even to capital cases, and punishment was frequently inflicted on that basis. Man and wife and children living together and treating one another as such are legally considered as one family, and illicit relationships between them would be punished with death on the strength of the presumption, even though the kinship could not be proved by legal evidence (Kid. 90a). In regard to the presumption that a man would not offer a false argument when, if he were willing to lie, he could produce a better one, see Jus Gazaka; Miggo.

BIBLIOGRAPHY: Hamburger, H. B. P.; Frankel, Der Gerichtliche Hebrew, Berlin, 1886; Golomb, Kosef Stiibner, Lemberg, 1901; Bichl, Das Hoheitsrecht, Budapest, 1897; Freudenthal, in Monatschrift, 1844-46.

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HAZAR-ENAN: Place on the boundary of Palestine, apparently to the northeast, between Zephron and Shepham, not far from the district of Hamath, in Damascus Syria ("Num. xxxiv. 9, 10; Ezek. xviii. 17, xviii. 1; "Hazar-enan").

B. P.

HAZAR-SHUAL: Town in the south of Judah, allotted to Simeon (Josh. xiv. 28; Neh. xi. 37), between Beth-palet and Beer-sheba, afterward included in the territory of Simeon (Josh. xix. 3; I Chron. iv. 28), where it is mentioned between Moladah and Beth-shullah. After the Captivity Hazar-shual was repopulated (Neh. xi. 37).

B. P.

HAZAR-SUSHAH: City in the extreme south of Judah, allotted to Simeon (Josh. xix. 8). In the parallel passage I Chron. iv. 31, the reading is in "Hazar-suzin," where the Greek translators have "Hazar-suzain," which would presuppose the Hebrew reading "Hazar-suzin." In Joshua it is mentioned between Beth-marcoboth and Beth-lehaoth; in Chronicles between Beth-marcoboth and Beth-hedair. Whether read "Hazar-suzah" (village of the horse) or "Hazar-suzin" (village of horses), its connection with Beth-marcoboth ("house of chariots") suggests that it was a station used for military purposes (comp. I Kings x. 38, 29).

B. P.

HAZARMAVETH: Third son of Joktan, of the family of Shem (Gen. x. 26; I Chron. i. 30). The name is preserved in the modern Hadramaut, a province of southern Arabia. Strabo (xvi. 45) mentions the Xarpururit, one of the four chief tribes of southern Arabia, known for their traffic in frankincense.

B. P.

HAZAZON-TAMAR: Dwelling-place of the Amorites when the four kings made their invasion and fought with the five kings (Gen. xiv. 7; [A. V. "Hazazon-tamar"]). In 11 Chron. xx. 2 it is identified with En-gedi, where the Ammonites, Moabites, and others met before going out to battle against Jehoshaphat.

E. O. H.

B. P.
HA-ZEBI (עברית): Hebrew weekly, published at Jerusalem, beginning in 1876, by Eliezer Benjudah. At the end of 1899 he began to publish a supplement, also in Hebrew, dealing with agriculture, under the title "Ha-Ikkar." The supplement, however, was discontinued after a few months. Suspended by official order toward the end of 1900, "Ha-Zebi" resumed publication with the title "Hashkafah" (עברית), but under the control of Hen德拉, the wife of Eliezer Benjudah.

G. M. Fr.

HA-ZEITRAH (עברית; in modern Hebrew, "The Morning"): Hebrew newspaper; founded by Hayyim Selig Slonimski at Warsaw Jan. 25, 1862. In 1863 it was suspended on account of the Polish troubles. Slonimski revived it in 1874, the first two volumes appearing at Berlin, the third and subsequent volumes at Warsaw. Down to March 23, 1886, it was issued as a weekly; on April 23, 1889, Slonimski, with Sokolow as coeditor, began a daily edition. In addition to general news, "Ha-Zefirah" formerly contained many scientific articles on physics, astronomy, chemistry, etc., written principally by Slonimski and Solomon Jacob Abramowitsch. Among its contributors were Kalman Schulmann and other well-known Hebrew letterateurs. With the beginning of the daily edition it was devoted exclusively to general political and specifically Jewish news.

Bibliography: Entziklopedichesikh Shtorn, k. Slonimski.

HAZEROTH (עברית): A station of the Israelites in the desert (Num. xi.35, xii.16, xxxiii.17; Deut. i.1). It was at Hazeroth that Miriam, having slandered her brother Moses, was stricken with leprosy (Num. xii.1-11). The geographical position of Hazeroth is indicated in Deut. i.1—in the Arabah opposite the Red Sea. It is identified with the modern 'Ain al-Khadra, on the route from Mt. Sinai to 'Akaba.

Bibliography: Robinson, Researches, i. 230, 231.

HAZKARAT NESHAMOT: Memorial service, held, according to the German ritual, after the reading of the Law and the Prophets in the morning service on the eighth day of Pesah, the second of Pentecost, the eighth of Sukkot (Shemini'Azeret), and the Day of Atonement. In memory of a father the following is recited:

"May God remember the soul of my respected father, son of , who has gone to his eternal home; on whose behalf I vow . . . . the same prayer is recited in memory of a mother, with a change in gender; he whose father and mother are deceased says both prayers. There is another formula for grandparents and for other kindred, and a special prayer for such as have died as martyrs for the faith. In some synagogues this prayer is followed by the reading of a list of those in memory of whom money has been given for charity; for them another form of prayer is used. In many places a similar prayer is recited on ordinary Sabbaths, after the readings from the Law and the following memorial prayer for the souls of the martyrs:

"Father of Mercy, who dwellest on high! May He be in His abundant mercy turn to the saintly, the upright, the perfect, to those holy communities that gave up their lives for the glory of His name. They were lovely and pleasant in their lives, and in death they were not parted; they were fonder than eagles, they were stronger than lions (Ps. lxxv. 25), to do the will of their Master, the wish of their Rock. May our God remember them for good with the other just ones of the world, and avenge before our eyes the spilt blood of His servants (Ps. lxix. 5), as it is written in the law of Moses, the man of God . . . . (Deut. xxxii, 43). By the hands of Thy servants the Prophets it is written . . . . (Ps. cxliii, 10); and it is also said . . . . (Ps. li. 4, 5, cxix. 67).

In western Germany this "in memoriam" is read only on the Sabbath before Pentecost and on that before the Ninth of Ab; where the Polish minhag is used it is read on all Sabbaths that do not fall on days of rejoicing; and it is omitted when the new moon, other than that of Iyar or Siwan, is announced. The custom of remembering the souls of the departed is traced to Pesikta xx., where mention is made of salvation of souls through charity and prayer. The Mahzor Vitry (dated 1098) says that in its time "alms for the dead are set aside" only on the Day of Atonement, showing that the memorial service on the three festivals came into use somewhat later. In the Sephardic ritual the origin of the particular service for certain days in the year is unknown; but the "Hashkabah" (laying to rest) is, on ordinary Sabbaths and on festivals, or even on Mondays and Thursdays, recited in the synagogue, either after the Scroll has been returned to the Ark or, at the request of a son of the departed who has been called to the desk, immediately after he has read his part of the lesson. The prayer reads as follows, subject to modifications in the cases of women or children:

"A good name is more fragrant than rich perfume; and the day of death better than the day of one's birth. The sum of the matter, after all has been heard, is, To fear God, and keep His commandments, for this is the whole of man. Let the voice be joyful in glory; let them sing aloud upon their couches. . . .

"May the repose which is prepared in the celestial abode, under the wings of the Divine Presence in the holy place of the holy and pure— that shine and are resplendent as the bright light of the firmament—with a renewal of strength, a forgiveness of trespasses, a removal of transgressions, an approach of salvation, compassion and favor from Him that sateth enthroned on high and also a portion of the life to come, be the lot, dwelling, and the resting-place of the soul of our deceased brother . . . . (whom may God grant peace in paradise, who departed from this world according to the will of God, the Lord of heaven and earth. May the supreme King of kings, through the infinite mercy, have pity, and compassion on him. May the supreme King of kings, through His infinite mercy, hide him under the shadow of His wings, and under the protection of His hand, to behold the beauty of the Lord, and to wait in His temple; may He raise him at the end of days, and cause him to drink of the stream of His delights. May He cause his soul to be bound up in the hand of life and his rest to be glorious. May the Lord be in His inheritance, and grant him peace; and may His repose be in peace; as it is written, He shall come in peace; they shall rest in their beds; every one walking in his uprightness. May he, and all the people of Israel, who slumber in the dust, be included in mercy and forgiveness. May this be His will, and let us say Amen." (Gaster, "The Book of Prayer," pp. 200-201, London, 1923.)

For a deceased scholar the following verse is prefixed: Job xviii.12, Ps. xxv. 12, xxi. 20, xxxvi. 8-9. The rime part is a poetic paraphrase.
and enlargement of the "El Male Rahamin" of the German ritual.

Primarily, the "Hashabah" is recited at the grave as a part of the burial service; when it is used at the synagogue a vow of alms, somewhat like that in the German ritual, is sometimes added. The making of vows of alms or of gifts for the repose of souls is unknown to the Talmud and to Maimonides. Shulhan "Aruk", Orhah Hayyim (621, 6), written in Palestine, but by Joseph Caro, a Spaniard, born after Spain had been a Christian country for centuries, teaches that on the Day of Atonement it is "customary to make vows for the dead," and with the Sephardic rule "a name is better," etc., are commonly made on that day.

In many Sephardic synagogues a "Hashabah" for a long list of deceased members is read on Kol Nidre night; in others, vows for the dead are made in the daytime, between meaaf and minaaf. For the Hashknot Meshumot in Reform congregations, see MEMORIAL SERVICE.

E. G. H.

HAZKUNI, ABRAHAM BEN HEZEKIAH: Galician Talmudist and cabalist; born at Cracow in 1627; died at Tripoli, Syria. He was a disciple of Yom-Tob Lipman Heller, and the author of the following works: "Zot HaShuk ha-Torah," an abridgment of Isaac Luria's "Sefer ha-Raaw Hamass" (Venice, 1639); "Shote Yadot," sermons arranged in the order of the sections of the Pentateuch, published by the son of the author, Amsterdam, 1738; a commentary on the Zohar divided into two volumes, "Yad Ra" and "Yad Adonai," still extant in manuscript (Neubauer, "Cat. Boll. Hebr. MSS." No. 129); "Zera' Abraham," in two volumes, the first volume containing sermons, these second novella, "Yodea' Binah," cited by the son of the author in his preface to the "Shote Yadot." Bibliography: Stein set meider, Cat. Bodl. col. 675; Fueen, "Keneset Yisrael," p. 24; Michael, "Or Ha Hayim," no. 92, s. s. I. Be.

HAZKUNI, HEZEKIAH. See Hezbkiah ben Manoah.

HAZOT. See Horology.

HAZZAN (Hebrew, ḥazān; Aramaic, Ḫāzn): communal official. The word is probably borrowed from the Assyrian "ḥazānu," "ḥazannu" (overseer, director; see Delitzsch, "Assyrisches Handworterbuch," p. 561; connected with the Hebrew pmn, meaning "vision"). "Hazazanti" (plural of "ḥazān") in the El-Amarna tablets designates the governors who were stationed by Egypt in the subjugated cities of Palestine (Winckler and Zimmer, "Die Keilinschriften und das Alte Testament," pp. 194, 196, 198).

In the Talmud the term "ḥazān" is used to denote the "overseer": (1) of a city; "ḥazānem demeata," according to R. M. 98b (see Rashbi ad loc.; Ket. 56b; "Ara. 6b"; (2) of a court of justice; at his order the sessions opened (Yer. Ber. iv. 5); he also executed judgment on the condemned (Mak. iii. 13); (3) of the Temple; he had charge of the Temple utensils (comp. Arabic "ḥazān" = "treasure-keeper") and aided the priests in discharging their duties (Tamid v. 3; Yoma vii. 3); (4) of the synagogue ("ḥazanu" bet ha-kneset"); see Ṣobah vii. 7; Suk. iv. 4); he brought out the rolls of the Torah, opened them at the appointed readings for the week, and put them away again (Ṣobah vii. 7-8; Yer. Ṣobah vii. 11; Yer. Meg. iv. 15b, 75b); with trumpet-blasts he announced the beginnings of Sabaths and holy days from the rood of the synagogue (Tosef. Suk. iv.); he attended to the lamps of the synagogue (Yer. Ma'as. Sh. 59a); he accompanied the pilgrims that brought the firstlings to the sanctuary of Jerusalem (Tosef. Bikk. II. 101). His place was in the middle of the synagogue, on the wooden "bimah" (Yer. Suk. v. 55b); and, according to Tosef. Meg. ill., beginning (see Mordecai ii. 15c), he might, at the desire of the congregation, read aloud from the Torah, his ordinary duties then devolving temporarily upon another. It seems also to have been the duty of the "ḥazān" to teach the children to read (Shab. 1. 3, according to Maimonides, Bertinoro, and Tosef. Yom-Ṭob on the passage), or to assist the schoolmaster in teaching the children in the synagogue. A passage in the Jerusalem Talmud (Ber. ix. 12d, beginning), which Kolot considers to have been interpolated after Midr. Teh., to Ps. xix., seems to indicate that the hazzan also led the prayers in the synagogue. Especially in smaller congregations, and even in early Talmudic times, the duties of preacher, judge, schoolmaster, and hazzan were discharged by one person, as the famous story about Levi bar Sisuf shows (Yer. Yeb. 11a; Gen. R. l.xxxi).

In the geonic period, at any rate, the duties of reading from the Torah ("korē") and of reciting the
prayers ("Shehlah ghibbur") were included, as a rule, among the functions of the hazzan (see Pirke R. El., xii., 4.; Massechet Soferim, x., 7.; xi. 3. 5). The blowing of the shofar was also one of his duties, as may be seen from a responsum of Solomon ben Adret (No. 300). He acted sometimes as secretary to the congregation. He was assisted, especially on festival days, by a chorus ("mesheket-rim," singers; Inammal, "Mebabberot," xv. 131). This institution was afterward developed in Poland and Germany, where a singer stood on each side of the preacher and accompanied him, sometimes in high, sometimes in low, tones, at intervals singing independently.

The office of hazzan increased in importance with the centuries. As public worship was developed in the Geonic period, and as the knowledge of the Hebrew language declined, importance singing gradually superseded the diction of the office, ductory and horatory element in the worship in the synagogue. The piyutim (very often composed by the hazzan himself) were intermingled with the prayers, and tended still further to make the hazzan indispensible. It is true that in the ninth century hazzan skilled in piyutim were rejected (see Zunz, "Hitus," p. 7), but the prejudice was only temporary; in time the piyutim attained, both over the ritual and over the congregation, an almost limitless influence, before which even Saadia was compelled to give way (6, p. 8).

Even in the oldest times the chief qualifications demanded of the hazzan, in addition to knowledge of Biblical and liturgical literature, were a pleasant voice and an artistic delivery; for the sake of these, many faults were willingly overlooked (see Zunz, "B. P." pp. 15, 144 et seq., and the Cremone edition of the Zohar, section Wayehl, p. 249). He was required to possess a pleasing appearance, to be married, and to wear a flowing beard. Sometimes, according to Isaac of Vienna (13th cent.), a young hazzan having only a slight growth of beard was tolerated (see Tur Orah Hayim, 28; "Bet Yosef," ed. loc.; "Shibbole ha-Lechet," ed. Beber, § 10). Maimonides decided that the hazzan who recited the prayers on an ordinary Sabbath and on week-days need not possess an appearance pleasing to everybody; he might even have a reputation not wholly spotless, provided he was living at the time of his appointment a life morally free from reproach. Even baptized Jews who had sincerely returned to Judaism might, according to him, be admitted as reciters of prayers (see Lampronti, "Pahad Yizhak," x. 219; Solomon ha-Kohen [Ma'alleh Hak], Responsa, ii., §§ 127, 157; Elijah Mizrahi, Responsa, i. 6). The same privilege was accorded Maranos whose return to Judaism was complete and sincere (Abraham di Boton, "Lehern Rab," § 8).

But all these moderations of the rule disappeared on fast-days or high feast-days ("Yamin nora'im"); then an especially worthy hazzan was demanded, one whose life was absolutely irreproachable, who was generally popular, and who was endowed with an expressive delivery. Even a person who had once appealed to a non-Jewish, instead of to a Jewish, court in a disputed question could not act as hazzan on those days, unless he had previously done penance (Shulhan 'Arukh, Orah Hayim, 581). As late as the fourth century persons who came from the three Palestinian cities Haifa, Beth-shan, and Tabun (Neubauer, "G. T." pp. 175, 195, 197) were wholly ineligible for the office (Nahm ben Reuben's commentary on Alfα's "Halakok;" Meg. iv.). Since the hazzan was the representative of the congregation ("sheluh ghibbur") in prayer, it was felt to be very necessary that a perfect inner harmony should exist between him and the congregation, and consequently a unanimous vote for his election was insisted upon in many conditions places. If but one person in the community refused to vote for a candidate, and was able to give a reasonable explanation therefor, the latter was not appointed (Mihhar, Responsa, No. 60; Meir of Padua, Responsa, No. 84; Agur, No. 96). In the Rhine district this rule was adhered to with especial strictness in the earlier part of the Middle Ages ("Or Zaraa," l. 41; comp. Gross in "Monatsschrift," xx. 289). In the seventeenth century, however, Abraham Abbe ben Hayyim ha Levi expressed himself against this custom in his commentary, "Magen Abraham," on Orah Hayyim: he asserted that the hazzan no longer represented the congregation in prayer, as in former times; that he was no longer the only one who knew how to say the prayers, since every one in the congregation now prayed for himself; and that a unanimous vote in his favor had therefore become superfluous.

Naturally, the removal of the hazzan from office, as well as his appointment, indeed, depended in most cases upon the will of those who paid the highest taxes in the community. This fact seems to have become legally recognized in the sixteenth century (Levi ben Habib, Responsa, No. 179). A blameless hazzan was not to be removed simply because another had a more pleasing voice; a second hazzan, however, might be appointed. An old hazzan who had lost his voice could be removed from office, and some arrangement be made with him in regard to his maintenance. The community could also discharge a hazzan who, out of consideration for his sons that had been converted to Christianity, omitted the exorcitative formula "Wela-Malasalma," etc., in the Eighteen Benedictions (6, No. 15).

In the sixteenth century Moses Mizrach, at the desire of the community of Bâzenberg, drew up rules of conduct for a hazzan (Responsa, No. 81). These show the accepted opinion as to the ideal hazzan. He should be blameless in character.

Rules for a humble, a general favorite, and mar-
lesly, but should keep them folded under his mantle; in praying aloud he should articulate each word separately as if he were counting money, and his delivery should be quiet, distinct, and in accordance with the sense, and his accentuation should follow strictly the rules of grammar. Outside God’s house he should avoid sowing any seeds of anger or hatred against himself, by keeping aloof from communal disputes (see Gudemann, "Gesch." ii. 95 et seq.). As early as the time of Hai Gaon the hazzan was paid according to his ability in reciting "Yoseqeto, " Kerobot," etc. (comp. Zunz, "Ritus," p. 8); and he was also exempt from communal taxes (Isaac ben Shabbethai, Responsa, Nos. 176, 177). During the eleventh century there arose some opposition to the payment of the hazzan, but the opposition was without success (Judah the Pious, in "Or Zarua," i. 1, No. 113). In Germany the hazzan was entitled "preceptor" in public documents (Gengerl, "Deutsche Stadtrechtserläuterungen," p. 104); in lands where any of the Romance languages were spoken he was called "cantor.

In the early Middle Ages the office of hazzan seems to have been held in high esteem, for scholars like R. Eleazar ben Meseulham and R. Meir acted as the leaders in prayer. As late as the end of the fourteenth century Jacob Mola ha-Levi (Mahari), at the express desire of the congregation, read the prayer on special festivals, such as New-Year, the Day of Atonement, etc. (H. app. No. 112, Moshe ha-Rabbah, and Shemini Aser (the "Tal")-prayer; Mahari, "Minhagim," pp. 48b, 49a, 61a). In Spain, however, even at the beginning of the fourteenth century, Jews of the better families seem no longer to have adopted this calling, and the position of the hazzan in Spain was a source of surprise and grief to the German Asher ben Jehiel (see Lampronti, "Pahad Yizhak," I.e.). As a matter of fact, no other communal official of the Middle Ages seems so much and so frequent against complaint as the hazzan. As early as the ninth century complaint was made that the hazzan changed the text of the regular prayers (Zunz, "B. P." p. 114). In connection with the piyutim, the hazzan introduced foreign melodies taken from non-Jewish sources. Against these abuses Alfard (Responsa, No. 261), the "Book of the Pious" (ed. Basel, Nos. 288, 789), Maimonides ("Morch," 1. 59), Asher ben Jehiel ("Beaumin Rosh," iv. 22), and others protested in vain. The earlier Jewish melodies, not having been written down, were changed by the hazzan, consciously or unconsciously, in accordance with their individual tastes, which were often very perverted. Their vanity also led them to unsuitably prolong single notes and to insert interludes of song ("Magen Abraham," on Orat Hayyim, 53). Thereby the prayers were greatly lengthened, concerning which the Midrash Kohelot complains in the words of Eccl. vii. 5: "It is better to hear the rebuke of the wise than for a man to hear the song of fools." All complaints on this score, however, were of no avail (see "Bet Yosef" on Orat Hayyim, 53; Moses Minz, Responsa, No. 87; Judah b. Moses Schlechter, "Shire Yechudah"); Isaac Horwitz, "Shene Luhot ha-Barit," section "Te-" lilah;" Solomon Lipschütz, "Te-'udat Schelomo," No. 21). The morality of the hazzanin was not always the highest, and they were continually accused of vanity. According to Asher ben Jehiel (66), they sang only what was most likely to win applause (so also Solomon Ephraim Luntschitz, "Amude Sheh," 1, quoted in Gudeman, "Quellenschriften zur Geschichte der Uatraktionistischen Deutschen Juden," p. 85).

It is stated that the hazzanin, in midst of a prayer, frequently brought the tallit, which covered the head, down upon the shoulder, in order to create an opportunity to oblige his audience with his skill and art. This was termed "scharait" (hypotheses), an expression borrowed from the Talmudists (ib.). The amazing elongation of the service naturally caused general weariness, and hence there resulted a great deal of disorder. Abraham ben Shabbethai Horowitz, in his ethical will "Yesh Nohalin," p. 168, even recommends the study of the Turim or of the Mishnah at those places where the hazzan is accustomed to prolong his singing. The unworthy deportment of the choir, their talk and quarreling with the hazzan during service, also occasioned complaint (see Jow. Excr. iv. 41). The "Reshit Bikkurim" (17th cent.) enumerates a long list of offenses of the hazzanin, among which is mentioned their habit of putting his hand on the chin or throat in singing, evidently to facilitate trilling or the production of high notes (see Gudemann, l.c. p. 381). The existence of these conditions is also shown in the guide for hazzanin written by the hazzan Solomon Lipschütz ("Te-'udat Schelomo," Offenbach, 1718). These faults did not exist to the same extent in Sephardic congregations, where the absence of piyutim from the regular service gave less opportunity for individual singing, and where well-ordered congregational chanting was developed.

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The existence of these conditions is also shown in the guide for hazzanin written by the hazzan Solomon Lipschütz ("Te-'udat Schelomo," Offenbach, 1718). These faults did not exist to the same extent in Sephardic congregations, where the absence of piyutim from the regular service gave less opportunity for individual singing, and where well-ordered congregational chanting was developed.
harmonized; the hazzan gave way to the cantor, and the "meshorerim" were supplanted by a male, or mixed, choir. While there is no doubt of the common origin of the traditional chants, the manner of singing both them and the so-called traditional melodies differs materially among the Sephardim and Ashkenazim. Therefore it may be said that there are two schools of cantors—the Sephardic and the Ashkenazic. The latter may again be divided into the German and the Polish, differing somewhat from each other in the manner of singing the chant, the latter being chiefly characterized by a greater embellishment of the melodies, while the former adheres to a plainer style.

The first to harmonize some of the Jewish melodies, it is said, was Meir Cohen, early in the nineteenth century. A more ambitious effort was made by Israel Lévy of Paris (1788-1832). His compositions became, and still are, very popular in France, and were published by the Jewish Consistory of Paris (1866). The father of the modern cantorate, however, was Salomon Sulzer (b. at Hohenems, Austria, March 30, 1804), chief cantor of Vienna from 1825 to 1840, and universally recognized as the regenerator of the music of the synagogue. His "Shir Zion" became the model adopted by subsequent cantors and composers of synagogal music.

Next came S. Naumbourg, cantor in Paris ("Zemirot Yisrael," 1847), and H. Weimuth of Köslingsberg ("Shir Bet Adam," 1860). Louis Lewandowski, royal musical director of Berlin, and Adolf Grünzweig, musical director in Arad, Hungary, have also done much for the development of the modern cantorate, the former by the publication of his "Kol Ritsnach u-Teffillah" (1839) and "Todah we-Zimrah" (1834), and the latter by his "Zemiroth Shel Shabbat" (1863). Moritz Deutsch of Breislaus (b. 1818, at Nikolausberg, Austria) published "Vorherschule" (1882), "Breslauer Synagogengesangbuch" (1884), "Deutsche Choräle" (1886), "Nachtrag zu den Breislauschen Synagogengesangen" (1888), and "Synagogengesänge" (1889). These men, together with Abraham Baks of Gothenburg, Sweden, author of "Ba'al Tefillah, oder der Praktische Vortratter" (1870), were the pioneers in the field of modern synagogal music.

Among those that followed the above-mentioned were many who printed collections of their own, or of others' publications. A partial list may serve to recall the chief cantors of the nineteenth century, the titles of their chief works, where these have been published, being given:


The majority of these writers were themselves practical hazzanim, and the music published by them was in most instances that employed by them in divine service.

The Jewish Encyclopedia

HAZZAN, HAZAN: An Oriental rabbinical family, probably of Spanish origin, members of which are found in Spain, and Smyrna, Alexandria, and other cities of the East; their pedigree, however, cannot be traced further back than the eighteenth century. The name is undoubtedly derived from the office of hazzan, which one of the ancestors of the family held.

Aaron de Joseph Hassan: Brother of Elijah Bekor Hassan; born at Smyrna 1848. In 1871 he founded the Judeo-Spanish periodical "La Esperanza," subsequently called "La Buena Esperanza"; he also wrote two novels from Jewish life: "Rahel en el Convento" and "El Muchacho Abandonado." Aaron Hassan celebrated the twenty-fifth anniversary of his paper by issuing an "edición especial" (Smyrna, 1896), containing a history of the congregation of Smyrna during the quarter-century. In 1890 he was decorated with the Order of the Nishan-i-Medjidie.

Abraham Hassan of Gerona (called Gerondi): Writer of devotional hymns; flourished about the middle of the thirteenth century. His piyyutim are found in the Sephardic, the Italian, the Algerian, and even the Karaite rituals. Best known is his Ahov Ketanah, a hymn for New-Year, which has been included in the devotional "Likkute Zehi" and translated into German.

Bibliography: Zunz, Literaturgesch. p. 430; Flossman, Apokryphen, i, 146; Landshuth, "Amende ha-Abodot," i, 11 et seq.

David ben Hayyim ben Joseph Hassan: Lived in Jerusalem about the middle of the eighteenth century. He wrote: "Hozeh Dawid," a commentary on the Psalms (Amsterdam, 1724); "Kohetlet Ben Dawid," in Ecclesiastes, with "Dawid ben Megudah," on Abot (Salonica, 1749); and "Aggan ha-Sahar," on Proverbs (ib. 1749).


David Hayyim Samuel Hassan: Flourished in Palestine toward the end of the eighteenth century. He wrote: "Miktam le-Dawid," responsa and novelle on Maimonides (Leghorn, 1792); and "Kod-Sha-Dawid," annotations to the laws on holy days in the Shulhan Aruk (ib. 1792). The latter was intended as the first part of a larger work to be entitled "Hasse Dawid," which, however, was not published.

Bibliography: Vogel-Droz, Toledot Gedole Yisrael, p. 77.

Elijah Bekor Hassan: Chief rabbi of Alexandria (1903); born at Smyrna in 1840. He went to Jerusalem with his grandfather, Hayyim David Hassan, in 1855. He was successively clerk of the Jerusalem congregation (1866) and member of the rabbinical college (1886). In 1871 he was appointed solicitor of alms for Palestine; in 1874 he was elected...
rabbi of Tripoli, whence he was called to Alexandria in 1888. In 1908 he presided over the Orthodox rabbinical convention at Cracow. Elijah Hazan was a representative of strict Orthodoxy. He published: "Tob Leb," homilies printed together with his grandfather's "Yitah Leb" (Smyrna, 1868); notes to his grandfather's "Xiho Leb" (ib. 1870); "Kofoes Yisnay Meshbel," a decision on the will of the famous philanthropist Kud Xisim Shana (Leghorn, 1874; Italian transl., 1877); "Zikron Yurushalayim" (ib. 1874); "Ta'alumot Leb," responsa (1st part, ib. 1877; 2d part, ib. 1898; 3d part, Alexandria, 1903); "Naveh Shalom," on the religious customs of Alexandria (ib. 1884). "Zikron Yurushalayim" is an apology for Judaism in the form of a dialogue between a pious rabbi and the members of the family of a pious Macceans in Tunisia. The author defends the strictest Orthodoxy, insists on the sacredness of the second holy days, and denies the truth of the Copernican system; in an appendix he gives valuable notes on the Hazan family. Many of his works are still in manuscript. He died June 21, 1906.

Elijah Rahamim Hazan: Son of Joseph ben Hayyim Hazan; rabbinical scholar of the nineteenth century. He wrote: "Onah Miskpat," notes to his grandfather's "Yishre Leb" (Salonica, 1838). Some of his responsa are found in the collection of his father; others, a volume of homilies, and novella to Hazan's "Miksam u-Mimkar" are in manuscript.

Hayyim David Hazan: Son of Joseph ben Hayyim Hazan; born at Smyrna Oct. 9, 1790; died at Jerusalem Jan. 17, 1869. He was one of the leading Talmudists of his age. In 1840 he was appointed chief rabbi of Smyrna; in 1855 he went to Jerusalem. He was made hakam bashi in 1861. In addition to his editing, "Shiho Leb," on the laws of ritual slaughter (Salonica, 1852; reprinted, Jerusalem, 1858); "Netib Leb," responsa (1st part, Salonica, 1862; 2d part, Jerusalem, 1869); "Yitah Leb," homilies (Smyrna, 1868); "Yitah Leb," halachic discussions, with additions by his grandson, Elijah Bekor Hazan (ib. 1870).

Bibliography: Lipschitz, Jerusalem, iv. 218.

Israel Moses Hazan: Son of Elezee Hazan; born in Smyrna 1806; died at Beirut Oct., 1882. He was taken by his father to Jerusalem (1811), where he was educated under his grandfather, Joseph ben Hayyim Hazan. In 1840 he became a member of a rabbinical college; in 1848 he was appointed "meschulath" (messenger). While at Rome he was elected chief rabbi. In 1852 he resigned this office for the rabbinate of Corfu, and in 1857 he was called to the rabbinate of Alexandria. In 1862 he went to Jaffa; but, being ill health, he removed to Beirut, where he died. He was buried in Sidon. In Rome and in Corfu he was held in high esteem, and the poet Ludwig August Frankl, who saw him in Corfu (1556), speaks in glowing terms of his venerable personality. While a champion of Orthodoxy, he possessed sufficient independence of mind to protest against the superstitious practices customary among the Jews of Rome, who insisted on washing corpses with warm water, and who would not allow a clock in the yard of the synagogue. He wrote a letter condemning the reforms advocated in the Brunswick rabbinical conference (published in the collection "Kifat Elyon," Amsterdam, 1846). He published: "Nahalah le-Yisrael," a collection of decisions in an inheritance case (Vienna, 1851; Alexandria, 1862); "Kontres Kedushat Yom Tob Sheni," an argument in favor of retaining the second holy days (ib. 1855); "Dibre Shalom we-Emet," a reply (in the form of an address to the Israelites of Great Britain by a Levite) to a Reform pamphlet (Hebrew and English, London, 1870); "She'et ha-Nahalah," a discourse in dialogue on religious questions, with a revised edition of his "Nahalah le-Yisrael" (Alexandria, 1863); "Iyyeha-Yam," responsa of the Geonim, with his notes (Leghorn, 1864); "Kerab Shel Romi," responsa (ib. 1876). Other responsa, with homilies and an apology for the Cabala, remain in manuscript.

Bibliography: Solomon Hazan, Ha-Ma'alot li-Shetomoh, p. 114; Elijah Hazan, Zikron Yerushalayim, p. 221, Leghorn, 1874; Berliner, Gesch. der Juden in Rom, pp. 152, 198, Frankfurt on the Main, 1893.

Joseph ben Elijah Hazan: Rabbi in Smyrna and Jerusalem in the seventeenth century; died at Jerusalem. He wrote: "En Yosef," homilies on Genesis and Exodus (Smyrna, 1875); and "En Yehonof," novellae on Baba Mezi'a, edited by his son Caleb (Smyrna, 1780).

Bibliography: Amiel, Shen ha-Gedolim, l. 78, n. 104.

Joseph ben Hayyim Hazan: Chief rabbi of Jerusalem; born at Smyrna 1741; died at Jerusalem Nov. 11, 1819. At first rabbi in his native city, he went to Palestine in 1811, settling at Hebron, where he became rabbi. In 1813 he was elected chief rabbi of Jerusalem, which position he held until his death. He wrote: "Hikre Leb," responsa (vol. I, Salonica, 1787; vol. ii., Leghorn, 1794; vols. iii.-vili., Salónica, 1806-33); "Ma'arke Leb," homilies (ib. 1821-22); "Hikre Leb," Talmudic novella, edited by his grandson, Elijah (Jerusalem, 1880). His four sons, Elijah Rahamim, Eliezer, Isaac, and Hayyim David, were all rabbinical scholars; one of his daughters became the mother of Hayyim Palaggi, chief rabbi of Smyrna.

Bibliography: Solomon Hazan, Ha-Ma'alot li-Shetomoh, p. 117; Elijah Hazan, Zikron Yerushalayim, p. 221, Leghorn, 1874; Berliner, Gesch. der Juden in Rom, pp. 152, 198, Frankfurt on the Main, 1893.

Moses ben Abraham Hazan (also known as Memunneh Ephorus): Greek synagogal poet of the fifteenth century. He is identical with Moses ha-Memunneh ben Abraham. Thirty-one poems are attributed to him, in which most of the strophes end in stanzas, and often end, with the same word. Thus the pipyuṭ hagadah begins and ends with the word "mem," and in the pipyuṭ hagadah, which has been translated into German by Zunz, the ten strophes begin and end with "mem."
HAZZAN, ABRAHAM BEN JUDAH: Cantor at Kremenetz, Volhynia. In the sixteenth century. In 1550, after recovering from a terrible malaria which ended in a trance, he applied himself to utilising certain material for a haggadic commentary upon the Prophets and the Haggadah, with a Judeo-German translation of difficult passages. This material had been accumulated by him from his various teachers, and from his reading of Ishai, Biala, Abrahams b. Eera, and the Midrashim; in his expositions he did not depart much from the Biblical text. He ceased his work, however, when he heard of the publication at Gruczow in 1558 of N. Hirsch Azuelch's "Ayyalah Shelomah"; but he found that, although its purpose was the same, the plan of this work was quite different from his own, and, encouraged by Rabbi Sason of Kremenzetz, he finished his book in the spring of 1557. Not wishing to compete with the above-named work, he did not publish his compilation, which was entitled "Hibbur Leket" (A Miscellaneous Collection), and which was printed, after his death, at Lublin by Zebi b. Kolomeyszyf in 1611-12. The Oppenheim Library ("Cat. Boll." col. 696) possesses one copy; the British Museum possesses two copies, one complete, the other incomplete (Zedner), and Clwolson has one in his library. Hazzan is not to be confused, as he has been by Wolf, with Abraham ben Judah of Krotoschin, author of "En Mishpat."

BIBLIOGRAPHY: De Rossi-Hamberger, Historisches Wörterbuch, i. 349; Seminarides, Cat. Bodl. col. 60a.

D. G.

HAZZAN, ELEAZAR HA- : Precentor; lived in Speyer toward the end of the eleventh century. He was the teacher of Samuel the Pious, and perhaps identical with Eleazar, son of Medardam the Great. The latter supplied many notes to the commentator on Chronicles who wrote at Narbonne about 1106-40. He was also the teacher of Shemariah ben Meordecai of Speyer.

BIBLIOGRAPHY: Zunz, Z. G. p. 72; Monatschrift, xii. 106.

M. K.

HAZZANUT (lit. "that pertaining to a hazzan"): Originally, as in the Siddur of Saadia Gaon, the term was applied to the piyyutim which was the function of the official then called "hazzan" to recite. But as the duties of this official spread to the intonation of the whole of the service, the term came to be applied to the traditional form of melodious intonation. Beautiful singing, with its influence on the emotions, dates from the later Talmudical period (Taan. 10a).

The term "hazzanut" is used also to denote the collective traditional intonations as chanted in any particular service. This hazzanut is not composed of fixed melodies in the modern sense, but is essentially a species of cantillation. It is not, like the cantillation of the Scriptures, designated by any system of accented, but consists of a free vocal development, on traditional lines, of certain themes specifically associated with the individual occasion. But it diverges from the hazzanut of any other sacred occasion much as do the respective parallel interpretations of the accents exhibited under Cantillation. The divergence, that is to say, lies not so much in style or in treatment, in outline or in detail, as in tonality.

While the main features of synagogue melody remain fairly constant, the detail depends upon the capacity of the particular officiant, the extent to which he is in rapport with the congregation, the strain on his voice due to the acoustics of the building, the duration of the devotions, and other variable conditions. But in all cases it may be said that the hazzanut consists of an unaccompanied vocal fantasia upon the traditional prayer-motive, beneath which a sense of devotion and reverence will usually be apparent. The working out of the melodic type of the service is necessarily to a considerable extent left to the impulse of the moment, but depends much upon the structure, and, above all, the significance of the sentences intoned. This method is explained in the general article Music, Synagogal. F. L. C.

HE (n): Fifth letter of the Hebrew alphabet; on its form see Alphabet. It is a guttural, pronounced as the English "h," standing midway between h and n, and sometimes interchanged with these two. At the end of a word it is generally
Hazzanut

Ad lib.

Wa-yehu... ha-sha-ma-yim, we-... hal Elohim... bayom ha-sha-bi'i me-lak to a-finished God...

Thus were finished then the heavens and the... a-rez, we-kol ze-ba'-sam; wa-yeh... earth... you and all the host...

et... kol me-lak to a-sher 'a-sah... wa-yish-bot... ba-yom ha-sha-bi'i mi-His... had made, and rested on... the... Sev-enth Day from kol... me-lak to a-sher 'a-sah... wa-yeh-ba-rek Elohim et all... His glo-rious work which He had... made: then... blessed God... the... yom... ha-sha-bi'i wa-ye-kad-desh... o-to: Sev-en-th Day... and Its hal... loved it... ki bo... sha-bat mi... kol... me-lak to a... for in... it... there... rest... ed... God... from sh... ba-ra... Elohim... la-sot... all... His work... which He... had cre-a-ted and... made.
HAZZANUT

They that keep the Sabbath, and call it a delight, shall rejoice in Thy kingdom; the people that hallow the Seventh Day, even all of them shall be satisfied and delighted with Thy goodness, seeing that Thou didst find pleasure in the Seventh Day, and didst hallow it; Thou didst call it the desirable of days... in remembrance of the Creation. Our God and the God of our fathers, accept... our rest; sanctify us with Thy commandments, and grant our portion in Thy Law;... satisfy us with Thy goodness, and gladden us with Thy salvation; purify... our hearts to serve Thee in truth; and in Thy love and favor, O...
Lord our God, let us inherit it Thy holy Sabbath, and may Israel, who halloweth Thy Name, rest thereon. Now blessed be Thou, O Lord, who writest.

Is a mute. It is an important element in Hebrew grammar, serving as an article, a demonstrative pronoun, as a particle of interrogation, and as the characteristic letter of the verbal forms "hif'il," "hof'al," and (in part) "litpa'el." As a numeral it has the value of 5. The Tetragrammaton is sometimes represented by י, as being the second letter of וָיִם.

HEAD, COVERING OF. See Bareheadedness.

HEAD-DRESS: Covering or ornament for the head. Very little information is obtainable as to the adornment and covering for the head in use among the Israelites of antiquity. The Old Testament sources contain scarcely anything on this subject; neither do the monuments furnish any material. The Israelites on Sennacherib's marble relief appear within a head-dress, and although the ambassadors of Jehu on the Shalmaneser stele have a head-covering, their costume seems to be Assyrian rather than Israelitish. Only one passage of the older literature is of any significance: 1 Kings xxi. 8, which mentions "hbalim," together with "sak," both of which are placed around the head. This calls to mind pictures of Syrians on Egyptian monuments, represented wearing a cloth around their long, flowing hair, a custom still followed in Arabia. Evidently the costume of the poorest classes is represented; but as it gave absolutely no protection against the heat of the sun to which a worker in the fields is so often exposed, there is little probability that it remained unchanged very long, although it may have been the most ancient fashion.

The Israelites most probably had a head-dress similar to that worn by the Bedouins. This consists of a keffieh folded into a triangle, and placed on the head with the middle ends hanging over the neck to protect it, while the other two are knotted together under the chin. A thick woolen cord ("akal") holds the cloth firmly on the head. In later times the Israelites, both men and women, adopted a turban-like head-dress more like that of the fellahs of to-day. The latter wear a little cap ("takiyah"), usually made of cotton cloth folded doubly or triply, which is supposed to shield the other parts of the head-covering from perspiration. With boys this often forms the only head-covering. Under this cap are placed one, often two, felt caps ("habaladah"), and the national head-dress of the Turks, the red tarbouch. Around this, finally, is wound either an unbleached cotton cloth with red stripes and fringe, a gaily flowered "mandil," a red-and-yellow striped keffieh, a black cashmere scarf, a piece of white muslin, or a colored cloth. Such a covering not only keeps off the scorching rays of the sun, but it also furnishes a convenient pillow on occasion, and is not seldom used by thefellahs for preserving important documents.

Thus the head-dress of the Israelites must have been of this kind, is shown by the noun "zanif" and by the verb "habash" (towind; comp. Ezek. xvi. 16; Ex. xxix. 9; Jonah ii. 6 [A.V. 5]). Zanif means "to roll like a ball" (Isa. xxii. 18). As to the form of such turbans nothing is known; perhaps they varied according to the different classes of society, as was customary with the Assyrians and Babylonians, whose fashions may have influenced the costume of the Israelites. How the high priest's mitre ("nizaziot"; Ex. xxvii. 37, xxix. 6) differed from the zanif is not clear; perhaps it was pointed like the head-covering worn by Assyrian kings; the turban ("migba'ah") of an ordinary priest probably had a conical form. Nothing is known concerning the "atarah" (II Sam. xii. 20; Ezek. xvi. 13) or the "itara" (Esth. i. 11, ii. 17, vi. 8; comp. De Lagarde, "Gesammte Abhandlungen," pp. 207, 219-215; idem, "Armenische Studien," pp. 67, 2603).

The bridegroom was distinguished by his head-dress ("pe'er"; Isa. ixi. 3, Ezek. xxiv. 17, 20), which was, perhaps, of cloth wound round the head and worn over the zanif (comp. Ex. xxxix. 28). Veils were used only by the women, and even by them only on certain occasions, the strict separation of...
Jewish Head-Dress at Various Periods.

The Rabbis have various laws regulating diet. The enjoin divers precautions, many of which go to improve the physical well-being of the community. Special emphasis was laid upon early breakfasts, so that R. Akiba included this advice in his last will to his children (Pes. 112a; B. M. 107b). No one is to force himself to eat; he should wait until he is really hungry (Ber. 62b), not hurry his last will to his children (Pes. 112a; B. M. 107b).

In order to prevent the spread of leprosy, a complete system of quarantine laws was developed in the Levitical code (see Lernosy). The numerous laws of purity scattered throughout the Bible, especially in Leviticus and Numbers, were probably not intended primarily as health laws. The Rabbis built up a complete system with regard to things clean and unclean upon those laws, which occupy a whole section of the Mishnah (Tohorot; see PURITY). All these laws may be conveniently divided into two classes: (1) those which govern cases of impurity created in the body of a person, as leprosy, unclean flux of man or of woman, menstruation, etc.; and (2) those which govern cases of impurity caused by contact with unclean objects, as contact with a dead body or with a person of the former class. By the careful isolation of such persons and objects and by the complete system of baths and ablutions provided by the Law for their cleansing, the chances of the propagation of infectious diseases were much diminished.

The Rabbis regarded the laws of health as of greater importance than those which were of a mere ritualistic character. "You have to be more careful in cases where danger is involved Importance than in those which involve a mere Health matter of ritual" (Hul. 10a). On ac-

Laws. count of "sakkanah" (danger) it was forbidden to eat the meat of an animal that had eaten poison, or to eat meat and fish together, or to drink water left uncovered overnight (see DIETARY LAWS). It was considered dangerous to drink water at the beginning of the seasons ("tekufah"). In many places it was customary to place a piece of iron on all articles of food at that period. This was supposed to remove the danger (Shulhan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss; Sh. K and Ta'z, ad loc.). In time of plague the Rabbis recommended staying at home and avoiding the society of men (B. B. 24b).

Perspiration was considered especially dangerous (יִֽרְפָּה), and it was therefore forbidden to touch, during meals, any part of the body which is usually covered, or to hold bread under the arm, where the perspiration is usually profuse. Coins should not be placed in the mouth, as there is the apprehension that they have been touched by persons suffering from contagious diseases. Articles of food should not be placed under a bed, because something impure might fall on them (Yer. Ter. viii. 3; "Yad." R. Zeb. xii. 4, 5; Shulhan 'Aruk, Yoreh De'ah, 116, 4, 8). It was
also forbidden to eat from unclean vessels or from vessels that had been used for unseemly purposes, or to eat with dirty hands. These and many other laws are derived from the Rabbis from the expression, "And ye shall not make your souls abominable" (Lev. xx. 23; comp. Mak. 16b; Shab. 82a; "Yad," Deon. iv. 2; Shulhan 'Aruk, Orah Hayyim, 116, 9, 9, 11, 17).

The washing of the hands and of the face in the morning and, according to some, in the evening also, and the washing of the hands after relieving nature, were considered important by the Rabbis, so that a special blessing was pronounced after each ablution (Shulhan 'Aruk, Orah Hayyim, 116, 4, 6, 7). The rules concerning the washing of the hands before meals occupy a considerable portion of the ceremonial law (ib. 138-163), and minute regulations were prescribed as to the manner of pouring the water, the size of the vessel employed, and the kind of water to be used. The custom of washing the hands during and after meals, although mentioned by the Rabbis, was not universally followed (Hor. 105a et al.; "Yad," Berakot, vi.; Shulhan 'Aruk, Orah Hayyim, 138-165).

The system of baths and ablutions, which forms a large portion of the Jewish laws of cleanliness, and which is still observed by a large extent by pious Jews, has had a marked influence on the physical health of the Jews, so that in epidemics they have frequently been immune (see ABLUTION; BATHS).

Provisions were also made by later rabbis with regard to sleeping. They warned against eating heavy meals immediately before going to bed, and approved of lying first on the left and then on the right side; this being considered good for digestion ("Yad," Deon. iv. 5; Kizzur Shulhan 'Aruk, 7; comp. "Be'er ha-Golah," ad loc.; Shulhan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss; see CONFLICT OF LAWS; LAW, CIVIL).

HEARSAW EVIDENCE. See Evidence.

HEART (Hbr. "leb," or "lebab").—Biblical Data: The seat of the emotional and intellectual life. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23), refers to the moral and spiritual as well as the physical life. Animals have simply a sentient heart without personal consciousness or reason. This is what is meant when it is said that a beast's heart was given to Nebuchadnezzar (Dan. iv. 13 [A. V. 15]). Delitzsch ("System der Biblischen Psychologie," p. 332) calls attention to the fact that the Arabic Hamān (p. 513) says explicitly that the brute is without heart ("bi-gair 'ubb").

The three special functions, knowing, feeling, and willing, ascribed by modern psychologists to the mind, were attributed to the heart by the Biblical writers (comp. Assyrian "libbu" = "heart," in Delitzsch, "Assyr. Handwörterb." p. 967). In the Book of Daniel intellectual functions are ascribed not to the head only (Dan. ii. 28; iv. 2, 7, 10 [A. V. 5, 10, 13]; vii. 1, 15), but also to the heart (ib. ii. 36).

The heart as the seat of thought is referred to in "mahshebet libbo" (thoughts of his heart: Ps. xxiii. 11) and in "morade lehab" (possessions or thoughts of my heart: Job xvii. 11). So "amar lebab" (Obad. i. 3); "amar el leb" (Gen. viii. 21), "dibber'im lebab" (Eccl. i. 16) (= "to speak to the heart" or "to oneself"), mean "to think." The heart knows and perceives (Deut. xxix. 9 [A. V. 4]; it remembers and

Psychical forgets (1 Sam. xxi. 13 [A. V. 12]; Aspects. Deut. iv. 9), "A dead man out of heart" (A. V. "mind"); Ps. xxix. 13 [A. V. 13]) means a dead man forgotten. The man of understanding is called "ish [plur. "aneshe"] lehab" = "the man of heart" (Job xx. 34), and the man without understanding "lasar leb" (Prov. x. 13) or "en leb" (Jer. v. 31), "the man void of heart" or "without heart."

That the heart is the seat of emotion is the generally accepted opinion of all investigators into the psychology of the Hebrew, though Carl Griesheim ("Der Alkenkultus und die Ereligion Israels," p. 39) denies it. All modes of feeling, from the lowest physical forms, as hunger and thirst, to the highest spiritual forms, as reverence and remorse, are attributed by the Hebrews to the heart (comp. Gen. xviii. 5; Judg. xiv. 5; Ps. cii. 5 [A. V. 4]); the words and emotions, sorrow and grief, fear and reverence (Zeph. iii. 14; Isa. lxvi. 14; Ps. xlii. 5 [A. V. 2]; Deut. xx. 3, 7, 8; Jer. xxxii. 40). Still the term "neshem" (soul) is more frequently used with reference to the appetites.

The heart is also the seat of volition. It is self-directing and self-determining. All conscious re-
Heart

Heart-offering

THE JEWISH ENCYCLOPEDIA

In the Seat of the words "heart" and "soul" are used Volition. In connection with each other (Deut. vi. 5), they are not used merely as synonymous terms in order to add force to the expression, for the phrase "with all your heart" denotes the love of conscious resolve, in which the whole being consents, and which must at once become a natural inclination (see Cremer, "Biblico-Theological Lexicon," s. v. lebba, transl. by William Urwick, p. 947).

It is in the heart that the heart becomes conscious of itself and of its own operations. It recognizes its own suffering. It is the seat of self-consciousness: "the heart knoweth its [A.V. "his"] own bitterness" (Prov. xiv. 10). As the whole physical and psychical life is centralized in the heart, so the whole moral life springs from and issues out of it. This is clear from such expressions as "shalem" and "tam" (perfect), "tabor" (pure), "tob" (good), and "yashar" (upright), used in connection with the heart. The Biblical writers speak of the false heart, the stubborn and obstreperous heart, and the heart distant from God (Ps. cl. 4; Jer. vi. 3; Is. xxix. 13). The hypothesis is the man with a double or divided heart: where one would say "two-faced," the Psalmist says "two-hearted" ("lech vehaleh"); Ps. xii. 8 (A.V. [2]). Larderus ("The Ethics of Judaism," Engl. transl., ii. 60, note) observes that "the Talmudic 'lebbo' rarely reaches the inclusive meaning of the Hebrew 'leh,' which comprises the whole psychical phenomena. As a rule, the Talmudic expression approaches the modern 'heart,' primarily indicating inner conviction as contrasted with external deed" (see Sanh. 106b; Ber. 20a, Munich MS.). There is an interesting discussion between Rabbi Eliezer and Rabbi Joshua on whether the heart or the head should be regarded as the seat of wisdom (Yalk., Prov. 920).

Maimonides, in discussing the term "leh," says that it is a word used homonymously, primarily signifying the organ of life and then coming to mean "center," "thought," "resolution," "will," "intellect" ("Moroh Nebukim," i. 89). See BIBLE ENCYCLOPEDIA, § 15.

"Leh" is used figuratively for the center or innermost part of objects other than the human body, in expressions such as "the heart of the sea" (Ex. xv. 8; Jonah ii. 8); "the heart of heavens" (Deut. iv. 11; A.V., "midst"); "the heart [A.V. "midst"] of an oak-tree" (II Sam. xvii. 14). In this use "heart" has gone over into the English language as a Hebrewism when mention is made of the "heart" or "core" (Sabin "cor") of a subject or object, meaning its central or innermost part, its central idea or essence. "Shar" (flesh) and "leh" (heart) are used conjointly to designate the whole inner and outer life of man (Ps. Ixxiii. 26).


RABBINICAL.: T. S.

1. As the Seat of the Physical Organism: Compare Tobit vi. 4-5, and the numerous references in Tal- 

2. As the Seat of All Morality and Spiritual Functions: The heart being the center of personal life, and in fact of man's collective energies, as well as the laboratory for the appropriation and assimilation of every influence, the moral and religious conditions of man wholly depend upon it. For example, in II Esdras (ix. 51) occurs, "I now say to you in your heart and it shall bring fruit in you, and ye shall be honored in it forever." II Macc. ii. 5 reads: "And with other such speeches exhor- 

3. As the Seat of the Intellect and the Will: "The heart is the organ of conscience. Thus the Septuag- 

There is a famous reference in "Cuzari," ii. 96 et seq., to the effect that Israel occupies the central position among the nations which the heart occupies among the organs of the human body. For the heart is most exposed to the ill of the flesh, and most sensi-

T. S.
HEAVY-OFFERING: Present made to the Tabernacle or Temple for the use of the priests. נַרְצֵי (from נָהַר, "to lift," that it be set apart for a special purpose from a larger quantity, either voluntarily or under compulsion) originally connoted any tax paid or gift made to a superior officer. This meaning is still apparent in the phrase נַרְצֵי לֹא (Prov. xxxiv. 4); but as the taxes levied and the contributions expected in Israel were mostly for the maintenance of the Temple and the priesthood, the word acquired technically the meaning of an obligatory or voluntary contribution for the uses of the sanctuary or of the sacred persons therewith connected. The transition from the general to the specific sense is noticeable in the use of the term in Ezek. xlv. 13 (comp. xx. 40, xxvii. 12; Mal. iii. 8). Where voluntary contributions are intended, the English versions prefer the rendering "offering," "oblation," or "tribute." Of such "offerings" made specifically for the purpose of defraying the expenses or supporting the maintenance of the Temple and the priesthood, the critical distinction is noticeable in the use of the term תֶרֶם (see Num. xv. 19-21; Neh. xii. 3; Num. xviii. 11-14; Deut. xvii. 4 [from wood also]).

Title and heave-offerings are occasionally mentioned together (II Chron. xxxiii. 10-14; Neh. x. 39; Mal. iii. 5). In such cases that portion of the agricultural produce reserved for the priests is so designated, and thus was permitted to be eaten only by priests in a state of Levitical purity, or by members of their family (see Lev. xii. 12; Mal. iii. 5). The Mishnah (Seder Berakot) includes a tract entitled "Terumot," dealing with the laws regulating the heave-offerings. On the same subject there are portions of the tractate Tosefta and the Gemara of the Jerusalem Talmud. According to these, the portion of the produce reserved for the priests was to be set apart as the "heave-offering" and the heave-offerings were to be used "devoted" to the purposes of the priests and Levites. There was no mention of this in Deuteronomy. The critical school accounts for this silence by the fact that in Deuteronomy priests and Levites are not distinguished (Deut. xvi. 10-14). The heave-offering for the priests ("terumah ha-kohanim"), taxes paid to the priests from the yield of the fields, olive-groves, and vineyards (Neh. xiii. 5; Num. xviii. 4-18; Deut. xvii. 4 [from wood also]).

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HEMNISM. See Worship, Idol.
HEAVEN (Hebr. "shamayim" [the heavens], from "shana" [the high place]): Chiefly, the upper part of the universe in contradistinction to the earth (Gen. i. 1); the region in which sun, moon, and stars are placed (Gen. i. 17). It is stretched out as a curtain (Isa. xi. 22), and is founded upon the mountains as on pillars sunk into the waters of the earth (II Sam. xxii. 8; Prov. vii. 27-29). It is the dwelling-place of God, from which He looks down on all the inhabitants of the earth (Ps. xi. 4; xxxii. 13, 14), though the heavens and heaven's heaven do not contain Him (Isa. ix. 1; I Kings viii. 57). It is the dwelling-place also of the angels (Gen. xxvi. 17, xxii. 11, xxxviii. 19). From heaven comes the rain, the hail, and the lightning (Gen. viii. 1; II Kings xvi. 15; Isa. xxvi. 21; comp. Gen. ii. 1, and Gen. xiv. 19; "Lord of [the] hosts[=heaven]" becomes quite frequent (Ezra ii. 6. 9; Gen. R. lix. 6; "ba-yed shamanayim" = "by the hands of heaven." Ber. 53b; and "ha-shamanayim berel- ebenak" = "destiny stands between me and You," Nid. xi. 12; I Macc. iii. 18 et seq.; iv. 10, 24, 40; xii. 13; II Macc. iii. 15, ix. 20; III Macc. vi. 17, 38; Assumptio Mosis, iii. 8; Matt. xxii. 53). In rabbinical terminology, especially, "shamanayim," without the article, became the regular expression for the name of God, which was, from motives of reverence, avoided as far as possible: hence the words "mora" or "yirat shamanayim" = "fear of heaven" (Abot i. 3; Ber. 60a); "shem shamanayim" = "the name of heaven" (Abot i. 12; ii. 11, 4 et seq., and elsewhere); and "malkut shamanayim" = "kingdom of heaven." This last expression is used in the sense of "sovereignty of God," as in the phrase "mehubbel of malkut shamanayim" = "to accept the yoke of God's kingdom."—that is, by a solemn profession to acknowledge Israel's God as the only King and Ruler (Ber. ii. 1). With reference to the Messianic age, it applies to the time when God will be the sole King on earth, in opposition to the kings of worldly powers (Pesiq. 51a; Cant. R. ii. 12); whence Matthew's "kingdom of heaven" (Matt. iii. 2, and elsewhere), where the other gospels have "kingdom of God.""  

\[3\] E. G. H. 

**BIBLIOGRAPHY:** Maimonides, Yad, Terumot; the various commentaries to the Mishnah.

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The "terumah gedolah" (the great heave-offering; see "Yad," Terumah, iii. 1), by which name the taxes based on Deut. xvii. 15 et seq. are known (Hul. 187a), had precedence of any other tax, the "bidkhanim" (Pinh. P始建) excepted alone (ib. ii. 6). For the terumah not only were the seven "minim" (plants of Palestine) chosen, but also onions, cucumbers, melons (i. 5, iii. 1), "rilman" (רילמן), Trigonia Ficu- naria-greenius, fennugreek (early plant); x. 5, and various other vegetables. Extensive rules are given which specify the conditions under which cereals and plants that had been set apart retain or lose their sacred character, including cases of possible admixture with non-sanctified fruit. These rules also indicate the disposition to be made of terumah so profaned.

**BIBLIOGRAPHY:** Sluas, Der Worte Josh, 1899, pp. 75 et seq.

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HEBER (נְבֶרֶךְ): 1. Grandson of Asher and founder of the family of the Heberites (Gen. xi. 20; Num. xxvi. 45). 2. Heber the Kenite, husband of Jael (Judges iv. 11-17, v. 24). At the time of the war between Barak and Jabin, King of Hazor, Heber the Kenite separated himself from his family and pitched his tent in the plain of Zaanaim ([A.V. "Zaanannim"] ot. iv. 17). He was at peace with both contending parties (ib. 17).

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HEBRA Kaddisha: Name for a charitable society which cares for the sick, especially for the dying, and buries the dead. The name "hebra kaddisha" (holysociety) seems to have been used originally for congregations and religious societies generally. The old prayer for the welfare of the congregation ("Yekum Purkan"), which is still recited in Ashkenazic synagogues on Sabbath morning, includes the prayer for teachers and masters forming "holy associations," i.e., academies ("hambarta kadishata"), both in Palestine and in Babylonia. This prayer, the date of which is uncertain, must have been written in Babylonia before the eleventh century. In Lemberg about 1700 there was a Holy Society of Morning Watchers, men who attended vigils every day (Huber, "Anse Shem," p. 217; Cmow, 1883). In Moldau near Lemberg, about the same time, there was a Hebra Kadishat Talmud Torah, whose object was the study of religious literature (Carlebach, [other references]).
Hebra Kaddisha

Ashkenaz founded the hebra in Prague in 1562; 
disha (Lieben, "Gal "Ed," p. 4, Prague, 1856; "II 
ety for the care of the infirm ("Allg. Zeit. des Jud.") 1865, p. 102). A. Kohn, in Wertheimer's 
Vessillo Israelitico, "1894, p. 395; "Allg. Zeit. des 
and G. Wolf think that the expulsion of the Jews 
allowed to remain, led to the organization of a soci 
Finally to recite the Shema" at the moment of death. 
tions, notwithstanding the fact that the duty of 
burying the dead took precedence of everything else, 
he threatened them with excommunication; but when 
they explained that there were burial societies in 
the city, he said that under such conditions work is 
permitted (M. E. 370). Similarly, the Jerusalem Tal 
mud declares that when the body is handed over to 
the carriers of the dead the relatives may break their fast, 
which begins at the moment of the death (Yer. Ber. iii. 1). On the basis of this decision the codes since 
Nahmanides (15th cent.) have formulated the law that 
in places where officials are charged with the burry 
ing of the dead the relatives do have their duty as 
soon as the body has been delivered to the officials 
(Nahmanides, "Torat ha-Adam, Tur Yoreh De'ah," 241, 243, 288; comp. Shulhan Aruk, Yoreh De'ah, ad loc.). 

Another Talmudic passage (Shab. 106a) says that 
if a member of a society ("haburah") dies, all the 
members of that society shall mourn. It is doubt 
ful, however, whether these societies were organ 
ized for the special purpose of taking care of the 
dead. The context, and the absence of all laws 
regulating such societies, tend to lead to the suppo 
tion that these haburot were fraternities dating 
from the time of the Essenes (Philo, ed. Mangey, ii. 
652; Schlürer, "Gesch." 3 ed. ii, 568; see HABER). 
The oldest mention of societies for burying the dead 
is found in a responsum (No. 75) of Nissim ben 
Reuben of Barcelona (14th cent.), who discusses 
a case in which legacies were left to 
various charitable societies, among 
which the "babbaram" (grave-diggers). 

An often-quoted tradition attributes to 
Low ben Bezalel, chief rabbi of Prague (d. 
1669), the organization (1563) of the first hebra kadd 
isha (Lieben, "Gal "Ed," p. 4, Prague, 1856; "Il 
Jud." 1865, p. 192). A. Kohn, in Wertheimer's 
"Jahrbuch," i. 28, Vienna, 1854, says that Eliezer 
Ashkenazi founded the hebra at Prague in 1562; 
and G. Wolf thinks that the expulsion of the Jews 
from Prague in 1561, at which time the sick were 
allowed to remain, led to the organization of a soci 
ety for the care of the infirm ("Allg. Zeit. des Jud." 
1888, p. 237). At all events, historical reports of the existence of 
these societies date back to the beginning of the seven 
teenth century. Even the books of prayers to be rec 
cited at the bedside of the dying seem to prove the 
existence of these societies. The earliest of these 
books is the "Ma'adur Yabboq" of Aaron Berechiah 
of Modena (Venice, 1699). On the inside pages of a 
copy of Modena's "Zohar ha-Nefesh u'Mare 
la-Ezem" (ib. 1610); Steinschneider found the roster 
of the members of such a society, giving their turns 
for duty, and beginning with 1646 ("Hebr. Bibl." 
vii. 136). Jospe Halkin of Frankfurt-on-the-Main, 
in his "Yesod Osef," (1678), reports that his congre 
gation had a society for the care of the sick ("gome 
l hesed") as early as the seventeenth century (Horo 
vitz, "Frankfurter Rabbinen," i. 12). The hebra 
kaddisha of Hildesheim was founded in 1668 ("Allg. 
Zeit. des Jud." Sept. 15, 1893); that of Breslau dated 
its oldest constitution from 1728; that of Vienna, 
from 1764; that of Copenhagen, from 1767. The 
"Book of the Society of Mercy" ("Ohelot Raham 
im") of the congregation of Mantua, dated 1579 
(Almanzi MSS., Cut. p. 19), may be something 
similar.

The membership of the hebra was limited to males 
over the age of thirteen (see BAK Mjzwah), but chil 
dren might be admitted as contributing 
members. It was, in fact, customary 
for wealthier members of the commu 
nity to enroll their children in the 
hebra at the time of birth. Women formed their 
own societies to attend the dying and wash the dead; 
these were usually called "Naslim Zadkaniyyot" 
(pious women). The members of the hebra and 
their families enjoyed certain benefits after death; 
they were buried in that part of the cemetery re 
served for privileged people, and their funeral ex 
penses were lower. The officers of the hebra were 
elected annually, generally during the week of the 
Feast of Sukkot; but the president, chosen from 
the trustees, was changed every month. In some 
cities, as Breslau and Düsseldorf, there was a 
board of eighteen (that number being chosen be 
cause it is the numerical value of "287 = "living"), 
who were always ready to attend the bedside of 
a dying member and remain with him to the last; 
to recite with him the confession of sins, if he 
were conscious; to pray during his agony; and 
finally to recite the Shema' at the moment of death. 
When breathing had ceased for a certain time, they 
set about washing the body, during which 
ceremony they recited Biblical passages. Among 
the Sephardim this is done by a similar society 
called the "Loveradores" ("Jew. Chron." Dec. 29, 
1900; Jan. 23, 1903). The various functions con 
ected with washing the body and attending it in 
shrouds were distributed according to the age and 
the standing of the members; thus, the president of 
the society had the privilege of putting the linen cap 
on the head of the corpse. Every year the society ob 
served a fast-day, on which, after the morning service, 
the members visited the cemetery, where the rabbi 
preached a sermon on charity; in the evening they 
held a banquet ("hebra ne'uddah"). Various days 
are chosen for this reunion, although the 7th of 
Adar, the traditional date of Moses' death, seems to
be the most popular date. Prague observes this fast day on the 22nd of the ‘omer days (17th of Iyyar); Prague, on the eve of the new moon of Shvat; Riga, on the 15th of Kislev. The members of the be’rah had certain privileges at the synagogue: they distributed the honors on Hoshana Rabba, and on the eve of Simhat Torah the president was escorted to the synagogue under a canopy by torch-bearers (Mapu, “Ha-Ayyil Zaban,” III, 54). Not infrequently friction occurred between the be’rah and the congregation; this has been especially the case in modern times, when the congregations have been inclined to Liberalism, and the be’rah has been the center of Orthodoxy. On one occasion in Fürth the civil authorities were compelled to interfere (“Allg. Zeit. des Jud.” 1841, pp. 337 et seq.). In the congregations of to-day, however, especially in large cities, the voluntary performance of the duties of the dead is now no longer common, and the functions of the be’rah have become attached to certain of the communal offices or are performed by paid workers.

See: Cemetery.

HEBRAIANS. See HERBAL. SEMIHAA.

HEBRAISTS, CHRISTIAN: The work of Christian scholars in the field of Hebrew literature demands special treatment, not only as part of the history of Jewish literature itself, but also as an indication of the relation which existed between Jews and Christians at various epochs. The neglect by Christians of this study has given rise to many of the false ideas in regard to the Jews and their history which have been current down to the present day. The early fathers of the Christian Church endeavored to understand the ideas of the mother Synagogue, and got their knowledge of Hebrew traditions (i.e., the Haggadah) from their Jewish teachers. This is seen especially in the exegesis of Justin Martyr, Apolostas, Epanaem Syrus, and Origem. Jerome’s teachers are even mentioned by name—e.g., Bar Hanina (Hamannah). This knowledge, however, gradually grew less and less as the separation between Church and Synagogue became wider.

What was known of Jewish literature came to the scholastics entirely through translations, as can be seen in the works of Albertus Magnus. That The Venerable Bede (673–735) knew anything of Hebrew may be doubted, despite the testimony of Hesychius in his “De Bibliorum Textibus” (1705). The same may be said of Alcuin (b. 735), but the “Magister Andreas, nativitas Anglus” mentioned by Roger Bacon, and identified by E. R. Hirsch with an Augustinian monk who lived about 1150, must at least have been able to read the Bible in the Hebrew original. Bacon himself (b. c. 1210) was “a tolerable Hebrew scholar.” It was not, however, until the end of the fifteenth century that the Renaissance and the Reformation, while awakening a new interest in the classics, brought about a return to the original text of Scripture and an attempt to understand the later literature of the Jews. Hieronymus Buxtorf, the friend of Erasmus, gave more than 20,000 francs to establish a Hebrew chair at Louvain; Francis I. called to the chair of Hebrew at the College de France Eliezer Levi, the friend of Cardinal Angilus of Viterbo. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Hebrew teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob Mantino (1539).

Pico della Mirandola (d. 1494) was the first to collect Hebrew manuscripts, the Renaissance and Reuchlin was the first to write a modern grammar of the Hebrew language. But interest still centered wholly around the Bible and the expiatory literature immediately connected therewith. During the whole of the sixteenth century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to sit at the feet of Jewish teachers. Sebastian Müntzer (d. 1532) was known as a grammaticus; Pellicanus (d. 1536) and Paganus (d. 1541) as lexicographers; Bomberg (d. 1549) as a printer of Hebrew books. Arus Montanus (d. 1538) edited the Masorah and the "Travels of Benjamin of Tudela." Widmanstadt (1539), living in a colony of Spanish Jewish refugees in Naples, studied Hebrew with David ibn Taba and Baruch of Benevento, and collected the Hebrew manuscripts which formed the basis of the Hebrew division of the Royal Library at Munich. Vatable (d. 1547) made use of Rashi’s commentary. Conrad Gesner (d. 1563) was the first Christian to compile a catalogue of Hebrew books; Christmann (d. 1615) busied himself with the Jewish calendar, and Duedius (d. 1616) with the ethical writings of the Jews. Johann Buxtorf (d. 1629) marks a turning-point in the study of Jewish literature by Christians. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Even women showed an interest in the subject—Anna Maria Schurman, the "star of the century," in Holland; Dorothea Moore in England; Queen Christina of Sweden (d. 1689); Maria Dorothia, consort of the Duke of Saxe-Weimar; Elizabeth, daughter of Frederick the Patahite; Maria Eleanor, wife of Charles Ludwig of the Palatinate; Antonia, daughter of Duke Eberhard of Wurttemberg. Through the influence of Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: Coccejus (d. 1667); Seven-isthenian (1668), who gave a complete translation of the Maimonides; Jewish theology was studied by Cappor (d. 1669), Wageusell (1705); whose letters show the care he took...
to gather information from both Jews and Jews (1641); antiquities, by Bochart (d. 1695); Hottenger (1667); Hyde (1700); Trigland (d. 1705); Breithaupt (1705); and Schult (d. 1725). It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Hackspan (d. 1659) wrote upon the value to the theologian of studying the works of the Rabbis. Their writings on the Bible were read by Schickard (1655); Hody (d. 1706); and Richard Simon (d. 1721), while catalogues of Hebrew collections were published by Plantinvalitus (d. 1651); Le Long (d. 1721); and Montfaucon (d. 1741). Hottenger gave this literature a place in his "Bibliotheca Orientalis." Otte (1672) wrote a biographical lexicon of the Mishnah teachers; and Bartolocci's "Bibliotheca Rabbinica" (1675) was a worthy continuation of these bibliographical labors.

The first half of the eighteenth century contains the names of three important scholars. Basnage (d. 1725), though he knew no Hebrew, may be mentioned here for the reason that his "Histoire et la Religion des Juifs" was the first attempt at a complete presentation of this history. The "Establisctes Judenrnhm" of Eisenmenger (d. 1704) exhibits a mass of Jewish learning; but its anti-Jewish tendency largely vitiated the service it might have rendered.

Far ahead of these two stands Johann Eighteenth Christian Wolf (d. 1789), who, with Century, the help of the Oppenheimer library, was able to produce his "Bibliotheca Hebraica," which laid the foundation for all later works in Hebrew bibliography. In addition to these, Bodesschatz (d. 1795) deserves mention. He, though not a scholarly Hebraist, gave an unbiased and accurate account of Jewish ceremonial. By the side of these stand Bashyus (d. 1750); the translator and printer of Hebrew books; Reland (d. 1718), the first to use Talmudic material for the study of the geography of Palestine; the bibliographers Unger (d. 1719) and Gagner (d. 1728), who gave Wolf his information regarding the manuscripts in the Bodleian; J. H. Michaelis (d. 1738) and Mai (d. 1728), who compiled a catalogue of the Offenbach library; Baratier (d. 1740), the youthful prodigy, who wrote on Benjamin of Tudela; Mill (d. 1736), who treated rabbinical exegesis; and Wachter (1705), who described Hebrew antiquities. Ugolini (1744) is said to have been a converted Jew, and therefore finds no place here. Special mention should be made of Ezra Stiles, the learned president of Yale College (1778), certainly the most learned Christian student of post-Biblical Jewish literature that America has produced.

Toward the end of the eighteenth century such friends of Hebrew literature became even rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars. Even Rabe, the translator of the Mishnah into German (1795); Semmer, Michaelis, Yetchen (d. 1815); and early Nineteenth Century, Sylvester de Sacy (d. 1688) can hardly be mentioned by the side of the hebraists of previous centuries. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Kennecott in England (1776-89) and De Rossi in Italy (1784-88). The last-named made a most valuable collection of Hebrew manuscripts; and by his side may be mentioned Passini in Turin (d. 1740); Bischi in Florence (d. 1752); Assemani in Rome (d. 1736); and Cry in Oxford (d. 1785).

The downward trend continued in the first half of the nineteenth century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose language it was. This is seen in such works as A. T. Harnack's "Thesaurus Linguae Hebr. e Misama Aureusus" (1852); in Winer's "Bib- lisches Realwörterbuch," and even in the works of Hitzig and Eisward. There was no understanding even of the period of Jewish history during which Christianity arose and developed, and David Strauss's complaint in regard to this was only too well founded. During the second half of the nineteenth century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. At the beginning of the eighteenth century David Rudolph of Liegnitz included "Rabbinsch und Chaldäisch" among the Oriental languages which he taught at Heidelberg; but he had few imitators; and in the nineteenth century, apart from a few stray courses, such as Kautzsch's on d. Kimhi at Tübingen, Lagarde's on Al-Hariziat Göttingen, and Strack's on the Mishnah at Berlin, the whole of rabbinic literature was ignored by European universities. Honorable exceptions in this respect were furnished in the universities of Oxford (where A. Cowley is sublibrarian of the Bodleian library) and Cambridge (which has produced such scholars as W. H. At the Lowe, Matthews, and C. Taylor in Universities, England, and in Columbia University, the University of California, the University of Chicago, Harvard University, and Johns Hopkins University, in America. The Jews have been allowed to work out by themselves the new Jewish science ("Jüdische Wissenschaft"), little attention being paid to that work by others.

In more recent times a few Christian scholars have given Jewish literature their attention. Abbé Pietro Porru has done good service by his many articles on the literature of the Jews in the Middle Ages and by the assistance he has given to scholars from the Hebrew manuscripts at Parma; Martin Hart- mann has translated and commented the "Metek Sefatayim" of Immanuel Frances (Berlin, 1894); Thomas Robinson has collected some good material in his "The Evangelists and the Mishna" (1859). August Wünsche, in his "Entwickelung der Erzegel am Midrasch und Talmud" (1879), enlarged the scope of the inquiry begun by Lightfoot; and his translations from the Midrash opened up the stores of ancient Jewish exegesis. Weber's "Sys- tem der Altsyrariogenen Palastinischen Theologie" (1880) was, with all its failings, an honest attempt to understand the theology of the Synagogue, and it has been worthy followed by Bousset in his "Be-

The same name in Berlin and founded by Hermann Strack, have attempted, by their various publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the "Theologische Jahrbiicher," has called attention to many works on Jewish subjects, and to the mention of such works in the "Orientalische Bibliographie" has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. W. Etheridge, the author of a popular "Introduction to [post-Biblical] Hebrew Literature" (1850); Thomas Chenery, translator of "Legends from the Midrash" (1877), and editor of "Al-Harizi's translation of the Talmud"; and W. H. Lowe, who edited the Palestinian edition of the Mishnah.

In spite, however, of these facts and of the warning given by Lagarde ("Symmietic," ii. 147; "Mittheilungen," ii. 165), that in order to understand the Bible text itself a deep study of the Halakah is necessary, Christian writers on the life of Jesus continue their disregard of the primary sources. This may be seen in Hausrath's "Neutestamentliche Zeitgeschichte" ("Kaufmann Gedenkbuch," p. 659), and even in Schiller's "(Gesch.") (1842), who, though making a great advance upon previous efforts, still relies upon second-hand sources for many of the pictures that he draws (see Abrahams in "J. Q. R." vi. 319). Adolph Harnack, who, in his "Dogmengeschichte" (3d ed.), endeavors to do some justice to the rabbis of old, falls, in his "Wesen des Christentums" (1900), into many old errors through his ignorance of the Jewish literature of the period of which he treats, at the same time disregarding entirely the literature and history of the Jews during the last eighteen hundred years (Peix Peres, "Was Lehrt Uns Harnack?" Frankfurt-on-the-Main, 1902).

The following list of Christian Hebraists has been compiled upon the basis of Steinschneider's article mentioned in the bibliography below. Christian students of the Bible have not been included, as they may be found in other articles.

Aarhus, Peter S. (c. 1711: Hafen.).
Abele, Jos. Ge. (d. 1690: Wittenberg).
Adam, Eden (Benedictine; d. 1382: Hereford).
Adorno, Leo (1820-1881: Italy).
Alessio de Leon Zurna (16th cent.).
Allmann, Peter (17th cent.: Athens).
Alfrink, Jacob (17th cent.: Groningen).
Aschen, Math. (d. 1621: Jena).
Aubri, Giere (17th cent.).
Arias Montanus (Benedictine; d. 1508: Seville).
Arnaud, John (d. 1620: Montpellier).
Armbruster, Michael (c. 1628: Holland).
Aspey, Math. (d. 1628: Copenhagen).
Assumne, Simon (d. 1623: Padua).
Aubert, Ennias (c. 1620: Berlin).
Bacon, Roger (1614-94: Oxford).
Baldi, Bernardino (1560-1617: Urbino).
Barliteral, Jos. S. (1737-90: Johann.
Barth, Jean (d. 1626: Paris).
Bering, Jean Jac. van (1632-1704: Hanau).
Bayer, Rudolph (c. 1654: Paris).
Beckham, Jos. (c. 1657: Frankfurt-on-the-Oder).
Beckers, Math. (c. 1658: Paris).
Beke, Math. (c. 1608: Amsterdam).
Berne, Jan. (c. 1683: Copenhagen).
Brown, Jos. (c. 1690: Frankfurt-on-the-Main).
Buck, Steffen (b. c. 1640: Brandenburg).
Buhlmann, Sam. (1611-92: Halle).
Borner, Adam (c. 1645-47: Leiden).
Boucheau, Jos. (c. 1652: Paris).
Brahe, Joh. Fred. (1610-1733: Gotha).
Brigden, G. (c. 1650: Verona).
Broun, Hugh (1649-1692: Tottenham).
Buddeus, Jos. Fr. (1607-1629: Halle).
Burguino, Archibald (Minot. 18th cent.
Buiczer, Johannes (1548-1625: Basel).
Buiczer, Johannes (1548-1625: Basel).
Buiczer, Johannes (1548-1625: Basel).
Budke, Jos. (c. 1650: Pavia).
Canitius, Augustin (1753-57: Paris).
Cappelen, Claud. (d. 1697: Paris).
Carper, Johann (Benedictine; 1638-99: Leiden).
Cassell, Edmond (1600-65: London).
Ciaerias, T. (d. 1694: Paris).
Chemart, Thomas (1581-164: London).
Chambers, Ant. Rous. (1607-72: Germany).
Chattel, Latif (1598-1637: Warsaw).
Christiansen, Jac. (1554-1611: Heidelberg).
Cicala, Phil. (c. 1649: Frensker).
Clemen, Jos. (c. G. G. (c. 1679: Erfurt).
Clark, John (1647: Oxford).
Clay, John (d. 1667: Oxford).
Coe, Bishop (1681-1747: Peterborough).
Collins, Jos. (c. 1618: Leipsic).
Consolser, Jos. (1667: Paris).
Cotta, Petrus (c. 1545: Tanger).
Craner, Jos. (1678-1709: Zürich).
Cramer, Jos. (1677-1716: Zürich).
Crenius, Tho. (1648-1726: Leyden).
Cristescu, Lud. (1656: Basle).
Dachser, Fred. (c. 1631: Ulm).
Dalmazza, Laurentius (c. 1614: Hungarian).
Dana, Jos. (1564-1636: Jesus).
Dassio, Théod. (d. 1721: Wittenberg; Kiel).
Dehn, P. (c. 1532: Italy).
Hans, Math. (c. 1608: Holland).
Hans, Math. (c. 1608: Amsterdam).
Hans, Matth. (c. 1608: London).
Hervis, Jos. (c. 1650: Oxford).
Eberstein, Jos. (c. 1652-1709: Frankfurt-on-the-Oder).
Eggers, Jos. (c. 1673: Basle; Leyden).
<table>
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<tr>
<th>Hebraists</th>
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<tbody>
<tr>
<td>Elfenbein, Jo. (1672-1728; Strasburg).</td>
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<tr>
<td>Lemminger, Johann (1619; Leipzig).</td>
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<tr>
<td>Leib, Christian (1471-1548; Kebdorf).</td>
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<tr>
<td>Prache, Hilaric (b. 1614, Teutschel; d. 1679, London).</td>
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<tr>
<td>Prideaux, Humphrey (Dean; b. 1648, Padstow; d. 1724, Norwich).</td>
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<tr>
<th>Scholiasts</th>
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<tbody>
<tr>
<td>Lederlin, Jo. Heinr. (1672-1737; Strasburg).</td>
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<tr>
<td>Lehmann, Heinr. (1619-99; Leipzig).</td>
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<tr>
<td>Leib, Christian (1471-1548; Kebdorf).</td>
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<tr>
<td>Prache, Hilaric (b. 1614, Teutschel; d. 1679, London).</td>
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Female Christian Hebrews.


Catholicism.

Catholicism.

Female Christian Hebrews.


Catholicism.

Female Christian Hebrews.


Catholicism.

Female Christian Hebrews.
used in contrast with "Philistines," or by Philistines in speaking of Israelites, in 1 Samuel, both in the story of Saul and in that of Samuel (Smith, in "International Commentary," s. e. "Saul" and "Samuel"). It is further used once in the early legislative document commonly known as "The Book of the Covenant," to differentiate a Hebrew slave from one of any other nationality (Ex. xxxv. 5). In Deut. xv. 12, based upon the preceding, it is used both in the masculine and in the feminine. This latter passage is twice quoted by Jeremiah (xxxiv. 9, 14). In Gen. xiv. 15 occurs the expression "Amuim the Hebrew," rendered in the Greek παραιτής = παραίτως ("Abram, the man of the region beyond"). It is difficult to determine whether the use of the term "Hebrew" here is due to the contrast of Abram, as typifying a nation, with the foreigners about him, with whom the chapter deals, or whether it is in this case a usage which may be compared with that of the preposition "eber" in the Book of Nehemiah, where the author, writing from the standpoint of the Far East, and following Babylonian and Persian usage, designates Palestine as "the province beyond" the Euphrates.

It would appear from the passages cited that the Israelites were known to other peoples by the name "Hebrews," and that in the earlier period of their history this name was used by them in contrasting themselves with other nations. This was not their customary usage, or preferred designation of themselves. In the period of prophetic activity preceding the Exile, and in the prophetic, legal, and poetical literatures of the exile and post-exilic periods, the word does not appear, with the doubtful exception of the passage in Gen. xiv. In the Greek period the ancient use was revived; and Jonah speaks to foreigners of himself as a Hebrew (i. 9). Similarly, in Judith and II Maccabees the word "Hebrew" is used where foreigners are addressed or where foreigners speak of Israelites.

In the prologue to Ecclesiasticus the word is used to designate the Hebrew language in contrast with the Greek. There is a similar use in the New Testament (John v. 2; xix. 13, 17; xx. 16; Acts xxi. 40, xxi. 2, xxi. 30, 31; Rev. i. 11, xli. 16) and in Josephus ("Ant." ii. 1, § 1; iii. 19, § 6); but here it may mean either the old Hebrew or the later Aramaic idiom of Palestine. The word is also used at this period to designate those who conformed to the ancient practices in contrast with the Hellenists, who observed Greek customs (Acts vi. 1; II Cor. xii. 23; Phil. iii. 5).

Derivation and Meaning: "Tir" is a gentilic noun, formed by adding the suffix "ti" to the word "eber." The latter is a common preposition in Hebrew, meaning "beyond" or "across." Other derivatives from the same root mean "ford," "pass," and the like. This preposition, alone or in combination with other prepositions, is used to designate the region across or beyond the sea or a river, but especially the region beyond the Jordan—commonly eastward of the Jordan, from the standpoint of a writer in Palestine proper; less often westward of the Jordan, from the standpoint of the trans-Jordanic territory. Frequently, also, it designates the region beyond the Euphrates—commonly eastward, spoken from the standpoint of Palestine, but also westward, from the standpoint of Babylon and Persia.

The word appears, further, as a proper name—that of an ancestor of the Hebrews (see Eber)—in the early Judaic document (J), in the later Priestly Code (P), and in the Chronicles. Once the name "Eber" is used as a collective noun, to designate a people or country, in connection with Ashur (Num. xxiv. 24). An early Israelite tradition (Josh. xxiv. 2) interpreted the word "Hebrew" as meaning the people whose ancestors dwelt in the land beyond the River Euphrates (A. V. "on the other side of the flood").

Similar to this use of "eber ha-asur" for "the region beyond the river," is the Assyrian "el'br-nu" and the Muurian "ib-naharan." The former of these designates roughly the later Persian province 'Abar-Nahra, the country between the Euphrates and Gaza. What region is designated by the latter is not clear. This interpretation lies also behind the treatment of the eponymous Eber in the Priestly Code (Gen. xi.), and was adopted by later Jewish tradition (Gen. R., and Rashi, ad loc.).

Some late writers interpret the word as meaning "the people from beyond Jordan" (so Wellhausen and Stade). If this latter view be correct, the name "Hebrew" may be supposed to have been originally a general term (comp. Gen. xii. 24, where Shem is called the "father of all the children of Eber," and Eber is the father of Peleg and Joktan) to designate the peoples beyond the Jordan. In that case the Habir or 'Abir of the El-Amarna tablets, who were overrunning Judea and threatening Jerusalem about 1400 B.C., may have been "Hebrews" (comp. Jastrow in "Jour. Bib. Lit." xli. 218, xlii. 61), and the term may designate in general the trans-Jordanic populations (the Ammonites, Moabites, Edomites, etc.); among these at a later date were included the Israelites, who finally became the Hebrews par excellence. Other views propounded in recent times are those of Hommel, that the term designated the land west of the Euphrates, between Borsippa and Ur ("Ancient Hebrew Tradition," Appendix), and of Steiner (in Schenkel's "Bibel-Lexikon"), that "eber" means, as in Am'ni, "a river-bank," and that the Hebrews were the "dwellers in a land of rivers." [None of these views is satisfactory.—T.]

J. P. P.

HEBREW, THE: Jewish weekly; established in San Francisco, Cal., in 1863, by Philo Jacoby, a son of Isaac Jacoby, rabbi of Lauenburg, Pomerania. It is still published by its founder, and is the oldest Jewish paper on the Pacific coast. Rabbi Henry and Bettelheim, and Ernest Jacoby of Chicago, a brother of the founder, have been among its editors. The tendency of the paper in religious matters is conservative.

HEBREW EDUCATION SOCIETY OF PHILADELPHIA: Organized July 16, 1848, largely through the efforts of Isaac Leeser; one of the oldest societies of its kind in the United States.
HEBREW LANGUAGE

The charter granted by the Pennsylvania legislature April 7, 1849, authorized the establishment of schools for general education, combined with instruction in the Hebrew language and literature; the charter also authorized the establishment of a “superior seminary of learning,” with power to grant the usual degrees given by other colleges. A supplementary act, passed May 13, 1866, allowed the admission of six pupils to the Boys’ and Girls’ High School, Philadelphia. The first annual report of the society was opened on the upper floors of the Phoenix Hose House on Third (now Filbert) street. The first session was held on Monday, April 7, 1851.

Early in 1864 the society received a legacy of $20,000 from the estate of Judah Touro; in May following, the purchase of a church building on Seventh street, between Wood and Calhoun streets, was authorized, and the school moved into this building in October of the same year. In January, 1859, this building was sold, and the school, now known as Hebrew School No. 1, removed to Keystone Hall, 1204 Germantown avenue. Maimonides College was opened Oct. 28, 1867, and remained in existence until December, 1871. Hebrew School No. 2 was opened March 3, 1878, in the synagogue building of the Holland Schule, Fifth and Catherine streets; it subsequently removed to Wheatley Hall, then to 522 Bainsbridge street, and finally to the society’s building, Touro Hall, at the southwest corner of Tenth and Carpenter streets.

Hebrew School No. 3 was opened October, 1879, at Marshall street and Girard avenue, and in December following Hebrew School No. 4 was opened at 624 Wayne (now William) street, in the district of Richmond. Hebrew School No. 5 removed to the corner of Fourth and Poplar streets, thence to Seventh street, and in October, 1881, was merged with Hebrew School No. 1 in its new building at 317 North Seventh street. Hebrew School No. 6 became known as No. 3.

In 1888, houses on Lark (now Weikel) street were purchased, and school No. 3 removed thither from 624 Wayne street. For some time trade-schools were in operation there, but they have been discontinued.

The principal work of the society is now centered in Touro Hall, where a night-school is kept open the entire year. There are now classes in English, typewriting and stenography, men’s and women’s garment-cutting, millinery, dressmaking, and cigarmaking, a free synagogue for the most sacred holy days, free bazaars, a reading-room, and a circulating library. The Hebrew Sunday-School Society, the Baron de Hirsch Committee, and the B’nai B’rith Manual Training-School have the free use of the Hebrew Education Society’s buildings, for their meetings and classes. The permanent fund of the society amounts to $35,000. The annual expense is about $9,500.

BIBLIOGRAPHY: Fifty Years of the Hebrew Education Society, Philadelphia, 1886.

A. D. S.

HEBREW GLOBE, THE. See Periodicals.

HEBREW GRAMMAR. See Grammar, Hebrew.

HEBREW INSTITUTE. See New York.

HEBREW INTELLIGENCER. See Periodicals.

HEBREW JOURNAL, THE. See Periodicals.

HEBREW LANGUAGE: The designation “Hebrew language” for the language in which are written the Old Testament (with the exception of Ezra iv. 8–vi. 18; Dan. ii. 4 after the fourth word—vii. 38; Jer. x. 11; and a proper name in Gen. xxxi. 47), part of the Apocryphal and pseudigraphic writings, and the greatest part of later Jewish literature, is first found in Hellenistic literature (Prologue to Ecclesiastes [Stech]: Josephus, “Ant.” 1. 1, § 2; Rev. ix. 11). The same designation is frequently used by Hellenistic authors to denote the Aramaic language spoken at a later time by the “Hebrews,” as the Jews were called by non-Jewish writers. In Hebrew literature the term is first met in the Mishnah (Yad. v. 4; Gil. ix. 8). Biblical writers use the expression “the language of the Canaan” (Isa. xix. 18) or “the Jews’ language” (II Kings xvi. 36, 38; comp. Isa. xxviii. 11, 17; Neh. xiii. 24; comp. also the modern use of “Yiddish”). More frequently, however, the language is called in later Jewish literature “the Holy Tongue,” to distinguish it from the Aramaic vernacular or other “profane languages” spoken in later times by the Jews (Targ. Yer. to Gen. xxxi. 11; Soṭah vii. 11). This designation seems to be an abbreviation of “Išan bet kudsha” = “the language of the sanctuary” (Targ. pseudo-Jonathan to Gen. xxxi. 47).

The Assyrians called Hebrew “the language of the western country” (comp. Hastings, “Dict. Bible,” iii. 93). The Hebrew language might be appropriately called the Israelite dialect of Canaanitish, a branch of the Semitic languages spoken in Palestine and in the Phoenician colonies. Almost identical with it is Moabithit, as seen in the style of Medea (see Moabitic Stone). Closely akin to it was Phenician, and in all probability also the languages of Ammon, Edom, and Philistia. The language used in the Zenjtli inscriptions approaches Hebrew closely.

Phonetically Hebrew occupies a middle place between Arabic, on the one hand, and Aramaic, on the other. Of the original Semitic consonants some appear to have been wholly or partly lost; at least the distinction between certain related but different sounds is not indicated in writing. Thus there is only one character in Hebrew (י) for the Arabic “la” and “kha,” only one (א) for the Arabic “ain” and “ghain” (though from transcriptions of proper names in the Septuagint it seems that, like Arabic, it once had the two sounds), only one (ש) for the Arabic “sad,” and “gadh, and only one (ג) for the Arabic “taw.” Like Arabic, Hebrew has a double pronunciation of the letters אבבפפ, —explosive and spirant. Like Arabic, it has a double sound of נ (comp. Merx, “Zeitschrift für Assyriologie,” xiv. 308). From the א at the end of the alphabet in certain alphabetic compositions in the Old Testament some assume the existence of the emphatic "p" known in Syriac and Ethiopic. Initial radical ה, as in Aramaic, has largely passed into v. Although
Hebrew has lost some of the original vowels still retained in classical Arabic, that loss has not assumed such proportions as in the case of Aramaic. This is due chiefly to the retention in Hebrew of the pretonic "a" vowel (see accents in Hebrew).

Of case-endings, entirely lost in Aramaic, Hebrew has preserved some remnants, although these have become meaningless.

The passive verb-forms, produced by internal vowel-change, only remnants of which are preserved in the oldest Aramaic, are still full of life in Hebrew. An exception to this is found only in the passive of the first conjugation, which has been largely replaced by a reflexive form. Similarly, in the case of the formation of a passive mode, Hebrew holds an intermediate position between Aramaic and Arabic. Hebrew, in common with Arabic, permits a prefix definite article and an inseparable interrogative particle.

Semitically, Biblical Hebrew remained in a very primitive stage, lacking long and artificially constructed periods. The sentences are short and are connected with one another by the conjunction "and," which particle has various logical meanings.

This frequent use of "and" has, however, also developed in Hebrew some syntax and very fine and expressive forms of construction, which, though occurring here and there also in cognate dialects, have found their highest development in Hebrew. One of these is the peculiar consecutive use of "and" to connect a series of clauses with an initial clause, which latter defines them temporally. On the whole, the particles in Biblical Hebrew are little developed and frequently ambiguous. In later Hebrew the defect has to a large extent been remedied. As in all Semitic languages, the concrete meanings of the word-stems are more or less apparent and present in the consciousness of the speaker or writer in all the derived word-forms. Hebrew, moreover, admits of almost no compounds, except in proper names. There is a great lack of adjectives and adverbs, especially of the latter; and the so-called tenses are rather modalities of action. All these facts make Hebrew, indeed, a vehicle for narration of great vividness, expressiveness, and beauty, and cause it as a language of poetry, especially of religious poetry, to stand unsurpassed. On the other hand, it is, at least in its Biblical form, ill adapted for the expression of abstract ideas and involved philosophical thought—a deficiency but partially overcome by medieval writers by the invention of abstract terms and adjectival and adverbial forms.

In the Middle Ages it was a prevailing opinion that Hebrew was the primitive speech of mankind. This view was based on etymologies and other data in the early chapters of Genesis (comp. Origin: Berliner, "Beiträge zur Hebräischen Grammatik," p. 9; König, "Hebräisch und Semitisch," pp. 113 et seq.), which, however, were as plausibly turned by Syriac writers in favor of their own tongue ("Encyc. Bibl." 2:877; comp. Asafo, "Syriae Dict." Preface). A similar opinion was expressed by Rab (Sanh. 33b). Medieval Jewish scholars considered Arabic and Aramaic, the only cognate languages known to them, as corruptions of Hebrew.

Hebrew, in more recent times, however, two opposing theories have been held. One, whose chief exponent is D. Luzzatto, is that Hebrew is derived from Aramaic; the other, whose chief exponent is Olshausen, is that it is derived from Arabic. D. S. Margoliouth ("Laws of Defense of Biblical Tradition," and "Language of the Old Testament," in Hastings, "Dict. Bible," 25:27 seq.) claims that Hebrew is nothing but a vulgar dialect of Arabic. Not only, however, can the question concerning the relative age of a language whose origin lies in prehistoric times not be answered positively, but the necessity of the question itself is problematical: cognate languages may be parallel developments of one mother tongue instead of being derived from one another. All that can be said is, that by the testimony of the El-Amarna tablets (15th cent. n.c.), which contain Canaanitish or Hebrew glosses, and by the evidence of Egyptian, which contains Canaanitish loan-words borrowed some centuries before those tablets were written, Canaanitish or Hebrew was spoken in Palestine as early as the beginning of the second millennium n.c.

The other question, however, whether the Israelites brought their language with them from their original home or adopted it after the conquest of Palestine, as the Philistines seem to have done, is quite pertinent. From the facts that Abraham was connected with Patriarchs, with Haran, that Jacob is called an Aramean (Deut. xxvi. 5), and that the language is designed as Canaanitish and, as mentioned above, was spoken in Palestine centuries before the Exodus, one might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel ("The Ancient Hebrew Tradition") maintains that Aramaic is a later development; that in patriarchal times Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic. From the fact, however, that the Phcenicians claimed to have come from the border of the Persian Gulf, where Abraham also is said to have had his home, and from the fact that Assyro-Babylonian is in both phonetics and vocabulary closely connected with Canaanitish, the probability of the Israelites having brought their language along with them is not to be denied.

Since Israel was a conglomeration of tribes, one expects to find their language showing dialectic differences. Such differences are distinctly mentioned in the case of the Ephraimites (Judges xii. 6), who could not pronounce "u." In some books expressions occur which show some local coloring, on the basis of which some distinguish a Judaic and an Ephraimitic dialect; others, an Ephraimitic, a Judaic, and a Simeonic dialect. But there is no certainty that such expressions are not rather characteristics of the individual authors. Differences that may have existed in the pronunciation of the various localities were obliterated by a later leveling vocalization. That such obliteration has taken place in some cases is apparent from the differences in the vocalization of proper names existing between the Masoretic text and the Septuagint.

The literature of Hebrew covers a period of about
Hebrew Language

3,000 years, from the earliest documents of the Bible down to modern times. In so long a period the language has naturally undergone many changes. One may recognize broadly two phases of linguistic development: (1) the creative period, during the life of the language as the people's speech, and (2) the reproductive period, during its life in literary monuments only.

The creative period of Hebrew may be divided into three phases: pre-exilic, post-exilic, and Mishnaic (the justification for including the Biblical last-named phase in this period is given below). The limited literature preserved in the Bible and the nature of most of its books, which are the products of schools rather than of individuals, as well as the uncertainty as to the time and place of their composition, make the historical tracing of the development of Biblical Hebrew a hazardous undertaking. In a general way it may be said that the language underwent little change during the first commonwealth; but with the growth of the arts and the development of professions and trade, new expressions had probably to be coined and foreign words borrowed. Accordingly loan-words from Assyrian and Egyptian, from the languages of India and Persia, and perhaps from Greek are successively found. Whether such borrowing was done directly or through the mediation of Phoenician cannot be ascertained positively. Direct borrowing need not be assumed only in the case of Aramaic loan-words. The Arameans were the immediate neighbors of northern Israel from the very beginning. The foreign settlers who were domiciled in Israel after the downfall of the kingdom of the Ten Tribes probably also spoke Aramaic.

The correctness of the view that Aramaic was the international language of anterior Asia as early as the eighth century B.C. is not certain (comp. A. Ehrlich's commentary to II Kings xviii. 36), but there is no doubt that this was the fact after the Babylonian exile. Gradually Aramaic gained predominance in the Persian empire, displacing local forms of speech, and Hebrew, like other languages, had to succumb to its influence and ceased to be spoken. As was to be expected from such close relationship between the two languages, one borrowed from the other during the entire period that Hebrew and later Aramaic were together alive in Palestine. Even the oldest Biblical writings, as the Book of Judges, the Elohistic document, and Isaiah, show Aramaisms (יָדַע, הדַּע, בֵּין, והשַׁלֵּךְ, etc.). It is interesting in this connection to notice that the oldest Canaanite inscription known, the patera of Ba'al Lebanon, contains also an Aramaic loan-word (🐤). By the post-exilic writers pre-exilic literature seems to have been reeognized as already classic. Their language differs from that of the preceding period in three respects: (1) there is conscious imitation of earlier works (as in Daniel), the late Psalms, Ecclesiasticus (Sirach); (2) the borrowings from Aramaic increase in volume and Persian words come in (some of the Aramaisms are not taken over literally, but are translated into Hebrew, e.g., תֵּבֶן לְ) in Ecclesiastes); (3) the popular language gains entrance into literature and thus leads Biblical or literary Hebrew into Mishnaic or popular speech.

As mentioned above, beginning with exilic times Aramaic influence began to be felt in Palestine. Nebuchadnezzar complains that the children Mishnaic from mixed marriages are unable to say Hebrew, speak Hebrew (Neh. xiii. 24). For some centuries the two languages were spoken side by side, somewhat like Low and High German in certain states of Germany today. But as time went on the circle of the Hebrew-speaking population narrowed down, in spite of that language having sole control of the school, the synagogue, and the literature, until Hebrew became exclusively the language of literature and prayer. In the house of the patriarch Judah I. the maid servant still spoke Hebrew (Meg. 18a). The literary monuments of this last phase of living Hebrew have been preserved in tannaitic literature, the chief work of which is the Mishnah.

The "language of the Mishnah" ("Perek Kinyan Torah"), or "the language of the sages" (Ab. Zarah 58b; Hul. 170b; Kid. 2a), as the language of tannaitic literature is called in later generations, is not an artificial product of the schools, but is the living language of the last centuries of Jewish independence. This has been convincingly shown by S. D. Luzzatto (in "Orient, Lit." 1846, col. 829; 1847, cols. 1 et seq.). Mishnaic Hebrew differs from Biblical in the following particulars: in admitting a greater contingent of Aramaic loan-words; in borrowing to a considerable extent (about 300 vocables) from Greek and Latin; in the greater Aramaization of its syntax; in the larger substitution of the relative verb-forms for the internal passives; in the loss of the feminine plural forms of the imperfect; in the use of the plural ending "im" for "im" and of the plural suffix "im" for "am"; in the more definitely temporal use of the tenses; in the wider use of the participle; in the introduction of periphrastic verb-forms; in the substitution of the relative particle for the construct state; in the more definite use of prepositions and conjunctions, and in the augmentation of their number; and frequently in a different use of the gender of nouns. Words are frequently used in their pastas forms outside of pastas; Biblical words are used in other than Biblical senses, and new forms are built from Biblical stems. The laws of word formation are, however, the same as in Biblical Hebrew. A conscious imitation of Biblical language is noticeable in the liturgy only. In the rest of tannaitic literature such imitation is expressly avoided (comp. Hul. 176b).

The term "New Hebrew" or "Neo-Hebraic," by which post-Biblical Hebrew is usually designated, should properly be used only for the Neo-Hebrew language of the reproductive period, beginning with amoraic literature (early in the third century of the common era) and continuing until the present. This period is of no interest to the student of Hebrew philology, but is of great importance for the study of Hebrew literature. New Hebrew presents a variety of styles differing not only according to periods, but also, and perhaps even in a greater degree, according to the subjects treated. In the treatment of this form of
the language, periods and departments of literature must naturally cross one another. In the first place, prose must be separated from poetry. As regards linguistic peculiarities the prose literature may be divided into six groups: the poetical, into five.

Original work in midrashic literature is not the rule: the greatest part of it is compilation from older works. Probably most of these works were originally written in Aramaic and translated by the compiler into Hebrew. This is especially the case in the later Midrashim, while in the earlier compilations considerable Aramaic material has been preserved. The language differs little from that of the haggadic portion of tannaitic literature, and in some cases it has preserved linguistic material from tannaitic times which is not found in any extant tannaitic literature. Words which belong neither to Aramaic, Persian, Greek, nor Latin, although not found in Mishnaic Hebrew, are certainly tannaitic. Here belong also the halakic code (Yad ha-Hazakah) of Maimonides, the language of which is based on the language of the Mishnah, and the later codes imitating that of Maimonides.

The writers on Talmudic subjects, especially the commentators of the Talmud and the Posekim or legal authorities, who adopted Mishnaic Hebrew and avoided Biblical language, imitated to a great extent the Babylonian Talmud, interspersing their Hebrew not infrequently with Aramaic. The necessary lack of esthetic qualities in such a mixture is not very noticeable to one familiar from his youth with the Talmud. But the application of this style of writing to other than Talmudic subjects among medieval German Jews, loaded as it was with atavistic prepositions and tselled with Biblical phrases wrongly used, presents an unesthetic result difficult to understand and not very pleasing to a modern reader.

The language used chiefly by writers on philological and Biblical subjects shows in its earliest forms the influence of the Bible and of the papyrologists (comp., e.g., Ben Asher, Sadda, "Yaalpon," and the Ahimaz Chronicle). But the papyrological influence soon disappears and leaves a midrashic Hebrew somewhat influenced by the Bible and by philosophic Hebrew. The use of Aramaic elements is very rare.

The preceding phases contributed little to the increase of the vocabulary. On syntax they had no influence whatever. This can not be said of the philosophic phase, which differs so much from the preceding that a new name was applied to it by medieval writers. It has been called "the language of the translators," or "the language of science." ("lesion tekumah"). This phase is a product of the translation of Arabic works on philosophy and science. The insufficiency of the old language for the treatment of scientific subjects was supplied by the creation of new word-forms, especially of abstract terms and adjectives, by giving new meanings to old words, and by borrowing from the Arabic. The new extensions of meanings were modeled on the cognate Arabic; and, the translations being slavishly literal, the Hebrew received the imprint of Arabic syntax. In many cases a familiarity with Arabic is necessary to understand this kind of writing. This style was successfully imitated by philosophic and scientific writers who wrote originally in Hebrew.

Closely akin to this form of language is that which appears in the writings of the Kabbalists, except that Kabbalistic literature uses some papyrological word-forms — a legacy of geonic times — and a number of terms peculiar to itself.

The Samaritans also attempted to write Hebrew; but, with one notable exception (comp., the Samaritan Chronicle, published in "R. E. J." xlv. 188 et seq.), their Hebrew is only an object of curiosity. In the last quarter of the eleventh century a reaction set in against the corrupt style of the German rabbinical (see above). The writers of those days desired to influence the people in the direction of esthetics. They therefore introduced a style chiefly based on the Bible, the "rhetorical" style ("melizah"), as it is called. This style occurs indeed even earlier, but in very rare cases (comp., e.g., Archivolti, Oliveyma). Since the vocabulary of the Bible, taken in its proper sense, is entirely insufficient to express modern ideas, resort was had to periphrases, whose terms, taken from the Bible, frequently meant something quite different in their original context. As a consequence the style became stilted and bombastic, incapable of giving an exact expression to ideas and things, and forcing the writer to be unnatural and to limit himself to jejune subjects. This style dominated Hebrew literature for three generations.

The necessities of Jewish life in Russia and the rise of national consciousness throughout European Jewry required a better-adapted vehicle of expression than was offered by the rhetorical style; and this demand was supplied by the creation of modern Hebrew. This style combines philological with philosophic Hebrew, eliminating from the latter its Arabic syntax. It has created a number of new terms to express modern ideas and things, drawing upon all phases of Hebrew, and, through the Hebrew writers in Palestine, upon Arabic. Scientific terms for which it has no equivalent it adopts from the modern languages. The periodic structure of the sentence is successfully cultivated.

Later Hebrew poetry may be divided into (1) papyrological or literary, frequently having rime but no meter, and (2) metrical, first introduced by Dunash b. Labun. The language of the papyrological may again be subdivided into an earlier and a later period. The earlier period (c. 890-1100) presents a language based on the whole on the Bible, but enriched with a multitude of new forms. The number of new nomina-tions in the papyrological amount to more than forty. New verbs are formed from nouns and particles; new verb-forms are used for or alongside of older ones; defective stems are treated as biconsonantal, or more correctly as middle waw stems; the inseparable prepositions are used with the finite verb; new plural forms are used where the older language has only the singular, or the singular is used where the older language has only the plural; masculine nouns are abstracted from older feminine forms, and
new feminine forms are built from older masculine forms. Some nouns have double plural endings: the masculine ending is sometimes used where the older language has the feminine, and vice versa.

The later piyut literature, especially the penitential hymns, abandons a number of payyetanah word-formation and uses more Talmudic expressions.

The language used in metrical poetry presents, broadly speaking, three styles: the Spanish, the German, and the Russian. The language of the Spanish school follows the philosophic style and, though chiefly based on the Bible, contains a number of Aramaisms in the significations of words, in phraseology, and, more rarely, in syntactical constructions. The German style imitates chiefly the rhetorical style, is smoother in construction and purer in diction, but nervous. The Russian or modern style strives after realism; it can, however, limit itself to Biblical phrases, but uses the resources of all periods, even the latest coinings of words.

The national and realistic tendencies of the present generation have inspired many writers to try to enlarge the vocabulary of the language.

Revival of Hebrew as a spoken language has begun throughout Europe, and the paper had as its object the cultivation of Hebrew conversation. It was in the nature of conditions that in Europe such efforts could meet with no signal success. It was otherwise in Palestine. There the resurrection of Hebrew as the tongue of the home and of the school has been realized to a considerable degree.

In the United States, the Hebrew National has been organized at Cincinnati, Ohio, July, 1886, "to provide a uniform system for all Hebrew Sabbath-schools in the United States by promulgating a uniform course of instruction and by training competent teachers." This was the first attempt to secure a united effort in the cause of Jewish religious education in the United States. The union has paid special attention to publishing textbooks for religious schools; among its publications may be mentioned: "School Edition of the Book of Proverbs," by Adolph and Isaac S. Moses; "The Ethics of the Bible," by the same authors; "Selections from the Psalms," by M. Mielziner; "How to Organize a Sabbath-School," by Henry Berkowitz; "Guide for Jewish Sabbath-School Teachers," containing papers on instruction in Biblical history by K. Kohler, in post-Biblical history by B. Felsenthal, on religious themes such as "The Love of God," "Our Love for God," "Love and Respect for Parents," "Truth-Telling," etc. These leaflets are used in over one hundred schools throughout the country.

The union has also published a curriculum for Jewish Sabbath-schools (see "Report for 1886," p. 8). Ninety schools are included in the union. It receives a subsidy from the Union of American Hebrew Congregations, and meets in biennial session at the same time as that organization. Its presidents have been M. Loth, S. M.
HEBREW UNION COLLEGE: A rabbinical college founded by Dr. Isaac M. Wise at Cincinnati, Ohio, in 1875. In 1854 Dr. Wise had made an attempt to establish a similar institution under the name of the "Zion College Association." Failing, and being convinced that such a college could be established only through a union of congregations, he agitated for the formation of such a union. In 1872 Henry Adler of Lawrenceburg, Ind., offered $10,000 toward the establishment of a rabbinical college. Thereupon delegates from thirty-four congregations convened at Cincinnati and organized the Union of the American Hebrew Congregations, with the objects of establishing a Hebrew theological institution for the education of rabbis for the Jewish pulpit in America and of promoting Jewish learning. In 1874 the council of this union met at Cleveland, Ohio, and adopted laws to govern the proposed institute, then named "The Hebrew Union College," which was placed under the authority of a board of governors consisting originally of twelve, and later on of twenty-four, members appointed by the council.

The college was opened in October, 1875, with an enrollment of forty students. In May of that year the library was completed with four classes; in July of that year the first four rabbis were graduated and publicly ordained. In 1886 a Semitic department was added for the benefit of those who, without intending to enter the rabbinate, desired to pursue Semitic studies. To this department, and also to the preparatory department, female and non-Jewish students are admitted.

Dr. Wise was the first president, and retained the office until his death (March 30, 1900), when the senior member of the faculty, Dr. Moses Mielziner, was appointed president. The faculty comprises six professors and several instructors. By its charter the college is authorized to confer academic degrees. Graduates from the preparatory department receive the degree of bachelor of Hebrew letters. The collegiate course of studies leads to the rabbinical diploma, or, in case the student does not intend to accept a rabbinate, to the degree of bachelor of divinity. The postgraduate course leads to the degree of doctor of divinity. The latter degree is also conferred on theological authors in recognition of special merit.

During the first years of its existence the college held its daily sessions in two of the Cincinnati synagogues; but in 1881 a building on West Sixth street was purchased.

When the college was established its library consisted of a very limited number of Hebrew books. Through donations and purchases it has grown to about 20,000 volumes and pamphlets. In 1896 a Semitic department was opened with one class, consisting of twelve, and later on of twenty-four, members appointed by the council.

The organisation of the college was completed with four classes in 1879. In September of that year the collegiate or rabbinical department was opened with one class, consisting of the graduates from the preparatory department. As this class advanced, each year another was added, until in 1889 the collegiate department also was complete with four classes; in July of that year the first four rabbis were graduated and publicly ordained.

In 1886 a Semitic department was added for the benefit of those who, without intending to enter the rabbinate, desired to pursue Semitic studies. To this department, and also to the preparatory department, female and non-Jewish students are admitted.

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as “Kirjath-arba,” after its reputed founder, Arba, father of the Anakim (Josh. xiv. 15, xxi. 11). But according to modern exegetes the name is equivalent to the “city of the four.” The patriarch Abraham resided at Hebron (Gen. xiii. 18, xiv. 13, xvii. 1, xxiii. 1), and purchased a cave known as the “Double Cave,” where Sarah was buried. Abraham, Isaac, Jacob, and Leah were afterward buried there (see BURIAL; CAVERNS IN PALESTINE; MACPHAIL).

Jacob went from Hebron to Egypt (Gen. xxxv. 14, xvi. 1); the spies visited the city (Num. xiii. 22). In the time of Joshua, Hoham, King of Hebron, was captured there and put to death by the Israelites. Hebron and its territory were at first given to Caleb (Josh. xiv. 6 et seq., xv. 13; Judges i. 20), and then to the Levites of the family of Kohath; it ultimately became one of the six cities of refuge (Josh. xx. 7).

David lived there until the conquest of Jerusalem, and was there anointed as king (I Sam. ii. 1, 11; iii. 2 et seq.; v. 1 et seq.). Abinadai’s revolt began there (I Sam. xv. 1, 9 et seq.); Rehoboam fortified the city (I Chron. xi. 10).

Hebron was one of the towns which possessed a Jewish community after the return from Babylon (Neh. xi. 53), but the Edomites appear to have afterward acquired it, since they were expelled by Judas Maccabeus (I Macc. v. 65). Occupied by the Romans, it was taken by Simon, son of Giora, one of the leaders of the insurrection; but the Roman general Cerealis retook it by storm, killed the garrison, and burned the city (Munk, "La Palestine," p. 55).

Jews did not inhabit Hebron after the destruction of the Temple, nor under the Romans, Byzantines, Arabs, or Crusaders. Benjamin of Tudela found only a single Jew (1171) at St. Abraham, as Hebron was called by the Crusaders. He asserts, however, that the Church of St. Abraham had been a synagogue under the Turkish rule. Forty years later R. Samuel bar Shimshon, who explored Palestine in 1260, makes no mention of Jews in Hebron.

Local tradition attributes the foundation of the modern community to Malkiel Ashkenazi (1460), in whose honor a service is held every year on the anniversary of his death (Azulai, "Shem ha-Gedolim," p. 88).

Fifty years afterward, however, it was difficult to form a "minyan" (quorum). The following were chief rabbis of Hebron: Israel Zebi (1701-31); Abraham Castel (1757); Aaron Alfandari (1772); Monticello Rivo (c. 1780); David Melamed (c. 1789); Eliakim (end of 19th cent.); Haïyim ha-Levi Polacco (c. 1840); Half Cohen (1847-80); Moses Dvora (1852-64); Elia Silman, Mani (1864-76); Rebbett Joseph Franco (1878-1901); Hezekiah Medini (former chief rabbi of Ka-zir ou-Bazar in the Crimea; known as the "Hakam Bashi Wakiil"); acting chief rabbi since 1901.

Hebron possesses four synagogues within the ghetto and four bete-midrash without. The oldest synagogue, that of Abraham Abinu, is supposed to date back three centuries. It was restored in 1788 and enlarged in 1884. The others are Knesset Elkyah Mani (like the former, Sephardic), and two Ashkenazic. There are three yeshibos, the oldest having been founded by Israel Zebi (1781); the second was formed by the union of four older yeshibos. It possesses the library of Vivas, a native of Leghorn, and is very rich in Spanish works. Hebron possesses four Talmud Torahs for Sephardim and one for Ashkenazim. There are three mutual-aid societies and a free dispensary. The Sephardic community is administered by the chief rabbi and a council of seven members; the Ashkenazic by the chief rabbi and a council of three. Most of the Jews are supported by the "halukkah," but there are a few carpenters and shoemakers. Among the antiquities are the Double Cave, revered by the Mohammedans; the ruins of Abraham’s house; the tombs of Ged, Nathan the prophet, Ahmer (David’s commander-in-chief), and others. The modern name of the town is
Al-Khalil (lit. "the friend" [i.e., of God], a name by which Abraham was known; comp. Isa. xli. 8).

Numerous rabbinical authors have lived at Hebron, including Eliajá de Viñas (1325), author of "Reshit Hokmah"; Solomon Edel (1522), author of "Melchet Shemenot"; Mozes ha-Levi (1668), author of "Yede Mosheh"; Israel Zoh (1731), author of "Urim Gedolim"; Abraham Conque (1740), author of "Abak Derakirn"; Hayyim Abraham Israel Zoh (1776), author of "Be'er Mayim Hayyim"; Aaron Alfandari (1772), author of "Yad Aharon"; Mordecai Ruvio (1785), author of "Shemenha-Mor"; Judah Divan (1792), author of "Kisse Eliyahu"; Ra'ahim Joseph Franco (d. 1801), author of "Sha'are Rayim"; Hezekiah Medini, author of "Sedeh Hemed."

3. Third son of Kohath, son of Levi and founder of the Levitical family, the Hebronites (Ex. vi. 18; Num. iii. 19, 27; xxxvi. 58). The Hebronites are often mentioned in the enumerations of the Levites, under the name either of "Ha-Hebron" (Num. iii. 27, xxxvi. 58; I Chron. xxvi. 19, 30, 31) or of "Bene-Hebron" (I Chron. xv. 9, xxiii. 19). In the time of David the chief of the Hebronites was called Jeriah (I Chron. xxiii. 19, and elsewhere). In the forty years of David's reign the Hebronites were settled at Jazer in Gilead, of whom 2,700 mighty men were appointed by the king superintendents over the two and one-half tribes, and 1,700, under Hashahiah, held similar positions on the west of the Jordan (I Chron. xxvi. 30, 31). 4. One of the tribe of Judah, a descendant of Caleb (9b. ii. 43, 43).

HECHIM. See Huchheimer.

HECHINGEN. See Hohenzollern.

HECHT : Family, resident at Boston, Mass.

Jacob H. Hecht: Born at Heinstadt, Germany, March 15, 1841; died Feb. 24, 1903. He went to America in 1818; resided in California from 1859 to 1869, when he removed to Boston, Mass. He married Lena Frank (Jan. 23, 1867). From the beginning of his residence in Boston he took an active interest in the affairs of the community. He was for over fifteen years president of the United Hebrew Benevolent Association and was one of its charter members; he was the first president of the Federation of Jewish Charities; treasurer of the Hebrew Industrial School, founded by his wife; and the first president of the Elysium Club. He was appointed trustee of the state hospital by the late Governor Ames, and was successively reappointed by Governors Russell, Wolcott, and Crane. He was the first chairman of the Boston branch of the Baron de Hirsch Society for the Amelioration of the Condition of Russian Refugees.

Louis Hecht: Born at Heinstadt, Germany, June 27, 1857. He went to America in April, 1848, stayed for a short time in Baltimore, Md., went to San Francisco, Cal., in June, 1853, and to Boston in 1862. He was for many years a director of the United Hebrew Benevolent Association and of the Leopold Morse Home, a member of the advisory board of the City Institutions, and a director of the New York and New England Railroad Company.

Lina Frank Hecht: Wife of Jacob H. Hecht; born in Baltimore, Md., 1848. In 1889 Mrs. Hecht founded in Boston the Hebrew Industrial School, the purpose of which was to Americanize and educate immigrant Jews. Her husband acted as its treasurer, and made liberal provision in his will for its maintenance. Mrs. Hecht was an active member and officer of the Women's Educational and Industrial Union. She is a director of the Leopold Morse Home, and for many years was president of the Hebrew Women's Scribner Society. She is a member and officer of the Jewish Publication Society of America, the Civil Service Reform Association, the Jewish Chautauqua, the National Council of Jewish Women, the board of trustees of the Federation of Jewish Charities, the board of trustees of the Associated Charities, and a trustee of the Bath Department of the City of Boston.

Louis Hecht: Brother of Jacob H. Hecht; born in Heinstadt, Germany, Oct. 5, 1840. He went to America in 1848, lived in Baltimore for nine years, and then removed to San Francisco, Cal. He engaged in business there with his brothers, Col. Marcus H. Hecht, Isaac Hecht, Jacob H. Hecht, and Abraham E. Hecht. In 1872 he removed to Boston, Mass., and in the following year married Rosa, a sister of Lina Frank Hecht. Louis Hecht has been for many years the president of the Elysium Club; he was the first president of the Leopold Morse Home, and is a director of the Federation of Jewish Charities.
HECHT, EMANUEL: German educationist; born 1821 in Nordheim, Bavaria; died Feb. 25, 1862, in Hoppstädten, Birkenfeld-Oldenburg. On graduating in 1842 from the Royal Training College for Teachers at Würzburg, Hecht was appointed by the district government of Lower Franconia special instructor of candidates for admission to his alma mater, a position which he soon relinquished in order to devote himself to his life-work of teaching Jewish youth. During three years' service in a small community in Lower Franconia he published numerous essays in Jewish periodicals, a Biblical history for Jewish elementary schools, and a Hebrew primer. On the invitation of David Einhorn he went in 1845 to Hoppstädten as teacher in the Jewish communal school. In conjunction with E. Goldmann, Einhorn's successor in the office of provincial rabbi, Hecht secured in 1856, after a campaign of vigorous agitation, full recognition by the state of the Jewish communal schools in Birkenfeld on equal terms with the Protestant and Catholic schools, and of Jewish communal teachers on the same footing as their Christian colleagues. In 1858 he was elected member of the "Provincialrat" (diet) of the principality.

In 1859 Hecht was charged with having reviled the state religion in his "Unterschiedslehre Zwischen Juden und Christentum," but on trial before the provincial court was completely exonerated. As coeditor with A. Tren of Münner, he published in 1858 a religious journal entitled "Der Israelitische Haus- und Schulfreund," which was discontinued after its first year. Hecht's literary labors earned for him the honorary degree of Ph.D. from the University of Bonn.


Bibliography: Men Chananja. 1862, pp. 90 et seq.; Sinai, 1862, pp. 112 et seq.; Steinhauser, Heth. Hild., v. 39, art. 110, and elsewhere.

I. H. M.

HECKSCHER, FERDINAND: German actor; born at Berlin 1806; died at Sonderhausen Feb. 28, 1891. Heckscher, who had a fine bass voice, began his theatrical career as a singer, but, finding his opportunities in this field too limited, he abandoned music entirely (1833) and devoted his energies to the drama. He studied under Benelli and at the private theater Urania, Berlin, and made his début at the König-städtische Theater in that city in 1825. From 1826 to 1830 he was at Sonderhausen, from 1830 to 1832 at Bremen, 1832-34 at Königsegg, 1834-41 at the Hof-theater, Dresden, where he played in company with Emil Devrient, Carl Weymar, and F. W. Poth; from 1841 to 1845 at Bremen, and until 1848 as director of the theater at Sonderhausen. He retired shortly after. He appeared as a star at the Hoftheater, Berlin, and in Cassel, Coburg, Brunswick, Lübeck, Königsberg, and Duizing.

Heckscher's principal roles were Japonar, Stephan Faster, Wetter von Strull, Wellenstein, Otto III., Don Ramiro, Fiesco, and Molière in Gutzkow's "Das Urbild des Tartuffes."

Bibliography: Fliissgen, Biwirlelexikon, 1892, p. 122; Eisenberg, Biblilllexikon, s. v. E. Ms.

HECKSCHER, SAMUEL BEN MEIR: German scholar; lived at Altona in the seventeenth and eighteenth centuries, author of a work entitled "Kinah al Serefah," in Hebrew and German, on the great fire which raged at Altona in 1711 (see Steinhauser, "Cat. Roda." col. 2426; Benjacob, "Ozar ha-Scfarim," p. 229).

M. Sel.

HEDER (lit. "chamber," "room"): Colloquial name for a Jewish old-fashioned elementary school. The Talmudic expression "zinok shel biyot rabban" (children, or, rather, babies, of the teacher's house; school-children) may indicate that the custom of giving instruction in the home of the teacher dates back to the early centuries of the common era. The heder of Germany early in the last century, as described by Jost, differs little from the Russian and Polish heder, except that boys and girls were seated together. There is little doubt that during the past centuries the heder underwent but slight modification, and that its first radical modifications came when it began to give way to schools arranged more in accordance with the modern spirit.

The typical heder was held in the room, seldom large, in which the "robe" (corrupt form of "rabbi") and his family lived, and

A Typical heder, where he or other members of his house held, often the "rebbitzin" (rabbi's wife), carried on other businesses or occupations to supplement the small income obtained from teaching. The hours of study were very long,
sometimes beginning early in the morning and lasting in the winter, to nine or ten at night. The youngest children were taken to and from the heder by the "belter" ("behelfer," or "assistant"), who usually maltreated them and ate part of the food which they took with them to school. In the heder the children were divided into "kittot," or classes, and while the rebbe was teaching one class, a second class, at the same long table, was repeating ("hazarna," from "hazzer," = "to repeat") a different lesson; and as all pupils were required to read as loud as possible, yelling at the top of the voice being preferable, the clamor of the heder could be heard far away, while the din inside was such that one person could hardly hear what the other was saying.

The atmosphere of the heder was unhealthful, as nobody cared for ventilation or for comfort: the time allowed for play was very brief; and vacations were given only in the months of Nisan and Tishri, the principal festival months. Various punishments were meted out to disobedient or inattentive children, and chastisement often meant cruel flogging; it is no wonder, therefore, that the heder was to a very large extent a cause of physical deterioration, and that many remember with horror the school-days spent there. J. L. Gordon's semi-humorous description of his teacher Reb Todros, and of the army of instruments of torture with which he enforced discipline and attention ("Collected Works," i. 112-118, Odessa, 1889), may be somewhat exaggerated, but in all essentials it is, to a very large extent, true.

This system of education was but slightly modified in the smaller cities of Russia by the advent of the Haskalah, or progressive movement; in the larger cities the change for the better became more marked in the present generation. While it is still true that the "melammed," as the teacher is called, is administered by everybody except his pupils, in modern institutions, the atmosphere of the heder was changed. The hour of study was lengthened, the hours of play were increased, and while there were still punishments, they were more moderate and humane. The rebbe, who is in most cases unable to speak modern languages, is more often a martyr than a tyrant.

In the United States, the heder, as a place of instruction, has become rare, and many of the "maskilim," who were accustomed to spend several years in the heder, are now teaching in modern schools, and are administered by learned and intelligent teachers. The proportion of hederim held in small synagogues is much larger in New York than in Russia, because they are not in the way of the "bajurim," or adults, who in Russia study at the synagogue or bet ha-midrash throughout the day.

There is a considerable heder, or, rather, anti-heder, literature of the time when hederim were still in vogue. Some excellent parodies, like Reuben Zimlin's "Haggadah li Melammedim" (Odessa, 1885), portray the faults and the troubles of the melammedim, and give an idea of the low esteem in which they were held. The heder as distinguished from both the Bet Midrash, or large communal school, and the yeshibah, or Talmudic school for the older boys, has been the subject of much adverse legislation in Russia, and is still nominally under the ban of that government.

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P. W.

HEDYOT (א"תור) Term used in Mishnah, Talmud, and Midrash to designate a public person, a commoner, not belonging to the class of kings, priests, officers, etc. (e.g., Sanh. 90a, "three kings and four hedyot"); also an ignorant man; one of low character; an uncultured, ill-nurtured individual ("ha-hedyot kozez be-rosh"). "The lowest man rushes ahead," and gives his opinion first in the presence of prominent men (Meg. 12b). "Hedyot" is used as opposed to "sons of kings" (Num. R. viii. 4); of man as opposed to God (ib.; Kid. 28b); of a common priest as distinguished from a high priest (Yeb. 90a); of a Samaritan as opposed to an Israelite (Sanh. 21b); of an untrained as opposed to a skilled worker (M. E. 10a); "kohvan hedyot" (vulgar or popular parlance) is spoken of in contradistinction to the language of the learned (B. M. 104a); "meshal hedyot" (a proverb or popular saying) occurs frequently in the Midrash; "shrift hedyot" (private writings, letters, or documents) are opposed to Biblical books (Shab. 116b); "parsh hedyot" means a cow of common stock, not trained for plowing (Ruth ii. 19).


S. M.

HEFEZ. See GENTIL.

HEFEZ B. YAZLIAH (also called HEPFEL ALLUF). Halakist; lived toward the end of the tenth century. Rapoport assumes him to have been...
Hefez was a grammarian and a philosopher as well as a halakhist, and what is very remarkable, he managed to express his philological and philosophical opinions even in his "Sefer ha-Mitzwot." Jonah ibn Janah, Judah ibn Bahaam, Solomon Parlton, and Tannun Yerushalmi quote grammatical as well as lexicographical remarks from Hefez's "Sefer ha-Mitzwot." To judge from the quotations, Hefez not only explained the Biblical verses of a legislative nature which he had quoted in his enumeration of the 613 laws, but also at times referred to passages from Scriptural books other than those of the Pentateuch; even post-Biblical literature was drawn upon for the interpretation of Biblical passages.

Hefez was a philosopher of authority, as a quotation from his work in Judah b. Barbilai's commentary to the "Sefer Yeqiinim" indicates (pp. 53-56). As Kaufmann has already noted, Bahya ben Joseph ibn Pakuda's proof of the existence of God from the combination of the four elements, notwithstanding their opposing natures ("Hobot ha-Lehabot," i. 6), is derived from the "Sefer ha-Mitzwot" of Hefez. Bahya's teaching concerning the unity of God and the anthropomorphism of the Scriptures may probably also be traced back to Hefez, whose work is quoted by Bahya in the introduction to his book (comp. Kaufmann in Judah b. Barbilai's Commentary, p. 335). The tosafists, like the other German-French authors, quote legal decisions from the works of Hefez, while assuming the author of them to have been R. Hananeel. It has been clearly demonstrated, however, that not Hananeel, but Hefez, was the author of the work. The misunderstanding arose through a false interpretation of the abbreviation נד (Ned), as נד נד (Ani Ani). Whether the "book Hefez" is any other than the "Sefer ha-Mitzwot" is still in doubt; it is possible that the "book Hefez" may mean the "book by Hefez," and therefore the "Sefer ha-Mitzwot." If both refer to the same book, the "Sefer ha-Mitzwot" must have been a voluminous codex, as the quotations from the "book Hefez" cover all departments of Jewish law—ritual law, civil law, etc. On the other hand, Rapoport's claim, which makes Hefez the author also of the "Mikvo't" (see Hananel ibn Hacceine), has been proved to be without foundation. Nor was Hefez the author of the "We-Hizhir."


L. G.
University of Tübingen he became tutor at Bern and Frankfort-on-the-Main, and lecturer (1801) and professor (1805) of philosophy at Jena. In 1808 he became director of a gymnasium at Nuremberg; in 1816, professor at Halle; and in 1818, professor at Berlin.

Hegel may be said to have been the founder of a school of thought dominant in Germany until the rise of modern natural sciences in the beginning of the latter half of the nineteenth century; even now, though discredited in the land of his birth, it is to a certain extent represented by prominent thinkers in England and America. His system has been described as "logical idealism." According to him, all that is actual or real is the manifestation of spirit or mind; metaphysics is coincident with logic, which develops the creative self-movement of spirit as a dialectic and necessary process. God is this self-unfolding of History, spirit, and in the course of the self-realizing, free process of unfolding, creation leaps into being. The world is a development of the principles that form the content of the divine mind.

The influence of Hegel's system was especially potent in giving the first impulse toward the elaboration of a philosophy of history. From his point of view the world is a dialectic process, through which the content of the absolute mind, here in unfoldings of particular phases of the dialectic movement, exercises His highest right, and thus operates in history as the Supreme Judge. This interpretation of history has since become fundamental in the theology of some of the leaders of the Jewish Reform movement. It has been made the basis for assigning to Israel a peculiar mission. Furthermore, it has helped to enlarge and modify the concept of revelation. Applying these principles to Jewish history, the Jewish Hegelians (Samuel Hirsch especially) have discovered in that history also the principle of development, a succession of higher stages, of more complete realizations in form and apprehension of the particular spirit or idea represented by Israel in the economy of progressive humanity.

Hegel was also the first seriously to develop a philosophy of religion. In his lectures on this subject he treats at first of the concept of religion, then of the positive religion of God, and finally of the absolute religion of the Absolute. Religion is defined as "thinking the Absolute," or "thinking consciousness of God"; but this thinking is distinct from philosophy in so far as it is not in the form of pure thought, but in that of feeling and imaginary representation ("Vorstellung"). The Godhead reveals Himself only to the thinking mind, therefore only to and through man. Religion, in the mind, is knowledge of God, and of the relation of man to God. Therefore, as rooted in imaginative representation, not in pure idea, religion operates with symbols, which are mere forms of empirical existence, but not the speculative content. Yet this content of highest speculative truth is the essential, and is expressed in the absolute religion. Through the "cultus" (worship) the Godhead enters the innermost parts ("das Innere") of His worshipers and becomes real in their self-consciousness. Religion thus is "the knowledge of the divine spirit [in Himself] through the medium of the finite mind." This distinction between symbol and content, as well as the conception of religion as the free apprehension, in an ever fuller degree, of the divine through the finite (human) mind, was utilized by Samuel Hirsch in his rejection of the view that Judaism is Law, and that the ceremonies, regarded by Him as mere symbols, are divinely commanded, unchangeable institutions. The idea (or "Lehre") is the essential. This idea realizes itself imperfectly at first, in symbol, but with its fuller unfolding the symbols become inadequate to convey the knowledge of God. It was in this way that Hegel's philosophy of religion became of importance for modern Jewish thought.

Hegel himself, when treating of positive or definite ("bestimmt") religion, dealt with Judaism as only one of the temporary phases through which the knowledge of God passed in the course of its evolution into the absolute religion—Christianity. He divides "bele" (onto the "immediate") religions, or "religions of nature," the Oriental religions—the Chinese "religion of measure"; the Brahman "religion of fantasy"; the Buddhist "religion of inwardness" ("Inschelön"). midway between this group and the second he places Zoroastrism, which he denominates the "religion of good," or of "light," and the Syrian religion, designated as the "religion of paint." In the second group he enumerates the "religion of sublimity" (Judaism), the "religion of beauty" (the Greek), and the "religion of utility" ("Zweckmäßigkeit"), or of intellect (the Roman).

In thus characterizing Judaism, Hegel practically restores, in the difficult, almost unintelligible, technical phraseology of his own system, the opinion common to all Christian theologians since Paul. The unity (of God) as apprehended by Judaism is altogether transcendent. God is indeed known as "Non-World," "Non-Nature," but He is merely cognized as the "Master," the "Lawgiver." Israel is the particular people of this particular God. Israel is under the Law; yea, Israel is forever indissolubly bound up with a particular land (Palestine).

The influence of Hegel is discernible in the writings of Samson Raphael Hirsch, who turned Hegel's system to good account in defense of Orthodoxy. Samuel Hirsch, on the other hand, was induced to write his on Jewish "Religionsphilosophie der Juden" by thinkers. The desire to show that his master Hegel had misunderstood Judaism.

He showed that the central thought in Hegel's system, that man is God's image and that through him the divine is realized on earth, is fundamental also to Judaism. The universal implications of the God-consciousness, vindicated by Hegel for Chris-
The theory of Hegel that Judaism is Law, that its motive is fear, that the holiness and wisdom of God as cognized by it are attributes merely of the sublime, unapproachable Sovereign, and as such are beyond the reach of man, as well as the other view that Judaism is definitively Palestinian, is contrary to the facts of Jewish history. Even the Bible shows that religion as reflected by it had progressed beyond this stage. The Hegelian method of regarding man and mind as under the law of growth, and God, not as a fact, but as a force, prepared the way for modern theories of evolution and the science of comparative religion.

A short history of the Christian Church. Only fragments of the 'Titul/'ifiarahave been preserved—in the Masbothean, Samaritan, Sadducee, and Pharisee.

The theory of Hegel that Judaism is Law, that its motive is fear, that the holiness and wisdom of God as cognized by it are attributes merely of the sublime, unapproachable Sovereign, and as such are beyond the reach of man, as well as the other view that Judaism is definitively Palestinian, is contrary to the facts of Jewish history. Even the Bible shows that religion as reflected by it had progressed beyond this stage. The Hegelian method of regarding man and mind as under the law of growth, and God, not as a fact, but as a force, prepared the way for modern theories of evolution and the science of comparative religion.

HEIDELBERG: University town in the grand duchy of Baden, Germany; it has a population of 40,240, including 882 Jews. The community there dates from the middle of the thirteenth century, as is shown by historical references to the presence of Jews in the neighborhood of Heidelberg during the reigne of Ludwig II. In 1330 the protected Jews Anselm lived in the town itself; in 1321 there were other Jews; and in 1349 Jews were among the contributors to the earlier volumes, the major portion of which, however, was written by the editor. The articles in the later volumes were written by Schorr exclusively. The dates and places of publication are as follows: vols. i.–iii. Leunberg, 1832–36; iv.–v. Breslau, 1859–61; vi.–vii. Frankfurt-on-the-Main, 1865–69; ix.–x. Prague, 1872–80; xii.–xiii. Vienna, 1887–90.

"He-Haluz" was the most radical of Hebrew periodical publications, and Schorr's bold attacks on the great rabbinical authorities, and even on the Talmud, aroused intense opposition. Entire works, like A. M. Harnaim's "Ha-Holer" (Lemberg, 1881) and M. Kohn Benuetz's "Bittor Tifl im Tawen" (German title, "O. H. Schorr's Talmudische Exequen, Presburg, 1888), were written to disprove its statements, and few men were subjected to so much vindictive criticism and personal abuse as its editor, who was equally unsparing in his counter-attacks. Many of his extreme views on Talmudic subjects were, however, rejected even by radical critics (see Geiger, "Jüd. Zeit." iv. 67–90).

P. W.
Heidenheim, Philip: German rabbi and teacher; born at Bleicherode June 14, 1814. In 1884 he was called as teacher to Sondershausen, where he worked under I. Wolfsohn, whom he succeeded in 1887 as principal and preacher. In 1890 he was appointed teacher at the “Realschule,” where he taught (1849-86) mathematics, geography, German, Latin, and history.

In 1845, having received his rabbinical diploma from Rabbi Löb Blaschke in Schlesische and from Rabbis J. J. Ettlinger and Michael Sachs in Berlin, he was appointed “Landesrabbiner” of the principality of Schwarzburg-Sondershausen and shortly afterward the few scattered Jewish communities in the principality of Schwarzburg-Rudolstadt were added to his jurisdiction.

In 1848 he attended the conference of German teachers held in Eisenach, and was elected one of its officers. It was due to his initiative that in the first section of the constitution, which originally read, “The foundation of all education is Christian,” the word “Christian” was changed to “moral and religious” (“sittlich-religios”). Four hundred members voted in favor of the amendment, proposed by Heidenheim; and this embittered a missionary who was present that he exclaimed: “We have sold Christ to the Jews.” The liberal tendency of the time appears also from the fact that this gathering took place on Rosh ha-Shanah (New-Year’s Day), and that the Jewish community granted to its rabbi leave of absence for the occasion. At Passover, 1902, Heidenheim celebrated the sixty-fifth anniversary of his inaugural sermon. He died June 14, 1906.

Heidenheim, Wolf (Benjamin) Benjamin Samson: German exegete and grammarian: born at Heidenheim in 1737; died at Rödelheim Feb. 23, 1802. At an early age Heidenheim was sent to Fürth, where he studied Talmud under Joseph Steinhard, author of “Zikon Yosef,” and, from 1777, under Hirsch Janow. Besides Talmudic literature, Heidenheim devoted himself to the study of Hebrew grammar, and particularly of the Masorah. In 1782 he left Fürth, probably on account of Janow’s opposition to Mendelssohn’s translation of the Pentateuch, of which Heidenheim was an admirer. He went to Frankfort-on-the-Main, where he made the acquaintance of the most prominent scholars, among them Wolf Heidensohn and Solomon Dubno. There began his literary activity, which lasted fifty years.

Heidenheim, encouraged by Dubno, conceived the idea of issuing a revised edition of the Pentateuch, with a commentary of his own. The first work edited by him was Ibn Ezra’s Mozairim,” to which he added a critical commentary (Offenbach, 1791). Seven years later Heidenheim began his critical edition of the Pentateuch, which he entitled...
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“Sefer Torah Elohim.” It contained the Targum, the commentaries of Rashi and Rashbam, the “Mishnat Shai” of Solomoun Nofri (commentary, his own glosses and Masoretic references, and his supercommentary on Rashi entitled “Halcat ha-Mikra.” He based his commentary chiefly on the accents, adding numerous grammatical notes. But the undertaking, on the business side, was too difficult for him alone, and he was compelled to stop at Gen. xlii. 16.

He next entered into partnership with Baruch Batschewitz, an energetic business man; through the assistance of Bredenkah they obtained from the Count of Solus-Rödelheim, under favorable conditions, a license to establish a printing press at Hœdenheim, whither they removed in 1790. Hœdenheim immediately began an edition of the Mahzor. with a Hebrew commentary by Idriisoff and a German translation by himself and Bredenkah (1800). In order to give a correct text, Hœdenheim had secured the most ancient manuscripts, among them being one of 1258, as well as the earliest Italian and German editions. At the end of the Mahzor to Shemini ‘Azaret there is printed Hœdenheim’s “Ha-Piyyutim weha-Payyutanim,” an essay on the liturgists.

In 1806, Batschewitz having withdrawn, Hœdenheim became sole proprietor. In that year he published his “Mebo ha-Lashon,” a treatise on Hebrew grammar, and in 1808 his “Ma’sheh ha-Fasa’im,” a treatise on the accents according to the ancient grammarians. Ten years later Hœdenheim recommenced his edition of the Pentateuch, but with a larger scope. It was published in four separate editions in 1818–21; one edition, entitled “Me’or ‘Enayim,” consists of the text, the commentary “En ha-Kore,” and the author’s treatise (“En ha-Sofor”) on the square characters; another edition, entitled “Mo-da’ ha-Bina’ah,” contains the text, the commentary of Rashi, and the author’s supercommentary; the third edition, entitled “Tikkun ha-Sofor,” is an unvocalized text for scribes; the fourth contains the text, with a German translation, and a commentary entitled “Min’ah ha-Diwanah.” Hœdenheim also published the Pesah Haggegah (German transl.; 1823); the Pirke Abot (German transl.; 1823); “Siddur Safah Berurah,” the daily prayers with Nathan Adler (anonymous, but ascribed to Hœdenheim); “Sefer Tish’ah be-Av” (German transl., with notes; 1826); and Sahlot (German transl., with a Hebrew commentary; 1834). He also added valuable notes to various works which issued from his press, among them being the “Mebo ha-Mishnah” of Maihandssohn, and Solomoun Payyutanein’s “Yeri’ot Shelomoh.” He left more than a dozen unpublished works, mostly on Hebrew grammar.


M. Sel.

Heidelberg

Bavarian city, on the Main, near Würzburg. It has a population of 4,154, including 100 Jews (1903). That it contained one of the oldest Jewish settlements may be seen from the “Martyrologium” of Nuremburg (ed. Salfeld, p. 238), which mentions a woman by the name of Zira among the victims of the Franconian persecution of 1298. In 1388 King Wenceslaus expressly released the city from the obligation of paying Jewish debts. In 1423 it was stated in the privileges granted the city by King Sigismund that no one should be permitted to receive a Jew or cause him to settle there except by royal command; but in 1438 the city obtained from the king the privilege of admitting Jews with the rights enjoyed by their coreligionists in other free cities.

King Sigismund sold the city to the Von Gunstein family, from which it passed to Bishop Lorenz of Würzburg, who bought it in 1498 for the bishopric. Because of a charter by which the seven Jewish families living there had obtained from their former lord, they were allowed by the bishop to remain for a yearly payment of 150 florins. In the course of the next centuries the Jewish community in Heilbut increased considerably, and as a result the little town became a trading center.

In the fifteenth century Heilbut supported a rabbi; and in the eighteenth century it became the seat of a chief rabbi which included all the district communities of Würzburg. On May 12, 1737, the election of Jacob Low as district rabbi was confirmed by the bishop, and on Aug. 16, 1749, that of Low Baruch Colon. From 1798 Abraham Brux occupied the position. The office was discontinued when all corporations were dissolved by the Bavarian edict of 1813 (see Bavaria). The court agent Seligmann should also be mentioned, who, by a patent dated 1758, was exempted, with all his people, from taxes when traveling on the business of the bishopric. Heilbut passed into the possession of the Bavarian crown along with the bishopric of Würzburg. The Jews living there gradually deserted their narrow ghetto; many of them, especially after freedom of residence was proclaimed, settled in the neighboring Würzburg. The community still possesses a parochial school.


Heifer, red. See Red Heifer.

Heilbron, David: Dutch physician; born at The Hague July 4, 1792; died at Amsterdam 1847. He was educated at the University of Leyden, graduating (M.D.) in 1823. From 1798 to 1800 he practiced in his native city. In the latter year he removed to Amsterdam, where for many years he belonged to the board of health, and where he practiced for the remainder of his life.

Heilbron is the author of: “Verhandeling over het Begroten van Forsevoorn in de Bosselakken,” 1798; “Verhandeling over de Oorzaken van het Beslag op de Tong,” 1785, German transl. 1795; “Verhandeling over de Ziekte teeken uit de

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Oegn in Heete Ziekten," 1728; "Verhandeling over
de Ziekens of Verschijnselen der Oegn in Spe-
pende Ziekten," 1801; "Verhandeling over
de Middelen Tegen de Besmetting van de Ware Vee-
pest," 1824.


F. T. H.

HEILBRONN: Town of Württemberg in the
district of the Neckar. There was an
important community there in 1398, when Rindfleisch and his
horses slew nearly 200 Jews (Oct. 19). Among the
victims were one rabbi and one punctator ("nak-
dan"). At the beginning of the fourteenth century
the Jews of Heilbronn paid taxes amounting to 600fló-
ners (about $1,500). In 1310 they were turned
over to the city by Ludwig the Bavarian for a pe-
riod of six years, after the debts due them had been
canceled, in recognition of the city's loyalty. By an
agreement of July 8, 1822, between the city and Duke
Frederick of Austria the citizens were released from
liability for everything that they had taken from
the Jews. In 1449 the latter were attacked in theirstreet
on the Hasenmarkt, their goods were plundered
and burned, and their synagogue was set on fire;
but in 1457 the community had built another.
They suffered severely under the arbitrary decrees
of King Wenceslaus; during the war between
the Swabian towns; under the shameful policy, as re-
gards the Jews, of kings Rupert and Sigismund;
and during a war that had broken out on their ac-
count between the city and Helmutich Mosbach of
Enns. At the end of the fifteenth century they were
ordered to leave the city despite the repeated inter-
cessions of Emperor Frederick III. The few Jews
who still remained were expelled by the city council
in 1523 and 1529, and down to the middle of the seven-
teenth century the municipal authorities refused to
allow Jews to enter the town. In 1645 a few were
admitted under special restrictions; in 1667 a very
severe decree was issued regarding Jewish business
men visiting the city. In the following century
there were no Jews at Heilbronn, and not until the
law of April 25, 1688, had raised the status of the
Jews of Württemberg were they readmitted. On
May 5, 1681, a Jew was made a citizen; in 1691 there
were twenty-one Jewish families, who dedicated a
synagogue on Nov. 21 of that year.
The scholars of Heilbronn during the Middle Ages
included R. Joseph, son of H. Elbakim: the puncta-
tor Abraham, and the teacher Isaac, all of whom were
murdered in 1298; the Talmudist Salomon Spira
founded there in the second half of the fifteenth cen-
tury. In 1603 there were 920 Jews in a population of
35,889. They have a fine synagogue in the Moor-
ish style, various philanthropic institutions, a soci-
ety for the study of Jewish history and literature, and a
H'nal B'rith lodge. Since 1864 Heilbronn has replaced
Lahrneustainfeld as the seat of the district rabbinate,
which now includes the communities of Affaltrach-
Eschenau, Bonfeld, Kochendorf, Neckarsulm, Lehr-
neustainfeld, Weinsberg, Massenbach with Hausen,
Oedheim, Oehningen, Sonthum, Bethelheim, and
Thalheim. Its present rabbi is L. Kahn (1893), his
predecessors having been Moses Engelbert (1864-91)
and Berthold Einsteins (1891-92).

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Heilbronn, Heilbronn, 1822; Wiener, in: Archiv-Jahrbuch,
pp. 334-47, Leipzig, 1869; Statistisches Jahrb. des Deutsch-
lands, 1824, 1835, 1845.

HEILBRONN (HEILPRIN), ABRAHAM
BEN MOSES ASHKENAZI: Chief rabbi of
Lemberg; born in 1578; died Jan. 2, 1649. His father
was related to R. Solomon Edels. Abraham Heil-
bronn wrote: "Birkat Abraham," a homily which he
delivered on the day of his "bar mitzvah" (Prague);
"Ahavat Ziyyon," a commentary on the Pentateuch
and the Five Megilloth (Lublin, 1629). In the preface
to the latter work he asserts that he also wrote a
commentary on the Prophecies and the Hagiographa,
and he refers to a work of his entitled "Sha'are
Ziyyon."

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Steinschneider, Cat. Bodl. col. 1214; idem, Jewish Literature,
pp. 6-7; Fuenf, Keneset Yisra'el, p. 59; Michael, Or ha-B'ne-
yim, p. 76.

HEILBRONN, JACOB BEN ELHANAN :
German rabbi and mathematician; flourished in the
sixteenth and seventeenth centuries. After occupying
various rabbinates he settled at Padua. He
wrote: "Seder Meilah," a treatise in Judaeo-Ger-
man on the law of salting meat, at the end of which
there is an elegy on the death of Abigdor Zuidal
(Venice, 1627); "Na'hulat Ya'shok," a collection of
responsa, which contains, besides his own responsa,
some contributed by others (Padua, 1622); "Sho-
shannat Ya'shok," multiplication tables, with arith-
metical puzzles for exercise and primary instruction
(a supplement to his edition of the "Orhot Hayyim"
of R. Eleazar ha-Gadol, Venice, 1623); an Italian
translation of Benjamin Aaron Solnik's "Migwot Nahshim,"
on women's three obligations (Padua, 1623).
Frist ("Bibl. Jud. i. 371) doubts whether the
Italian translation was made by Heilbronn or
whether the latter was the author and Solnik the
translator. The Italians spell his name "Alpron"
(Mortara, "Index").

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261; idem, Kat. Bodl. col. 1214; idem, Jewish Literature,
p. 76.

HEILBRONN, JOSEPH BEN ELHANAN :
German Hebrew scholar; lived at Pozen in the
sixteenth century. Nep-i-Ghirondi's "Toledot Gedole
Yisrael" (p. 205) mentions a Joseph Heilbronn
who died at Pozen in 1522, but who can not be
identified with Joseph ben Elhanan. Heilbronn
wrote: "Em ha-Yeled," an elementary Hebrew
grammar for the use of children, with conjugation
tables and explanations in German (Prague, 1597);
"Me'irat'Enayim," the 613 commandments arranged
(as a supplement to his edition of the "Orhot Hayyim"
of R. Eleazar ha-Gadol, Padua, 1623); "Sho-
shannat Ya'shok," multiplication tables, with arith-
metical puzzles for exercise and primary instruction
(a supplement to his edition of the "Orhot Hayyim"
of R. Eleazar ha-Gadol, Venice, 1623); an Italian
translation of Benjamin Aaron Solnik's "Migwot Nahshim,"
on women's three obligations (Padua, 1623).
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whether the latter was the author and Solnik the
translator. The Italians spell his name "Alpron"
(Mortara, "Index").

BIBLIOGRAPHY: Nep-i-Ghirondi, Toledot Gedole Yisrael, p.
261; idem, Kat. Bodl. col. 1214; idem, Jewish Literature,
p. 76.

HEILBRONT, ABRAHAM BEN JUDAH :
German Talmudist; lived at Altona in the middle of the
eighteenth century. In July, 1731, he wrote there
"Binah Rabbah," a commentary to the Midrash Rab-
bah and on the Midrash to Psalms, Proverbs, and
Samuel. Chief attention is given to words not found

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. col. 1472; idem, Jewish Literature, p. 261.
HEILBUTH, FERDINAND: French painter; born at Hamburg in 1826; died Nov. 18, 1889, at Paris, where he had been naturalized ten years previously. His work is characterized by lively coloring and accentuation of expression. He exhibited at the annual salons from 1853 onward. Of his works may be cited: "Une Reception chez Rubens"; "Luca SIGNORELLI"; "La Tasse a Ferrante"; "Le Mont de Piete" (now in the Luxembourg); "Au Bord de la Tamise"; "Beau Temps"; "Riviere"; "Epreuve de Musique de Palestrina"; "L'Autorafe"; "Aux Bords de la Seine." Heilbuth excelled as a portrait-painter. He was made chevalier of the Legion of Honor in 1861; officer in 1881.

Bibliography: Nouveau Larousse Illustré. 6. V. E.

HEILPRIN: Besides the numerous Heilbrons, Heilbromers, Heipruus, and Heilbruns who are known to have lived between the middle of the sixteenth century and the present time, there are four distinct branches of the Heilprin family. The progenitor of the oldest of these was Zebulun Eleazer, whose son Moses of Brest-Litovsk was brother-in-law of Samuel Edels (d. 1633). Moses was the author of "Zikron Mosheh" (Lublin, 1611). The following tree includes his known descendants, omitting the females in most instances (the abbreviation "r." signifies "rabbi"):

The genealogy of another branch, which includes several rabbis and prominent leaders of communities and of the Four Lands, is as follows:

The genealogy of a third branch is that made by Belinson of the family of Jehiel Hirsch Heilprin, who went from Brody in 1831 to Odessa, where he was dayyan until 1837; he then succeeded Reuben Hardenstein in the rabbinate of Odessa, which Heilprin held until his death, Jan. 13, 1877 ("Allg. Zeit. des Jud." 1877, p. 156, where the name is erroneously given as "Michael Hirsch"). The places following the names in the family tree on the opposite page denote in most instances the rabbinates.

Genealogical Tree of the Oldest Branch of the Heilprin Family.
Heilprin, Abraham ben Moses.

See Heilbronn, Abraham ben Moses Ashkenazi.

Heilprin, Angelo: American naturalist, geologist, and traveler; son of Michael Heilprin; born March 31, 1853, at Satoralja-Ujhely, Hungary.

In 1886 Heilprin went to Florida for the purpose of investigating the geological structure of the peninsula; in 1888, to Bermuda for a similar purpose. Two years later he set out on a scientific expedition to Mexico, and in pursuit of his investigations he ascended Iztaccihuatl, Orizaba, and Popocatepetl, and ascertained their altitudes by barometric measurements. While on this journey he explored the central plateau, and on his return contributed valuable additions to the geological knowledge of that region. In 1892 Heilprin led the Peary Relief Expedition to Greenland. After the eruption of Mount Pelee, by which the city of Saint-Pierre, Martinique, was entirely destroyed (May 8, 1902), Heilprin visited the island, and climbed to the crater of Mount Pelee while the volcano was in action; he revisited it in 1903.

The following are his chief publications: "Contributions to the Tertiary Geology and Paleontology of the United States" (1884); "Town Geology, the Lesson of the Philadelphia Rocks" (1885); "The Geographical and Geological Distribution of Animals" (1887); "The Geological Evidences of Evolution" (1888); "The Bermuda Islands" (1889); "Prin-
ciples of Geology (1890); “The Arctic Problem and Narrative of the Peary Relief Expedition” (1890); “The Earth and Its Story” (1890); “Alaska and the Klondike” (1890); “Mount McKinley and the Tragedy of Martinique” (1893). He died July 15, 1907.


HEILPRIN, ELIEZER B. MORDECCHAI: Polish rabbi; born probably in Yaroslav, Galicia, in 1848; died at Pith in 1790. He was rabbi successively in Gross Mesternitz, Moravia; Tomaszow, Russian Poland; and Pith, Bavaria. Heilprin was the author of “Shab Ha-Sejud habal,” “A” festive discourses delivered on the occasion of finishing the study of several tractates of the Talmud. This work and some of his responsa and novelle are extant in manuscript (Heitman, “Cat. Boll. Hebr. MSS.” Nos. 400, 470).


HEILPRIN, JEHIEL BEN SOLOMON: Lithuanian rabbi, cabalist, and chronicler; born about 1660; died at Minsk about 1746. He was a descendant of Solomon Luria, and traced his genealogy back through Rashii to the tanna Johanan ha-Sandalor. He was rabbi of Gross Mesternitz, till 1711, when he was called to the rabbinate of Minsk, where he officiated also as head of the yeshibah till his death. Heilprin was one of the most eminent Talmudists of his time. He was opposed to casuistry, and on this account succeeded in grouping around him a great number of liberal-minded pupils. For a long time he had to sustain a hard struggle with Aryeh Lohen; he, who, while still a young man, had founded a yeshibah at Minsk, which at first was very flourishing. Aryeh Lohen attacked Heilprin’s method of teaching; and the antagonism between them spread to their pupils. Later, Aryeh Lohen, being obliged to assist his father in the district rabbinate, neglected his yeshibah, which was ultimately closed, and Heilprin was no longer molested.

Heilprin devoted a part of his time to the study of Cabala, on which subject he wrote a work. He was invited to give lectures on the Cabala, and the Cabala became the ruling study of his yeshibah. Heilprin was one of the first to set up a yeshibah upon Cabalistic principles. Heilprin was a great Cabalist, and his pupils were numerous. Heilprin’s works were printed in the cabalistic style; “Mif’alot Elohim” (Zolkiev, 1720) it is recorded that in 1648 he miraculously saved some Jews who, pursued by enemies, had taken refuge in a ship. Some of his writings were printed in the cabalistic style “Mif’alot Elohim” (334). See “Baal Shem.”

Bibliography: Fuenn, Kenesset Yisrael, pp. 80-81.

HEILPRIN, JOEL BEN ISAAC: Polish Hasidic rabbi; lived at Ostrog in the middle of the seventeenth century. He was known as “Baal Shem I.,” and, owing to his Talmudic and cabalistic learning, enjoyed a great reputation among his contemporaries, who called him “a man of God.” In the cabalistic “Toledot Adam” (Zolkiev, 1720) it is recorded that in 1648 he miraculously saved some Jews who, pursued by enemies, had taken refuge in a ship. Some of his writings were printed in the cabalistic style “Mif’alot Elohim” (334). See “Baal Shem.”


HEILPRIN, JOEL BEN URI (also known as “Baal Shem IL”): Galician hasidissime; lived at Satzow in the first half of the eighteenth century. Possessed of a fair knowledge of medicine and physics, he pretended to effect cures and perform miracles by means of the Cabala and the Holy Name. In 1720 he published a work entitled “Toledot Adam,” describing various remedies attributed to prominent cabalists. The preface of the work constitutes a continuous panegyric of Heilprin and his miracles. Heilprin had many pupils, who, on the death of their master, formed a band of charlatans who shamelessly exploited the credulity of their contemporaries.


HEILPRIN, LOUIS: American encyclopedist; son of Michael Heilprin; born in Minsk, Hungary, July 2, 1831. He emigrated with his parents to the United States in 1856, and was educated privately. He contributed articles to the second edition of the “American Cyclopedia,” and was one of the associate editors. He is the author of the “Historical Reference Book” (New York, 1884; 8th ed., 1899), a standard book of.
HEILPRIN, MICHAEL: Polish-American scholar, author, and philanthropist; born in Piotrkow, Russian Poland, Feb. 29, 1834; died in Summit, N. J., May 10, 1888. He was the son of Phinehas Mendel Heilprin, and was brought up in an atmosphere of enlightened Orthodoxy which was not antagonistic to the acquisition of secular learning. His father was his only teacher, and his good memory, combined with a great capacity for work, helped him to lay the foundation of his encyclopedic knowledge. Heilprin married early, and in 1848 emigrated to Hungary. He established himself as bookseller in the town of Miskolcz. He thoroughly mastered the Hungarian language; and his articles and poems in the cause of liberty attracted attention during the stormy days of 1848 and 1849. He became acquainted with Kossuth and other leaders, and, when the short-lived independent government was established, became secretary of the ministry of the Interior. In 1849 he left Hungary and established himself as a cloth-manufacturer and wool-merchant in Warsaw, but remained less than a year, and where he suffered from a malady of the eyes which incapacitated him for work. At the close of 1850 he returned to Hungary and settled as a teacher in Sitosmogorje. He then devoted his leisure to the study of the English language and English literature, and in 1856 went to England with the intention of settling there; but, following the advice of Kossuth, whom he met in that country, he proceeded year after year to teach in the schools of the Hebrew Educational Society. In the exciting times preceding the Civil war he “saw but one struggle here and in Hungary,” his sympathies being actively enlisted in the anti-slavery cause. In 1858 he was introduced to Ripley and Dana, the editors of “Appleton's New American Cyclopedia,” and they were so impressed with the extent and accuracy of his knowledge that he was forthwith engaged by them to read and verify the geographical, historical, and bibliographical articles which were to appear in that publication. He also contributed a mass of valuable articles to the “Cyclopedia,” among them “Hebrews,” “Hungary,” and “Poland.” In 1858 he took up his residence in Brooklyn, where he became intimate with several members of the Kossuth family. In 1863 he removed to Washington, where he remained for two years, again engaging in book-selling. He also founded there a periodical called “The Balance,” which existed for a short time. In 1865 he returned to New York, and at once began to contribute book reviews and articles on European politics to the newly established “Nation,” on which he remained a constant collaborator until his death. From 1873 to 1876 he was engaged as associate editor on the second edition of the “American Cyclopedia.” When the persecution of the Jews in Russia in 1881 sent a flood of refugees to America, Heilprin threw himself heart and soul into the work of relief. He took an intense interest in the colonization plans of the earlier arrivals, and soon became absorbed in the work of the Emigrant Aid Society. His self-sacrificing activity, described by him in a letter to Fabius Mieses in 1887 as “a labious striving which almost amounts to martyrdom,” ended only with his life.

Most of Heilprin's literary work was anonymous; and his wide knowledge of history and geography, as well as his remarkable linguistic attainments (of which his extraordinary knowledge of Hebrew was but a part), and the consummate ability with which he treated political and even strategic questions in his articles, were therefore known only to those who were personally acquainted with him. The only work which bears his name is “The Historical Poetry of the Ancient Hebrews” (2 vols., New York, 1879-1880), in which he fully accepts the theories of modern Bible critics. A collection of “Bibelkritische Notizen,” published as manuscript, with a preface by Rabbi B. R. Scola (Baltimore, 1880), contains comparisons of various passages of the Bible.


HEILPRIN, PHINEHAS MENDEL: Polish Hebrew; born in Lwów, Nov., 1801; died in Washington, D. C., Jan. 30, 1885. Trained in the study of the Talmud and its commentaries, his critical mind was attracted by the writings of Maimonides. After mastering the Arabic and the Greek philosophy of the Hebrew sages, he became a diligent student of modern German philosophy. He married early, and established himself as a cloth-manufacturer and wool-merchant in Piotrkow. He removed in 1842 to northern Hungary, but left that country after the failure of the Revolution of 1848, in which his eldest son, Michael, took part. He went to the United States in 1850, finally making Washington his home.

Heilprin was a fine example of the old-style schol-
Heilprin, Phinehas

Heine, Heinrich

Heine, Michael

The family made illustrious by the poet can be traced back on the father's side to one Isaac Heine (Hehne), who lived at Bückeburg in the electorate of Hanover, and visited the Leipzig fair in 1697. The following sketch pedigree gives his chief descendants:

Hungary, Isaac Zebi Margareten. In the preface he declares that Heilprin, whose work is "well thought of in this vicinity," admitted too much, and weakened the case of the conservatives by his suggested emendations of the text of the Talmud. Phinehas Mendel is not known to have replied. His other works are: "Eben Bohan," on Maimonides; "Bl'ur Millah ha-Iggayyon," on logic; "Sekel Tob" (Frankfort-on-the-Main, 1845); it is a sane and broad argument against the position of the reformers, especially on the questions of marriage and divorce, and although the author is very personal in his attacks, especially on Holdheim, the work is probably the fairest of that nature written in Hebrew.

This work called for a protest ("Tokef ha-Talmud," Oen, 1848) from an ultra-Orthodox rabbi of Hungary, Isaac Zebi Margareten. In the preface he declares that Heilprin, whose work is "well thought of in this vicinity," admitted too much, and weakened the case of the conservatives by his suggested emendations of the text of the Talmud. Phinehas Mendel is not known to have replied. His other works are: "Eben Bohan," on Maimonides; "Bl'ur Millah ha-Iggayyon," on logic; "Sekel Tob" (Frankfort-on-the-Main, 1845); it is a sane and broad argument against the position of the reformers, especially on the questions of marriage and divorce, and although the author is very personal in his attacks, especially on Holdheim, the work is probably the fairest of that nature written in Hebrew.

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HEINE, HEINRICH (after baptism, Christian Johann Heinrich Heine; among his family, Harry): German lyric poet and essayist; born at Düsseldorf Dec. 13, 1797; died in Paris Feb. 17, 1856; son of Samson Heine and Betty von Geldern. Though named after his father's brother Hertz, he was chiefly influenced in his early days by his mother and her uncle, Simon von Geldern, a curious mixture of traveler, "schnorrer," and adventurer. His father left his education to his mother, Betty von Geldern, who, touched by the new ideas of the French Revolution, and something of a freethinker, had him educated in a desultory manner by equally freethinking Jesuits and French refugees. There is little evidence that he had any specifically Jewish education, though he records in his "Memoirs" that he learned to conjugate the Hebrew verb "pakad." As he also refers to the root "katal," it is probable that he had to relearn Hebrew later from Gesenius.

The time of his youth was the most favorable the German Jews had seen, owing to the influence of Napoleon, and Heine was always conscious of, and grateful for, the Jewish emancipation due to him. At the age of seventeen, in 1815, he was sent to Frankfort to try his fortune in a banker's office, where for the first time he became aware of the restrictions by which Jews were oppressed in the German cities. At first he could not bear it, and went back to Düsseldorf; the next year he went to Hamburg to enter the office of his uncle, Solomon Heine, who was becoming one of the chief merchants of that city. The office-work proving distasteful to him, he ventured to set up in business for himself in 1818, but failed. Meanwhile the most important influence upon his life came through his frustrated love for his cousin Amalie, which brought out some of the tenderest, and, when he was thwarted, some of the most cynical, strains of his nature. When Solomon Heine found that his daughter was likely to be entangled with her cousin, who had shown no capacity for business, a rigid embargo was put upon any intercourse between Heine and the young girl, who shortly afterward, in 1821, married J. Friedländer of Absinthöken. Perhaps as a kind of compensation, his uncle sent Heine in 1819 to study law at Bonn and afterward at Göttingen, whence he was rusticated; going next to Berlin, he came under the influence of the Hegelians. Here his first volume of poems appeared, and here for the first time he came in contact with real Jewish influences. He became a member of the circle around Rahel, and in the household of Voit became acquainted with Moser, Gans, Dr. Rosenthal, Daniel Loewmann, and Joseph Lehmann. He also visited the Mendelssohns, and at Chaimsohn's house became acquainted with Hitzig (Embden, "Family Life," pp. 44-47, New York, 1892). He came in touch with Zunt and his followers, and by them was drawn into the circle which was attempting to create Jewish science by the Verein für Cultur und Wissenschaft des Judentums. When the "Zeitschrift" appeared, Heine complained of its German ("Briefe," ed. Karpeles, p. 127).

The chief influence, however, was exercised by Moses Moser, whom Heine somewhere calls a supplement to "Nathan the Wise." They, with Ludwig Marcus and Emanuel Wolf, were inspired by the idea of uniting modern culture and ancient Judaism, and Heine joined eagerly in their enthusiastic hopes, which were, however, destined soon to be frustrated. In the reaction many of the members of the Verein submitted to baptism, which at that time was the only key to an official career in Prussia. The effect on Heine was rather to divert his attention from Jewish matters to German literature, and from 1822 to 1827 he produced a series of poems and sketches of travel which practically placed him at the head of German literature, culminating as they did in the "Buch der Lieder," one of the most exquisite volumes of lyric verse produced by a German poet. Much, however, that he wrote was offensive to the bourgeoisie and the bureaucracy of Prussia, but the coarseness of the suggestions was often redeemed by the piquant style in which they were put forth, and his light shafts of satire managed to pierce the most pachydermous of mortals. His wit was essentially Jewish, and was clearly derived from the Berlin circles in which he had recently moved. It was while under their influence that he attempted his sole effort at a romance in his "Rabbi von Bacharach," a historical romance of the Middle Ages dealing with the persecution of the Jews by the Crusaders; it was unfortunately left unfinished.
Meanwhile the question of a livelihood had forced him to take up the problem of his continued formal connection with the Jewish community. The example of Eduard Gans had shown him the hopelessness of expecting an academic career for a professing Jew. Deliberately yet reluctantly he determined on nominally changing his faith, and was received into the Protestant Church (June 28, 1825) as a preliminary to his L.L.D. at Göttingen and to his career at the Prussian bar. He himself did not attempt to disguise the motives which led to this renunciation. He declared that he was merely baptized, not converted. In writing to Moser he said:

"From my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as an important event symbolically, and I shall devote myself all the more to the emancipation of the unchurched members of our race. Still I hold it as a privilege and a mark on my honor that I in order to obtain an office in Prussia—beloved Prussia—I should allow myself to be baptized."

Heine took a morbid pleasure in going to the temple at Hamburg to listen to Dr. Salomon preaching against baptized Jews. He was soon to learn that his sacrifice—if it was a sacrifice—was of little avail."

"I am hated alike by Jew and Christian," he wrote, Jan. 9, 1826; "I regret very deeply that I had myself baptized. I do not see that I have been the better for it. On the contrary, I have known nothing but misfortunes and mishances."

Almost immediately after his baptism he published his "Buch Le Grand" (1827), which was so revolutionary in tone and apologetic toward Napoleon, between him and his cousin Charles, after Solomon's death, with a promise that the allowance should be continued to Madame Heine after the poet's death. About 1847 Heine was seized by the illness that ultimately brought him to a comparatively early grave. Whatever its nature, whether at the mening of the spinal cord, muscular atrophy, or locomotor ataxia, there can be little doubt that his irregular life had led to his neuropathic condition. After May, 1848, he never rose from his bed for over eight years, during which time, bravely bearing the most excruciating pain, he showed a heroic patience which redeemed in large measure the want of taste and dignity shown in his early attitude. His thoughts frequently turned back to the creed of his youth, and he often gave pathetic recognition of his appreciation of the finer sides of Judaism and of the Jewish people. In his "Romanzero" he gave what is still, perhaps, the most striking picture of Judah ha-Levi, derived doubtless from Michael Sachs's "Religiose Poesie." The more...
irreverent "Disputation" showed that he was just as irreverent in dealing with sacred Jewish subjects as his enemies accused him of being toward Christianity. In his "Prinzessin Sabbath" he enshrined for all time the sublimer sides of Jewish home-worship.

It was while on his "mattress grave" that Heine gave utterance to his most penetrating comments on matters Jewish:

"The Jews may console themselves for having lost Jerusalem, and the Temple, and the Ark of the Covenant, and the golden vessels, and the precious things of Solomon. Such a loss is merely insignificant in comparison with the Bible, the imperishable treasure which they have received. If I do not err, it was Mahomet who named the Jews 'the People of the Book,' a name which has remained theirs to the present day on the earth, and which is deeply characteristic. A book is their very fatherland, their treasure, their governor, their blue, and their bane. They live within the peaceful boundaries of this book, here they exercise their national and Jewish rights. Here they can neither be driven along nor deceived. Here are they strong and worthy of admiration. Absorbed in the city of this book, they observed little of the changes which went on about them in the real world; nations arose and perished; cities bloomed and disappeared; revolutions stormed forth out of the soil; but they lay bowed down over their book and observed nothing of the wild tumult of the times which passed over their heads."

After a brilliant reference to Moses as a remarkable artist, since he created that masterwork "Israel," he continues:

"As it was with the architect, so was it with his handwork, the Jews. I have never spoken of them with sufficient reverence, and that, of a truth, on account of my Hellenistic temperament, which was opposed to Jewish asceticism. My preference for Heine has since then decreased. I see now that the Greeks were merely handsome stringers. The Jews, however, have always been men, stern and full of power, not only at that time, but even at the present day, in spite of eighteen hundred years of persecution and misery. I have since then learned to value them better, and, if every kind of pith of births were not a foolish contradiction in a champion of revolution and democratic principles, the writer of these pages might be proud that his ancestors belonged to the noble House of Israel, that he is a descendant of those men who have given to the world one God and a moral law, and have fought and suffered in all the bataille of thought."

That contrast between the Hellenic and the Hebraic influences in civilization was a favorite one with Heine, and led him on one occasion to refuse to consider Christians as essentially different from Jews, the slight difference between them being distinguished by calling Christians 'Nazarenes.'

"I say 'Nazarene,' in order to avoid the use of either 'Jewish' or 'Christian,' expressions which are for me synonymous, for I use them to characterize only a nature, not a religious belief. 'Jewish' and 'Christian' are with me entirely synonymous terms, as contrasted with the word 'Hellenic,' with which word I signify no definite people, but a certain direction of spirit and manner and intuition, the result of birth as well as education. In this relation I may say all men are either Hebrews with tendencies to asceticism and to excessive spiritualization and with a hatred of the plastic, or Hel-
Heine's high opinion of the ethical value of Jewish history during the last two thousand years is expressed in the following passages:

"The Jews were the only individuals who preserved their spiritual freedom in the Christianization of Europe."

"Jewish history is beautiful, but the later Jews inherit the old, whom one would set far above the Greeks and Romans. I think if there were no more Jews, and it were known that a single example of this rare and wonderful event would travel hundreds of leagues to see him and to shake hands; and now people turn out of our way!"

"The story of the later Jews is tragic; yet, if one wrote a tragedy on the subject, one would be laughed at—which is the most tragic reflection of all."

"The Jews have had highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge."

It was during his latter days that he gave utterance to that most profound of judgments on the Jewish character:

"Jews, when their wealth is good, are better, and, when they are bad, are worse, than Gentiles;" and the bitterest of all sayings about Judaism:

"Judaism is not a religion; it is a mistake."

In his last will he declared his belief in an Only God whose mercy he supplicates for his immortal soul.

In considering Heine in his relations to Judaism, to which aspect of his career the present sketch has been confined, it must be recognized that his earlier training and environment did not tend to encourage him to devote his great powers to the service of his race and religion. Except for the few years at Berlin, he does not appear to have come under any specifically Jewish influence of a spiritual kind; yet the Berlin influence was deep enough to stamp his work with a Jewish note throughout his life. His wit and his pathos were essentially Jewish. His mental position as a Jew gave him that detachment from the larger currents of the time which enabled him to discern their course more clearly and impartially. His work as a journalist, whilst largely influenced by French examples, was in a measure epoch-making in German-speaking countries, and he was followed by numbers of clever Jewish newspaper writers, who gave a tone to the feuilleton of central Europe which it retains at the present day.

In almost all aspects of his prose work he was Jewish to the core; only in his verse was the individual note predominant.

Heine's Jewish birth has not been without influence on his reputation even after death. For a long time historians of German literature refused to admit his significance, owing to a large measure to Chauvinistic and religious prejudices. When an attempt was made in 1897 to erect a memorial to the poet in Düsseldorf, his native place, permission was refused by the government on the ground of Heine's anti-German utterances. The memorial that had been made for the purpose was accordingly offered to the municipality of New York, which has placed it on Mott avenue and 161st street. It is commonly known as the Heine or Lorelei Fountain.

**Heine, Maximilian**; German physician; youngest brother of Heinrich Heine; born at Düsseldorf (1805 according to Embden; Strödtmann gives 1807); died at Berlin Nov. 6, 1879. He was educated at the gymnasia of Düsseldorf and Lüneburg and at the universities of Berlin and Munich, graduating (M.D.) in 1829. In that year he joined the Russian army as surgeon; he took part in General Diebitsch's march over the Balkans in 1828, and in the suppression of the Polish uprising in 1833. Returning to Russia, he settled in St. Petersburg and was appointed surgeon to the military hospital. Upon his resignation from the army he received the title of "councilor of state."

With Thielmann and Knebel, Heine founded the "Medizinische Zeitung Russland's," a journal which appeared from 1844 to 1859, and which he edited. He is the author of: "Medizin-Topographische Skizze von St. Petersburg," St. Petersburg, 1844; "Beiträge zur Gesch. der Orientalischen Pest," ib. 1846 (containing a description of the pest at Odessa); "Fragmente zur Gesch. der Medizin in Russland," ib. 1848; "Reiseschriften eines Arztes," ib. 1853. Heine also wrote works of a more distinctively literary character, among them being: "Skizze von Gretch"; "Die Wunder des Ladoga Sees"; "Bilder aus der Türkei"; "Briefe von St. Petersburg"; "Gedichte."
HEINEMANN, HEINRICH: German actor; born at Bischofsburg, East Prussia, Sept. 15, 1848. After graduating from the Friedrich-Wilhelm gymnasium, Berlin, he went on the stage, making his debut in Breslau in 1864. After a short stay at Flensburg he acted in Königsberg (1865-67), Würz-
HEINEMANN, JEREMIAH: German author; born at Sandersleben July 30, 1778; died in Berlin Oct. 16, 1835; son of Rabbi Joseph Heinemann. In 1808 he was appointed secular member of the consistory of Westphalia. On the dissolution of that body he acted in Berlin as inspector of a teachers’ seminary, which had but a short existence; afterward he became the principal of a school, and finally devoted himself entirely to literary work.

From 1817 he published "Jedidja," a religious, moral, and pedagogical periodical, of which eight volumes were issued (Berlin and Leipsic) up to 1831, and which subsequently appeared as "Neue Folge" (Berlin, 1830), and still later under the title "Allgemeines Archiv des Judenthums: Zeitschrift für Religion, Kultur, Geschichte, und Literatur" (Berlin, 1842-45).

Of Heinemann’s works the following may be mentioned: "Katechismus der Judischen Religion," Rödelheim, 1812; "Grundbegriffen der Religion der Israeliten," Berlin, 1818; "Leitfaden zum Unter- richt in der Religion der Israeliten," ib. 1819; "Almanach für die Israelsitische Jugend," ib. 1818-20; "Taschenbuch zur Beförderung der Jugend," ib. 1818-20. Heinemann developed, besides, great activity as translator of the liturgy and of some parts of the Bible. Thus he prepared a new edition of the Pentateuch, with Moses Mendelssohn’s translation and a brief commentary of his own, "B’ur la-Telma" (ib. 1831-33); "Der Prophet Jesaja," a German translation of Isaiah, with a commentary (ib. 1848); a new edition of the festival prayers, with a German translation by Moses Ruppinheimer and others (Leipsic, 1840-41); and compiled a prayer-book for the use of women in the synagogue (ib. 1838), to which he added a "Hebraisch-Deutsches Kursisches und Alphabeticum Wörterbuch" (1829-40).

Not without value is his "Sammlungen der die Religion und Bürgerliche Verfassung der Juden in den Preussischen Staaten betreffenden Gesetze, Verordnungen, Gutachten, Berichte und Erkenntnisse" (Berlin, 1821–28; Glogau, 1831; Berlin, 1835).

His brother, Moses Heinemann, published a translation of Kohlet, with a grammatico-exegetical commentary (Berlin, 1831), and compiled, under the title "Die Betende Jüdin," a collection of prayers for women (ib. 1839).


F. T. H.

HEIR. See Inheritance.

HEITLER, MORITZ: Austrian physician; born at Koronpa, Hungary, March 21, 1847. He was educated at the gymnasium at Hódmező-Vásárhely and Szeged, and at the University of Vienna (M.D. 1871). From 1871 to 1876 he was assistant physician at the Allgemeine Krankenhaus at Vienna; he became privat-dozent at Vienna University in 1877, and professor in 1890.


F. T. H.

HEKAL. See Ark of the Law; Temple.

HEKAL HA-IBRITAH. See Periodicals.

HEKALOT RABBATI; HEKALOT ZUTARI: Two mystic writings attributed to Isaiah ben Eliahu; indiscriminately referred to by the various names of "Hekalot," "Pirke Hekalot," "Pirke Rabbah," "Pirke Rabbi Ishmael," "Pirke Mesubim." They are also quoted as the "Book of Enoch," and contain material found in that old apocryphon. They are based upon the remnants of the apocalyptic books of the mystic Essenes (see Apocalyptic Literature; Eschatology; Essenes) found in the dead sea scrolls and among the Essenes (see Essenes) found in the dead sea scrolls.

The "Hekalot Rabbati" begins with prayers of the Mystical and the Talmudic Sages, and the "Hekalot Zutari" from the "Hekalot Rabbati," as the former is known only through quotations by Hai Gaon and others.

The "Hekalot Rabbati" begins with prayers of those found worthy to see the "Chairot-Throne" (חיי רבי מעון). Nothing that happens or that is about to happen in the world is concealed from them. The goldsmith distinguishes between precious and base metals, so can the Merkabah-riders distinguish between the pure and the wicked. Any wrong done them is severely punished. They are so exalted that they may not stand up before any save a king, a high priest, or the Sanhedrin. This is followed by a description of the Chairot-Throne and the throns which the sight of it inspires, so that even the myriads of angels, who have it before their
eyes continually, are sometimes seized with an ecstatic trembling. Next comes a chapter on the mysteries during the persecutions of the Contests of Roman emperor Laputus (Hadrian?), "Hekalot," among whom were the Merkabah-riders Akiba, Nebunya ben bas-Kanah, and Ismael ben Eliahu, the supposititious author of the work. This is followed by an enumeration of the angels, and of the formulas by which they can be invoked. A description of the seven heavenly halls ("hekalot") follows. Each hall is guarded by eight angels, whose names the author derives from activities associated with the name of God; for instance, Masa'el ("Gentle God"), Bara'el ("Hail God"). The door of the seventh hall is guarded by terrible warriors with drawn swords, whose eyes send forth stars of fire, and from whose mouths issues burning coal; there are also guards who ride on terrible horses, horses of blood and of hail, which consume rivers of fire.

The seeker of the mysterious Chariot-Throne gains these halls by formulas which have the virtue of compelling the angels to grant him admission. Mutation serves him as guide. To undertake the perilous Merkabah-ride one must possess all religious knowledge, observe all the commandments and precepts, and fast frequently. To enter the state of ecstasy in which the Merkabah-ride is taken, one must remain motionless, with the head between the knees, absorbed in contemplation, and murmuring prayers and hymns. The last chapters contain hymns of praise (each closing with the refrain "Thrice Holy!"); a conversation between God, Israel, and the angels about the mysteries, intimation into which confers instant wisdom; and an explanation of the mysteries of certain prayers and charms.

The "Hekalot Rabba" (or the "Hekhalot Eabbati," like the Shigur Komah, the Book of Enoch, and other mystic writings of the geonic period, with which it is closely connected, contributed very little to the speculative system of the Cabala. It exercised, however, a great influence on the development of liturgical poetry, the Kedushah hymns being modeled upon the views found in this work. Eleazar Kalir is believed to have used it in the composition of the "Yozarot" for "Shabbat Shcholim." The "Hekalot Rabba" was also added with additions by Joseph Gikatilla, under the title "Pirke Hekalot" (Venice, 1601; reprinted at Cracow, 1648, in the collection "Arzei Hehalot"). It was republished, without Gikatilla's printed at Cracow, 1648, in the collection "Arzei Hehalot." It was republished, without Gikatilla's additions, by Jellinek ("B. H. lii.41 et seq., hi.91 et seq.") and by Wertheimer in a separate edition, with some variations.

Bibliography: Jellinek, Beitgebeit zur Gesch. der Kedusha, ii. 91; idem, B. H. ii. 15 et seq., iii. 15 et seq.; Zunz, O. V. p. 167; Steinschneider, Cat. Bodl. col. 903 d. e. c. M. Sel.


K.

HEKESCHER, EPHRAIM BEN SAMUEL SANVEL: President of the Jewish congregation at Altona at the beginning of the eighteenth century. He was the author of: "Dibor Hakamim we-Hishbamon," giving the sources and interpretations of many rabbinical laws (Altona, 1748); "Avne Esh," responses on the Shulhan Aruk, especially on Oräh Hayyim (ib. 1748); "Liyvot Han," novelle on the Talmud (part 1, ib. 1792; part 2, edited by his son Issachar, ib. 1793).


HELEN. See Ela.

HELA (אלה): A place east of the Jordan where the Syrians under Hadad were defeated by David (II Sam. x. 16, 17). The Vulgata, following Aquila, and in consideration of the different spellings of the name in the two verses, renders אלה "their army." Helam may be identified with the Almahath of Procopius, on the west of the Ephrates and near Niephorium.

K. 6. H.

HELBO: Ammon who flourished about the end of the third century; and who is frequently mentioned in both Talmuds. It seems that Helbo was at first in Babylon, where he studied under Huna, the head of the Academy of Sura, and that, like the other Babylonian amoraim, he was called "Rab" (Ned. 40a). Later he settled in Palestine, where he was ordained rabbi. He is mentioned as having spoken in the names of Abina of Haifa (Yer. Ber. iv. 4) and of Hama b. 'Ukba (Yer. Meg. ii. 3). In Palestine he consulted on halakic matters R. Isaac Nappaha (Git. 60a) and R. Samuel b. Nafmahi (B.B. 123a).

Helbo handed down a large number of aggadic sayings of Samuel b. Nafmahi. Helbo is mentioned in the Talmud as a teacher of ethics, his sayings being delivered in the name of Huna. Among them may be quoted: "He who goes out of the synagogue must not take long steps." "One should pay great attention to the Minhah prayer." "Who enjoys the banquet of a bridegroom without gladdening the latter commits a five-fold sin." (Ber. 6b). "He who sees a torn scroll of the Pentateuch must rend his garment in two places." (M. 28a).

Helbo also said, in the name of 'Itha, that he who sees the ruined cities of Judah must recite Isaiah lv. 9-10. In Gen. R. xiii., in the name of R. Eliezer. Helbo is mentioned as a traditional with R. Berechiah and R. Ammi. A Helbo b. Hila b. Samen is also mentioned (Gen. R. li.), who may be identical with the subject of this topic. Yer. Ber. vii. 1 contains a reference to a R. Helbo b. Hanaan.

Bibliography: Altmann, Yemen, Vagno, ed. Filipowski; Lentz, Heidelb. Seder ha-Dorot, ii. 88; Schechter, J. E. P. A. A. H. iii. 54-63. E. C.

M. SEL.
HELD, ANNA: French comedienne; born Sept. 19, 1889, in Paris; educated at Fontainebleau. Her début was made in "Miss Helyett" at the Folies Ménagerie, Paris, Sept. 19, 1899. Since then she has appeared in many plays, her most successful parts having been Mlle. Mora in Jean Hélippe's "Maniselle Napoleon," and "The Little Duchess" in the comedy of that name, with which she made a starring tour of the United States in 1905. In 1906 she married Florenz Ziegfeld, Jr., of Chicago, Ill.

BIBLIOGRAPHY: Private sources; in Who's Who in America, 1905; differs dates for her birth and début are given.

A. P.

HELDAI (אֵלְדָי): 1. Captain of the service of the Temple for the twelfth month in the time of David; a native of Netophah and a descendant of Othniel (1 Chron. xxvii. 15). In the parallel list in I Chron. xl. 30 his name is given as "Heled." 2. One of those who returned from captivity with Zechariah, and who, with others, gave Zechariah gold and silver for the making of crowns as memorials (Zech. vi. 10-15). In verse 14 the name is changed to "Helen," the Psalmist gives "Heldai" and "Hulda.

E. G. H.

HELENA: Queen of Adiabene, wife of Monobaz I., and mother of Monobaz II.; died about 56 C.E. Her name and the fact that she was her husband's sister (Josephus, "Ant." xx. 2, § 1) show that she was of Greek origin. She became a convert to Judaism about the year 30. She was noted for her generosity; during a famine at Jerusalem she sent to Alexandria for corn and to Cyprus for dried figs for distribution among the sufferers from the famine (Josephus, i.e. § 9). In the Talmud, however (B. B. 11a), this is laid to the credit of Monobaz II.; and though Bréil ("J. J. et S.; Bréil's Talmud," 28-29; "Gesenius, Greek, 3d ed., ii. 434-435; Schürer, Greek, 3d ed., iii. 130-132)

A. M. S.

HELIX (אֶלְיָconomics): 1. One of David's thirty guards, and captain for the seventh month of the service of the Temple; an Ephraimite (1 Sam. xxiii. 26; I Chron. xi. 27, xxvii. 10). In the first passage he is called "the Paltite," in the last two "the Pelonite." Kennicott ("Dissertation," pp. 183 et seq.) thinks the latter the correct form. 2. A man of Judah, and a descendant of the family of Hezron (I Chron. ii. 39).

E. G. H.

HELICON: Court fool, and a favorite of the Roman emperor Caligula (37-41); an Egyptian by birth. He appears to have been especially fond of deriding the Jews. With Apelles of Abalon he helped bring about the failure of the embassy of Alexandrian Jews to Caligula, headed by Ptilo.


J.

HELIN, ABRAHAM BEN JACOB MOSES: German rabbi; lived in the seventeenth and eighteenth centuries. Helin was on his father's side a great-grandson of Solomon Luria, and was chief rabbi of Warta (Poland) and Gölgus. During his stay at Vienna, Helin wrote: "Zera' Abraham," a commentary on the Midrash Rabbah, published with the text by his son Joseph, Amsterdam, 1725; "Hiddushim," a novelle on the Haggadah of the Jerusalem Talmud, printed with the "Yebih Mar'eh," ib. 1737. He also edited his father's "Yede Mosheh," a commentary to the Midrash Rabbah, to which he added a preface and notes (Frankfort-on-the-Oder, 1705).

BIBLIOGRAPHY: Michael, Or ha-Hashqafin, No. 39.

M. S.

HELIN, JACOB MOSES BEN ABRAHAM ASHKENAZI: Polish Talmudist; born about 1635; died about 1700. He studied at Lublin under R. Naftali ha-Kohen and R. Heshel, and was the son-in-law of Löb Heller, rabbi of Satanow. Helin was the author of "Yede Mosheh," a commentary with critical notes on Midrash Rabbah, indicating the Talmudical sources from which the legends are taken, published by his son Abraham with a preface and notes (Frankfort-on-the-Oder, 1705; 3d ed., 1713; now printed in all the editions of the Midrash).

BIBLIOGRAPHY: Dembitzer, Kolist Føst, ii. 306; Steinmelzer, N. B. H. 124.

M. R.
HELIODORUS: Treasurer or, according to II Macc. iii. 7, R. Y., chancellor of Seleucus IV. Philopator. At the instigation of Apollonius, Seleucus sent Heliodorus to Jerusalem to seize the treasure of the Temple. The high priest Onias resisted him, pleading that the money in the treasury was reserved for widows and orphans; but Heliodorus forced his way into the Temple. There he was stopped by the apparition of a horseman charging upon him, while two young men scourged him piteously. Heliodorus was carried out of the Temple insensible; and only by the offering of the high priest was he restored to consciousness. Heliodorus therefore left the treasure untouched, and returned to Seleucus with an account of his experience. Questioned by him as to whom he should next send to Jerusalem for the treasure, Heliodorus advised him to send his worst enemy, the enemy whose destruction he most desired (II Macc. iii. 7-iv. 1). In IV Macc. iv. 1-15 substantially the same adventure is reported, with Apollonius in the place of Heliodorus. Apion ("De Robis Syriacis," p. 45) states that in 175 B.C. Seleucus was murdered by Heliodorus, one of his courtiers (πίστις των ἐν τῇ βασιλείᾳ), who attempted to seize the Syrian crown. It can not be said with certainty that this was the same Heliodorus.

E. G. B. M. SEL.

HELIOPOLIS (ON): Egyptian city, whence came Poti-pherah, Joseph’s father-in-law (Gen. xli. 45, 50; xlvii. 29). It is mentioned also in Ezek. xxx. 17, where the punctuation παρὰ ἅρμα, is to be corrected to παρὰ τοῦ ἅρμαν. On the versions render "Helopolis" in all cases "Heliopolis." An addition in the Septuagint (Ex. i. 11) mentions Heliopolis among the cities built by the Israelites. The inscriptions, however, show that it was perhaps the most ancient of all Egyptian cities—which certainly the most sacred about 3000 B.C. Its god, Atum (Osûm), was then the most prominent of the many forms under which the sun-god appeared in Egypt (being identified especially with the setting sun), so that the city bore the name "house of the sun" (comp. the Greek "Heliopolis" as the equivalent of Hebrew "Beth-shemesh"); Jer. xiii. 18 [doubtful by Winckler, "Altestamentliche Untersuchungen," p. 180, who considers "Beth" as an erroneous repetition of the final syllable of the word "mazzebot"]). It is remarkable that sanctity is still attached to the sacred well and tree among the insignificant ruins near Mataria, a few miles north of Cairo, which are protected by Christianization of the old myths (whence the place had the earlier Arabic name "Ain al-Shams" [fountain of the sun]). The temples, of which only one obelisk from the twelfth dynasty has been preserved, were famous for their size and beauty, as were the priesthood for their learning, for which they were praised by Herodotus. A trace of this respect may possibly be found in the Biblical mention of Joseph’s Egyptian relatives. Politically, the city was never of importance, although it was the capital of the thirteenth nome of Lower Egypt. Its position near the caravan road from Syria seems to have given it great commercial importance; hence the numerous Jewish settlements in and around it, among which were Castra and Vicus Judaeorum. It probably had Canaanites quarters about 1200 B.C. Therefore the Septuagint considered it as a Jewish place (see above); Juba, in Philo, vi. 177, as Arabic. During the Roman period it diminished rapidly in population and importance; the Arabs found it deserted. The hieroglyphic form is "α-ω-ω"; the Biblical pronunciation is attested also by the Assyrian "Uni" (Deltzsch, "Wo Lag das Paradies?" p. 318, where the identity is, however, disputed; comp. also "C. I. S." 102a, 2, for mention in a Phoenician inscription).

E. G. B. M. SEL.

HELKATH HAZZUBIIM (יהלכתי הצבים): Name of the place where the combat between Joab’s and Abner’s men took place, in which all on both sides were slain (II Sam. ii. 16). It appears from the passage that the name means "the field of the sword-edges." The Septuagint translates "the field of those who lay in wait." reading "πελάθυς," a form accepted by several of the modern critics. Thesaurus reads "πελάθυς" ("the field of the adversaries").

E. G. B.

HELKIAS. See Ananias, Son of Onias IV.

HELL. See Gehenna.

Hellenism (from Ἑλλάς, "to speak Greek," or "to make Greek"). Word used to express the assimilation, especially by the Jews, of Greek speech, manners, and culture, from the fourth century B.C. through the first centuries of the common era. Post-exilic Judaism was largely recruited from those returned exiles who regarded it as their chief task to preserve their religion uncontaminated, a task that required the strict separation of the congregation both from all foreign peoples (Ezra x. 11; Neh. ix. 2) and from the Jewish inhabitants of Palestine who did not strictly observe the Law (Ezra vi. 22; Neh. x. 29). This separation was especially difficult to maintain when the victorious campaign of Alexander the Great had linked the East to the West. The victory was not simply a political one. Its spiritual influence was much greater. The Greek language became a common language for nearer Asia, and with the language went Greek culture, Greek art, and Greek thought. The influence thus exerted did not entirely drive out the local language or the local civilization. The Hellenic spirit was itself profoundly modified by contact with the Orient; and out of the mingling of the two there arose a pseudo-Greek culture which was often different in spirit from the true culture of Helle.

Except in Egypt, Hellenic influence was nowhere stronger than in the eastern shore of the Mediterranean. Greek cities arose there in continuation, or in place, of the older Semitic foundations, and gradually changed the aspect of the country. Such cities were Raphia, Gaza, Ascalon, Azotus, Japho, Jaffa, Cesarea, Dor, and Ptolemais. It was especially in eastern Palestine that Hellenism took a firm hold, and the cities of the Decapolis (which seems also to have included Damascus) were the centers of Greek influence. This influence extended in later times over the whole of the district east of the Jordan and of the Sea of Galilee, especially in
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Trachonitis, Batsheba, and Auranitis. The cities in western Palestine were not excepted. Samaria and Paneas were at an early time settled by Macedonian colonists. The names of Hellenic places were Hellenized: "Rabbath-Ammon" to "Philadelphia"; "Ar monoos" to "Artemis"; "Akkphon" to "Ptolemais." The same occurred with personal names: "Jeho" became "Menelaus"; "Joshua" became "Jason" or "Jesus." The Hellenic influence pervaded everything, and even in the very strongholds of Judaism it modified the organization of the state, the laws, and public affairs. All the arts, sciences, and industry, affecting even the ordinary things of life and the common associations of the people in a manner which found their way into the Hebrew and the Jewish-Aramaic of the period, as compiled by I. Löw (in S. Krauss, "Lehnwörter," pp. 625 et seq.), shows this with great clearness. The Hellenists were not confined to the aristocratic classes, but were found in all strata of Jewish society (Weilbaum, "I. J. G." p. 194), although the aristocrats naturally profited more from the good-will of Hellenic rulers than did other classes. The Jews thus became sharers in a world-culture if not in a world-empire. It was a denationalizing influence from the strictly Jewish point of view; this was the principal reason for the dislike which many Jewish teachers felt for things Hellenic. In addition to this, Hellenism in its Eastern dress was not always the Hellenism of Greece proper. It was in some respects a bastard culture. It led its new votaries to the highest flights of philosophy; but through the allegorical explanations which were, coming from Stoicism, were applied to the Bible, especially in Alexandria, a real danger menaced the development of Jewish life and thought, the danger of Antinomianism (see Jew. Encyc. i. 639). By the introduction of Greco-Roman art a door was opened to debauchery and riotous living; and though Judaism was hardly menaced by the introduction of direct idolatry, the connection of this with the Hellenic culture with sublimated Greek polytheism became a real danger to the Jewish religion. This well-grounded fear inspired the rise of the Hasidaeans and explains the change of sentiment on the part of the Hasmoneans toward the use of the Greek language (see Greek Language and the Jews). For this reason the Hellenists are called "voci magneosi" ("wicked men"); in Mace. i. 11, or ἀκαπάριστοι καὶ ἄνθρωποι ("wicked and ungodly men"); ib. vii. 5. By some they are supposed to be referred to in Ps. i. ("sinners," "scorners") and cxiv. ("men of pride"); in Dan. xii. 10 (the wicked); comp. xi. 14, 32.

How early traces of Hellenism are to be found in Jewish literature can not be ascertained. It has been supposed by some that such traces are to be seen in Prov. viii., where Wisdom is described as the artist or master workman who, fashioned by God before the world, was ever by Him in His creative work (Montefiore, "Hilbert Lectures," 1892, p. 380); by others, that some of the universalist passages in Isaiah were inspired in this period; and the Book of Ecclesiastes has been suspected of containing Stoic and Epicurean doctrines, and even references to the teachings of Heraclitus. But these theories are open to much doubt; the influence of Greek philosophy and thought came in later. It is seen in some of the Apocryph and in the writings of the Hellenistic Jews in Egypt (Cheyne, "Origins and Religious Concepts of the Psalms," pp. 425 et seq.). The Greek words in Daniel prove nothing, as that book is generally conceded to be of Maccabean origin.

The work commenced by Alexander the Great was furthered by the first Ptolemies and Seleucids, who treated their Jewish subjects with much benevolence, though even at this time the high priest Onias III. fought bravely against the introduction of Hellenism. But the high-priestly family was divided owing to the intrigues of the Tobiads, especially of Hellenic Joseph; and the high priests, instead of defending their patrimony, degraded it. Of such a kind were Menelaus and Jason, the latter of whom is said to have sent contributions to Hercules' games at Tyre, and to have built an arena in Jerusalem, which the priests were wont to frequent in place of the Temple (II Mace. iv. 18, 19). The introduction of the Greek games was peculiarly offensive to the religious party, not only because of the levity connected therewith, but also because Jewish participants were under the necessity of concealing the signs of their origin. This Hellenization might have gone much further had Antiochus Epiphanes attempted to substitute paganism for Jewish. By so doing he brought on the Maccabean revolt, which bade fair to sweep the new influence off the field. It had, however, entered too deeply into the flesh to be entirely eradicated, though the newly aroused spirit proved an efficient control. There were still high priests who headed the Hellenist party. Such a one was Alcimus, who went to Jerusalem with Barchides, at the head of the Syrian army sent by King Demetrius. Greek legends on Jewish coins became the rule after the days of Herod; specimens exist which date back even to the time of Alexandra Salome. The Hasmonean Aristobulus and John Hyrcanus leaned also to the Hellenists. But it was especially with the advent of the Idumean Herod and his dynasty that Hellenism once more threatened to overwhelm Jewish culture. Herod's theater, his amphitheater, his hippodrome, and his palace, though such buildings existed also in Jericho, Tiberias, and Tarchontha, were nothing like Greek buildings in the very midst of Jerusalem; his Temple also showed this influence in its architecture. The inscription forbidding strangers to attempt to ascend beyond a certain point in the Temple was in Greek; and was probably made necessary by the presence of numerous Jews from Greek-speaking countries at the time of the festivals (comp. the murmuring of the Greeks against the Hebrews, Acts vi. 1). The coffers in the Temple which contained the shekel contributions were marked with Greek letters (Shel. ii. 2). It is therefore no wonder that there were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics in the Holy City itself (Acts vi. 9).

It was, however, in Alexandria that Jewish Hellenism reached its greatest development. Here, freed from the national bonds which held it firmly...
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The Jews outside of Palestine were so different from the peoples among whom they lived that they were bound to attract attention. The Jewish customs were strange to outsiders, and their religious observances provoked the derision of the Greeks, who gave expression to their views in satirical allusions to Jewish history, or even in malicious fabrications. It was especially in Egypt that the Jews found many enemies in Greek-writing literati. Foremost among these was the Egyptian priest Manetho, at the time of Ptolemy II., Philadelphia (285-247 B.C.), who wrote a history of Egypt in Greek in which he repeats the fables current concerning the Jews. Josephus ("Contra Ap." ii., §§ 14, 36) and Eusebius ("Hist. Eccl." ix. 19) mention as an opponent of the Jews a certain Apollonius Molo. Fragments from the work of a certain Lysimachus dealing with the Exodus are mentioned by Josephus (ib., i., §§ 34-35), likewise a fragment by Cleremon (ib. 1., §§ 33-33), an Egyptian priest as well as a Stoic philosopher, who also dealt, in his "Egyptian History," with the same subject. The most interesting, many-sided, and distrustful of all the opponents of the Jews in Alexandria was Abydos, whose attacks were repelled by Josephus in the tract cited above.

There were many Hellenistic Jews who went beyond the confines of their own literature and imitated the works of Greek writers in the domain of history and poetry. The most important historical productions of this kind are the fragments of Jewish and Samaritan historical works preserved by Alexander Polyhistor and by the Church Fathers Clement of Alexandria and Eusebius (see especially Freudenthal, "Hellenistische Studien," Nos. i., ii., Breslau, 1875). These histories were intended not only for Jews, but also for educated Hellenistic pagans who knew Greek. Following the example of Alexandrian chroniclers, 

Histories, 

Ogistus, Demetrius, a Jew living in Egypt under Ptolemy II., wrote a work on the Jewish kings (Πολιτεύμα τῶν Ἰουδαίων Βασιλεῶν, Clemens Alexandrinus, i. 21, 141). Although the fragments of this history that have been...
preserved deal chiefly with Jacob, Moses, etc., and contain no allusions to the Jewish kings, there are no grounds for doubting the correctness of the title. Demetrius cared less for facts than for the chronology of the several events which he treated, even as regards the life of Jacob. (For an excellent restoration of this text see Friedebald, loc. cit. pp. 218-223, comp. pp. 55-82; Schürer, “Gesch.” pp. 248-251; Hilgenfeld, in “Zeit. für Wissenschaftliche Theologie,” 1867, viii. 475.) The Jewish Ephorus is more concerned with narrating events in his book “On the Kings in Judea,” fragments from which, intermingled with work by another hand, have also been preserved by Alexander Polyhistor. Though Ephorus bases his narrative on the Biblical accounts, he draws upon other traditions, and also upon his imagination. The Egyptian Jew Antiphanes adopts the method of fabricating history that was popular at Alexandria. He transforms Moses into “Musa,” teacher of Orpheus, conqueror of the Ethiopians, and inventor of the hieroglyphics, of philosophy, and of many other things. All that is great and splendid in Egypt is ascribed to Moses, who appears as the greatest benefactor of that country. By this means the author sought to counteract the enmity which the Egyptians and the Greeks in Egypt showed toward the Hebrews; for this reason Moses is described as having founded the Egyptian religion, introduced circumcision among the Egyptians, divided the country into nomes, etc. The work “On the Jews,” attributed to Aristeas, also aims to glorify Judaism in the eyes of the pagans; the story of Job is here told with many elaborations (e.g., Job was formerly called “Jobah”; Gen. xxxvi. 33). This interpretation may be explained as due to the similarity in Greek between the two names. Fragments from two Samaritan historians have likewise been preserved by the Hellenists. Josephus (“Ant.” i. 15) refers to a Samaritan (quoted also by Eusebius, “Preparatio Evangelica,” ix. 29) who, under the name Diogenes, tells the story His·tri·ana, of three sons of Abraham and Keturah, who joined Hercules in a campaign against Libya. Passages from another anonymous Samaritan chronicle were combined by Alexander Polyhistor with extracts from the work of Ephorus, mentioned above. Prudentianus (loc. cit. pp. 82-103, 207 et seq., 223-225), by separating these passages, which are preserved in Eusebius (i.e., ii. 17-18), has brought order out of confusion. Jason of Cyrene (the author of II Maccabees), the author of III Maccabees, and Philo of Alexandria must be included among the Hellenistic writers who treated of later Jewish history.

Jason of Cyrene, who, according to Niese, lived in the second century B.C., wrote a work in five books, from which the author of II Maccabees (taking his own statement in ii. 23-28) made extracts amounting in quantity to about one-fifth of the original. The historical portion proper of II Maccabees (ii. 19-xv. 39) narrates the history of the Jews from the end of Seleucus IV., Philopator’s reign (175 B.C.) down to the victory of Judas Maccabees over Nicanor (March, 180 B.C.); it covers, therefore, about the same period as I Maccabees, and the question of its trustworthiness has been sharply debated. Despite its rhetorical character, portions of it may still be used as authentic historical sources. It must have been written before 70 B.C. (though Niese’s date, 125-124 B.C., seems quite improbable), since it presupposes that, at the time of its composition, the Temple was still standing. The rhetorical style in which it is written precludes the probability of its being a translation from some other language. The two letters from Palestinian Jews which, inviting the Greeks to the celebration of Hanukkah, serve as an introduction to the book (i. 1-10a, i. 10b-ii. 19), have no connection otherwise with its contents, and were apparently added later (comp. Abrahams in “J. Q. R.” xiii. 566 et seq.). III Maccabees, a history merely in form, is a fictitious story. It recounts an alleged attempt of Ptolemy IV., Philopator to enter the Temple, and narrates that on being unsuccessful, he ordered a persecution of the Jews of Alexandria, although they were in no way responsible for the miscarriage of his plans. The persecution, however, came to naught, as two angels banished the power of the king and his army, while the latter was trodden under foot by its own elephants. The king then, upon relenting in regard to the Jews, and permitted them to kill their faithless compatriots who had made it appear that his failure to enter the Temple at Jerusalem was chargeable to the Jews of Alexandria.

The philosopher Philo also belongs in a certain sense to the Hellenistic historians. He undertook the task of showing how God had constituted the world materially and spiritually through the Creation and the Law (“De Opificio Mundi”; comp. “De Abrahamo,” i.; “De Patriis et Puilibus, i.; “De Vita Mose,” ii., § 8), and through the history of the Patriarchs. He describes in five books, two of which, “In Flaccum” and “De Legatione,” have been preserved, the persecution of the Jews under Caligula. By way of introduction he also treats of the persecutions by Sejanus in the reign of Tiberius.

Thallus wrote a chronicle of the world from the Creation down to the time of Tiberius. It may be identical with the Samaritan Thallus mentioned by Josephus (“Ant.” xviii. 6, § 4). Josephus, the foremost Jewish historian, must also be named here. His Τόμωι ΑΠ]ΑΡΙΩΝΤΙΑ is a narrative of Jewish history from its beginning down to his own time. His object in writing this work in Greek was to win the respect of the educated Romans for the conquered Jewish people. His other large work, “De Belo Judaico,” is an inflated and not always sincere account of his own experiences (see Josephus, Flavius). His contemporary Justinus of Tiberias dealt with the same subjects, but less successfully, and his works have therefore not been preserved.

In the field of poetry only the epic and the drama were cultivated, traces of which, but not fully developed, are found in ancient Hebrew literature. The poem of a certain Philo, on Jerusalem (Hebr. הַדֶּלֶת אָשָׁר), must be classed as an epic; but only three fragments of it (given by Eusebius, “Preparatio Evangelica,” ix. 30, 24, 37) have been
Jewish and Christian apologists often quote verses between the first century B.C. and the time of Hadrian. It is difficult to distinguish the Jewish pastory, which they ascribe to the Median Hystaspes. Sages in books i.-ii., xi.-xiv. The Church Fathers quote an apocalyptic work belonging in this category, which they ascribe to the Median Hystaspes. Although the author may have addressed himself principally to Jewish readers, yet the descriptions of the dangers of impiety and the folly of idolatry presuppose also a pagan audience, or one that included at least Jews who had adopted pagan practices. In his conception of Wisdom he follows Prov. viii. and ix. and
Eclerus. (Sirach) xxiv.; but Wisdom becomes in his hands an independent being, existing apart from the Deity, and, in a way, acting as the mediator between the divine activity and the world. The terms in which he describes this mediation show the influence of Greek philosophy, especially of Stoicism, recalling the doctrine of divine reason immanent in the world. The book follows the Platonic psychology, according to which the soul has an independent existence, living only for a time in the earthly house of the body, that crumbles again into dust. The author was probably an Alexandrian Hebraist who took up the thought that was subsequently further developed by Philo (see W E n d o n, Book or).

Although the author of the Wisdom of Solomon touches upon Greek philosophy, he yet remains within the limits of the Palestinian Wisdom literature.

Aristobulus. Aristobulus was a full-fledged Alexandrian, thoroughly acquainted with Greek philosophy and accepting it. He was contemporary of Philo VI, Philometer, living about 170-160 B.C. He wrote a voluminous work on the Mosaic laws, which was not a commentary but a free paraphrase of the text of the Pentateuch, together with a philosophic explanation of its laws. He directly addresses Ptolemy Philometer and an exclusively pagan audience. He undertakes to show that the Peripatetic philosophy was influenced by the Pentateuch and the Hebrew Prophets (Clement of Alexandria, "Stromata," v. 14, 97); he essays to prove that all the Greek philosophers and many Greek poets, as well as Aristotle, borrowed from the Pentateuch, and that the entire Greek culture is derived from the Old Testament. He especially endeavors to remove from the Old Testament conception of God the reproach of anthropomorphism by explaining the anthropomorphic allusions as symbols for spiritual relations. There is no reason for doubting the genuineness of this work of Aristobulus, as both older and more recent authorities have done, since it belongs both in thought and in expression to Hebrew literature. The interspersed Greek verse, which is obviously spurious, but which Aristobulus certainly regarded as genuine, was inserted in agreement with a practise general in Hellenistic literature, so that its presence is no argument against the genuineness of the work (see J. E n v i c t. ii. 97).

The so-called Fourth Book of Maccabees contains a philosophical discourse which, on account of its edifying character, may also be called a sermon, although it was probably not delivered.

The Fourth Book is a discourse, its theme being a Book of philosophical proposition. It derives Maccabees. Its name from the fact that it refers to the execution of a mother and her seven sons, as related in II Macc. vii., and endeavors to prove by the principles of argumentation followed by Greek rhetoricians that pious reason is able to conquer all emotions. In his religious convictions the author is entirely a Jew. Although he uses the Greek terminology in unfolding his doctrine of God, his views are wholly Biblical.

The Church Fathers ascribe this work to Josephus, but the statement can not be accepted, as that author in his "Antiquities" does not draw upon II Maccabees as does the work in question. The book is assigned to the first century B.C. (J. F r e u d e n h a l, "Uber die Flavius Josephus Beigegene Schrift über die Herrschaft der Verunterm." Breslau, 1869).

HELLER, JOSUA BEN AARON : Russian rabbi and preacher; born 1814; died at Tečhá, governor of Kovno, June 8, 1889. After having been for several years preacher in Grodua, Heller was appointed chief rabbi of Polangen, Courland, and afterward chief rabbi of Teshchá. Heller was the author of several works, of which the following have been published: "Dibre Yehoshua," a homiletical and philosophical work in three parts (Wilna, 1866); "Hosenn Yehoshua," a guide to the removal of the causes which hinder the study of the Law (ib. 1862); "Toldot Yehoshua," a commentary on Pirke Aboth (ib. 1866); and "Ma'or ha-Dot," an essay intended to prove that the oral Law is true and necessary (ib. 1878). Heller also contributed to the Hebrew periodical "Ha-Lehanoa."


HELLER, MENAHEM. See Heller, Zerm Hirsch.

HELLER, SELIGMANN : Austrian poet and journalist; born at Raudnitz, Bohemia, July 8, 1831; died in Vienna Jan. 8, 1890. After completing his course at the University of Vienna, where he studied philology and law, he engaged in business with his in-law. There he studied under Judah Low b. Bezaleel, head of the yeshibah of Prague. Accordingly to Azulai ("Shem ha-Gedolim," i. 74), Heller's second master was Solomon Ephraim Lenzveky, chief rabbi of Prague. At Prague Heller perfected his rabbinical studies; and in 1897, when scarcely eighteen years old, he was appointed dayyan in that city.

In Oct., 1624, Heller was called to the rabbinate of Niddof, Moravia, and in March, 1625, became chief rabbi of Prague. There he reorganized the community and drew up its constitution. According to Hock ("Gal-Eli," p. 65) gives Aug. 2 as the date, while David Gans ("Zemah Da-wid," p. 59) places his death in 1649. Heller was brought up by his grandfather, Moses Heller, chief rabbi of the German communities. He was sent to Friedburg, where he studied under Jacob Ginzburg. There he was invited to Prague by a rich merchant, Aaron Asskenazi, who later became his father-in-law. There he studied under Judah Low b. Bezaleel, head of the yeshibah of Prague. According to Azulai ("Shem ha-Gedolim," i. 74), Heller's second master was Solomon Ephraim Lenzveky, chief rabbi of Prague. At Prague Heller perfected his rabbinical studies; and in 1897, when scarcely eighteen years old, he was appointed dayyan in that city.

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which had to pay a yearly tax of 40,000 thalers. As Heller was the chief rabbi he was compelled against his will, to preside over the commission which had the task of apportioning that sum among the members of his community. Although he acted with the greatest conscientiousness, some complained of unfair allotment. They accused Heller and the elders of the commission before the civil authorities of having spared the rich and laid the burden of the tax on the poorer people. Emperor Ferdinand II. addressed a severe censure to Heller, warning him not to repeat such proceedings. Heller's enemies, not satisfied, accused him before the emperor of having written against Christianity. The emperor commanded the governor of Prague to send Heller in chains to Vienna, but the supplications of the leading Jews of Prague combined with the esteem which the Christian officials had for Heller spared him that indignity. The Jews pledged themselves that he would present himself before his judges even if allowed to go alone. Heller accordingly set out for Vienna on Thursday, Tammuz 5, 5289 (June 25, 1629), and arrived there on the following Sunday. On Tammuz 17, the Jewish fast-day, he was imprisoned together with common criminals. The Jews of Vienna, however, obtained his transfer to another prison.

In Prison. A clerical commission was appointed to inquire into Heller's guilt. It met on July 15, and among other questions Heller was asked how he dared to eulogize the Talmud after it had been burned by papal order. Heller justified himself very adroitly; but the verdict was that Heller properly deserved death. The emperor, however, commuted the punishment to a fine of 12,000 thalers, to be paid immediately, the incriminated writings to be destroyed. The fine was far beyond Heller's means; but the order was explicit that in default of payment Heller was to be stripped and logged in the stocks for forty days, he was liberated (Aug. 14), but deprived of his office and left without means. His enemies, in addition, obtained an imperial decision to the effect that Heller might not officiate as rabbi in any town of the Austrian empire. He returned to Prague Sept. 26, and was confined to his bed for three months. His friends in the meantime secured a partial withdrawal of the decision regarding the rabbinate. Helped by friends, Heller was able to wait for better times and to pay the remaining instalments of his fine. In 1630 he was called to the rabbinate of Nemirow, government of Podolisk, Russia, and three years later he became rabbi of Vladimir, Volhynia. He attended the fairs of Yaroslav and Kremenetz, where the Council of the Four Lands met, and obtained the renewal of the synodal decrees against simony in the rabbinate. But he thereby made for himself many enemies, who calumniated him before the governor of Volhynia. The latter directed Heller to quit the town, but the more influential Jews of Warsaw succeeded in having the order withdrawn.

In the autumn of 1631 Heller received an invitation to the rabbinate of Cracow, which he gladly accepted. Joshua Heschel, the author of "Magene Shalom," was head of the yeshibah of Prague. Rabbi at there. Four years later Heschel died, and Heller succeeded him in the direction of the yeshibah. At Cracow Heller relaxed the Jewish marriage laws, because, owing to the persecutions which the Jews had suffered at the hands of the Cossacks, many women did not know whether their husbands were still alive or not. He established the 5th of Tamuz, the day on which his troubles began, as a perpetual fast-day in his family, and the 1st of Adar as a day of mirth to commemorate his nomination to the rabbinate of Cracow.

Heller was twice married and had four sons and five daughters. The sons, whom he mentions in his works, were: Moses of Prague, Samuel of Nemirov, Abraham (b. 1615) of Lublin, and Löb of Brest-Litovsk. Moses Zacuto wrote an elegy on Heller's death (Vincio, 1634). Heller was a recognized authority in matters of ritual. He explained the Talmud without recourse to cursive writing. Although he appreciated the Zohar and other cabalistic sciences. His commentary on the Mishnah shows that he was a good mathematician; and his notes on the "Gil'at ha Moreh" of Joseph b. Isaac ha-Levi prove that he occupied himself with philosophy. His judgment was impartial; he praised the "Me'or Enayim" of Azariah de' Rossi in spite of the anathema that his master, Löw b. Bezalel, whom he held in great esteem, had launched against the book and its author. He was also a good linguist and Hebrew stylist; his authority as such was recognized by Samuel Archevolti, who sent Heller his "Arugat ha-Rosem" for examination ("Tos. Yom-Tsh.," on Tanah, end of ch. viii.).

Heller was a prolific writer, as can be seen from the following list of his works, some of which are still unpublished:

- Rosh ha-Yayit, on the temple of Ezekiel, written when Heller was very young. Prague, 1612.
- Commentary on the "Ne'ebot Yismah" of Judah Federalka. Prague, 1598.
- The Zohar, a cabalistic supercommentary, following the "Yadah Emunim" of Moses Cordovero, on Rabbi's commentary to the Pentateuch.
- "Pocof Botz-Th" notes and glosses to the six orders of the Mishnah; first published with the text, Prague, 1614-17; then reprinted by the author, 1642.
- Maḥasene Melekh and Lehem Hamasske, a double commentary on Asher's "Pafe Ha'Alot." In Rovsh, and on "Halakot Ḥanotchot" to Sibill, Bekorei, and Niddah. Prague, 1638.
- Pipiya Shmarta, the fourth part of the preceding commentary, on the order Nekhet. Prague, 1638.
- German translation of Asher's ethical work, "Orhot Ḥayim." Prague, 1639.
- "Bereish," original notes on Mordecai Jaffe's "Le-Bush," to the Onah Ḥayim.
- Sermon delivered by Heller at Vienna on the disappearance of the chosserets. Prague, 1629.
Heller also wrote two se'ilot to be recited on the 14th of Heshvan in commemoration of the sufferings at Prague in 1618-20. In 1050 he wrote three other se'ilot, in which he described the massacres of the Jews under Chmielnicki in 1648. These se'ilot are recited on the 20th of Siwan. He was also the author of the "Mi she-Berak," recited every Saturday.

Bibliography: Megillat Ebal, Breslau, 1836; Grätz, Gesch. 3 ed., x. 39, 43, 55, 69; Carmoly, in Revue de l'Éthnol., ii. 289-304; Neubauer, Israel, i. 265, 289, 286, 287; Stranski, in Bibl. d. O. E. ii. 271-277; Hapk, Grundriss, i. 41; Steinschneider, Cat. Bodl. ii. 400, 410; Loebstein, Amerika ha-Adonai, ii. 38; Zunz, 'Ir ha-Mishpaha, 17. 14; Fuhrer, Kurrent, i. 451-453.

HELLER, ZEBI HIRSCH (also called Herschel Haritz): Hungarian rabbi; died at Alt-Ofen Oct. 28, 1834. Heller was rabbi at Bonyhad. In 1834 he was called to Alt-Ofen as successor to Moses Minz, but had hardly begun his ministry when he died. Zebi Hirsch Chajes, rabbi of Zolkiew; S. J. Rapport, chief rabbi of Prague; and Moses Tauber, rabbi of Siatyn, were his pupils. He was the author of "Hiddushe Tish Gittin," novellas, published with the responsa of his son, Menahem Heller (Zolkiew, 1844; 2d ed., Przemysl, 1876); and "Tappuah Zahah" (Ungrý, 1845). There is also a responsa by him in Joshua Orenstein's "Yam ha-Talmud."

Bibliography: Walden, "Shein ha-Gedolah ha-Hidushah," i. 36; Steinschneider, Cat. Bodl. ii. 452; Hapk, Zehaleh Yehudah, i. 250; Magyar Zsidó Szemle, viii. 207.

HELMET (יוֹנָבָר, יָנָבָר): In olden times the helmet seems to have been worn only by kings, military officers, and other important officials. At least, it is mentioned only of Goliath and Saul that they had brazen helmets (I Sam. xvii. 5, 38). Not until later did a helmet form part of the complete armor of an ordinary soldier. Chronicles relates that Uriah equipped the whole Jewish army with helmets and armor (II Chron. xxvi. 14). The authenticity of this account may be uncertain, but it tends to show that the wearing of a helmet was a general custom at that time. In Jer. xvi. 4, also, the helmet is reckoned a necessary part of the armor. It must not be supposed, however, that these helmets were of brass; they were leather caps. The head-coverings of the Syrian and Hittite warriors were of this kind, as they are pictured on the Egyptian monuments (see illustrations in W. Max Müller's "Asien und Europa," pp. 392-384). These were round, flat caps, sitting the head closely, with a projection at the back to protect the neck. The Egyptian soldiers wore similar caps, only theirs were broader at the back and covered the ears also. In Egypt, too, metal helmets were rare; they were more common among the Assyrians. Helmets were usually hemispherical. The round cap, sitting tightly to the head, was in still worn in the East, but not frequently. The hemispherical helmet, if made of leather, usually had metal rings, or else two metal bands on the outside, to give it firmness. As a rule side-pieces protected the ears. The shape of the metal helmets was the same. Both leather and metal helmets were ornamented with bands and flaps of the most varied form.

HELPFUL THOUGHTS. See Periodicals.

HELTAY, FRANZ: Hungarian deputy; born in Szentes March 15, 1861; studied law and political economy in Budapest. After having become a member of the editorial staff of the "Nemzet" and "El- lenor," he edited (1887-88) the "Nemzet Gazdasági Szemle" (Review of Political Economy). Since 1887 he has also edited the "Vasut és Közlekedési Közlö ny" (Railway News), the official organ of the Hungarian Ministry of Commerce.

Heltay is a member of the committee of statistics and of the tariff commission at the Ministry of Commerce, and vice-president of the Journalists' Pension Fund. His principal work is "Az Ipartorványok (Review of the Trade Laws), Budapest, 1883. In 1896 Heltay was elected to the Hungarian Reichstag from Olkabad.

Bibliography: Poln. Lex.
HEMADAN (77277): The eldest son of Dibosh the Horite (Gen. xxxvi. 36). In the parallel list in I Chron. i. 41 this name is changed to "Hamnan" (נמאן).

E. G. H.

HEMEN, FELIX : French educator; born at Avignon Jan. 22, 1827; died at Nanterre (Seine) Oct. 5, 1891. Hémen was a schoolmaster all his life, rising to the position of primary inspector of the department of the Seine, and retiring in 1886 with the title Honorary Inspector-General of Public Instruction. During the war of 1870 Hémen was entrusted with special work relating to the defense of the fort of Vanves. He afterward gave innumerable lectures throughout France for the purpose of aiding the rising to the position of primary inspector of the department of the Seine, and retiring in 1886 with the title Honorary Inspector-General of Public Instruction. During the war of 1870 Hémen was entrusted with special work relating to the defense of the fort of Vanves. He afterward gave innumerable lectures throughout France for the purpose of aiding the advancement of popular instruction. Those which he delivered in the department of Aisne in 1883 brought about a conflict with Mgr. Thibaudier, then Bishop of Soissons, which caused some stir at the time. Hémen's works cover a wide sphere of learning. The following deserve special mention:

Mémoires Propres sur les Sciences, 1866. La Force et la Matière, 1872.
Simples Discours sur la Terre et sur l'Homm, 1873 (given by the French Academy). De l'Intelligence et de l'Intelligence, 1890.

Hémen was decorated with the Legion of Honor.

Bibliography: Gousse, Gesch. iii. 790.

HEMELDINGER, MICHEL : French jurist; born at Colmar, Alsace, May 1, 1809; died in Paris June 22, 1880. After taking the degree of bachelor of letters at Strasbourg (1828), he entered the rabbinical school at Metz. In 1830 he went to Paris to study law, and was admitted to the bar in 1833. In 1836 he was employed at the assizes and the court martial. In 1838-40 he was secretary of the Society of Attorneys, among the members of which were Grévy, Arago, Barbier, and Leblond; in 1845 he became a member of the Central Jewish Consistory; in 1848, acting prosecutor of the republic; in April-June of the same year he was special government commissioner for Alsace, adjusting differences among the Jews; and from 1870 to 1879 he was a justice of the peace in Paris.

E. G. H.


Hémen was decorated with the Legion of Honor. 


S. M.

HEMEROBAPTISTS (ἡμεροβαπτισταί; lit. "morning bathers"): Division of Essenes who bathed every morning before the hour of prayer in order to pronounce the name of God with a clean body (Tosef. Yad., end; the correct version being given by R. Simeon of Sens: "The morning bathers said to the Pharisees: 'We charge you with doing wrong in pronouncing the Name in the morning without having taken the ritual bath; whereas upon the Pharisees said: 'We charge you with wrong-doing in pronouncing the Name with a body impure within'). In the time of Joshua b. Levi (6d. cent.) a remnant still existed, but had no clear reason for their practice (Ber. 22a). The Clementina speak of John the Baptist as a Hemerobaptist, and the disciples of John are accordingly called "Hemerobaptists" ("Homilies," ii. 23; comp. "Recognitions," i. 54); similarly, Banes, the teacher of Josephus ("Vita," § 2), was a Hemerobaptist. Hegesippus (see Eusebius, Hist. Eccl. iv. 22) mentions the Hemerobaptists as one of the seven Jewish sects or divisions opposed to the Christians. Justin ("Dial. cum Tryph.," § 88) calls them simply "Baptists.") According to the Christian editor of the "Didascalia" ("Apostolic Constitutions," vi. 6), the Hemerobaptists "do not eat until they have bathed, and do not make any use of their beds and tables and dishes until they have cleansed them." This obviously rests upon a misunderstanding of their true character. Epiphanius ("Panarion," i. heresy xvii.) goes still further, and says that the Hemerobaptists deny future salvation to him who does not undergo baptism daily.

Bibliography: Grätz, Gesch. iii. 790.

S.

HEMIDAN (344) THE JEWISH ENCYCLOPEDIA

K.

HEN : See Gracian.

HENA : Rabshakeh's enumeration of the monarchies reduced by the King of Assyria terminates with the words "Hena'we-Twwah" (II Kings xix. 13; Isa. xxxvi. 15). These two words are supposed by several critics to be the names of two cities, and according to Büchsel ("Erdbeschreibung," xi. 203, 737) it is the city now called "'Assah" by the Arabs, and situated on the Euphrates. F. Hommel, however, takes these two words for names of constella-
HENLE, FRIEDRICH GUSTAV JACOB: German anatomist; born at Fürth, Bavaria, July 19, 1809; died at Göttingen May 13, 1885. He received his education at his native town, where he and his parents were baptized. In 1827 he went to the University of Bonn to pursue the study of medicine. Here he joined the Burschenschaft, and took part in its political activities. For this he was suspended from the university and was transferred to the Berlin "Hausvogtei," a place of detention, to which, at that time, many students were sent. Upon being
The image contains a genealogical tree of the Hendricks family. The tree is a visual representation of the family's lineage, showing the connections and relationships between family members. The tree includes various branches and generations, with names and dates of birth and death marked on the branches. The detailed structure of the tree indicates the complexity and depth of the family's history.
Henle, Friedrich

This Jewish Encyclopedia

Henle, Friedrich

his life he was a faithful supporter of liberalism, and was a descendant of Lob Berlin, the district rabbi of Bamberg in 1789-94. Highly esteemed by King Ludwig II., he was entrusted with many law cases of the royal house; he was also an intimate friend of Duke Maximilian. From 1873 to 1881 he sat in the Bavarian Diet as representative of the city of Munich, and was a member of the most important committees, as those on law and finance. To the end of his life he was a faithful supporter of liberalism, and successfully opposed all attempts to curtail the rights of his coreligionists. Shortly after his sixtieth year his sight became seriously affected, and he was compelled to resign his professional and political work. On this occasion the Order of Merit of the Bavarian Crown, which ennobles the bearer, was conferred upon him; a few years later he was created privy councillor. As a member of the boards of trustees of the Rieser-Stiftung and of several Jewish societies, he was interested even in advanced age in the intellectual and material welfare of his coreligionists.


F. P.

Henoch, Eduard Heinrich

German physician; born at Berlin June 16, 1820. After taking the degree of M. D. there (1843), he began to practice as a specialist in diseases of children. Until 1859 he was assistant at the children's dispensary of the university. In that year he became private-docent, and in 1858 assistant professor. In 1872 Henoch became director of the hospital and dispensary of the department of pediatrics at the Charité. He resigning that position, received the title of "Medizinalrat," and lived in retirement at Munich until 1898, when he removed to Dresden. Among his works may be mentioned: "Klinik der Unterleibskrankheiten," 3 vols., Berlin, 1832-38, 3d ed. 1866; "Beiträge zur Kinderheilkunde," two parts, 1861-68; "Vorlesungen über Kinderkrankheiten," 3 vols., Berlin, 1881, 10th ed. 1899.


F. T. H.

Henochs, Moses

Talmudist; lived at Jerusalem about 1570. He was the author of "Mar'ah ha-Soref," a devotional work, translated into Judeo-German by Phinehas b. Judah Heilprin under the title "Brandspiegel" (Basel, 1602).


D. B. Fr.

Henriques: This American family, connected with that of the same name in Amsterdam and London, traces its pedigree back to Jacob Henriques, who settled in the island of Jamaica in the early part of the eighteenth century. See subjoined pedigree on page 348.

Henriques, Amos

English physician; born in Jamaica 1812; died June 5, 1886. He went to England in 1833 to study medicine, entered St. Thomas' Hospital, and in due course obtained his diploma as surgeon. In 1838 he went to France and graduated in medicine at the University of Paris. At this time he took part in some of the events against King Louis Philippe. In 1844 Henriques went to Italy, and obtained also there degrees in medicine. He began practice in Athens, and shortly afterward went to Constantinople. Here he obtained government employment and received a commission to organize a medical staff for the Turkish army.

The defeat of the Turks at the battle of Nezild in 1859 put an end to Henriques' career in Turkey.

He
In 1849 he returned to England, but soon afterward emigrated to Jamaica, and practised there successfully for seven years. He then returned to England and engaged in general practise in London, obtaining also there considerable success.

Henriques published a few medical essays which attracted some notice. During the outbreak of cholera in 1849 he issued several pamphlets on the nature of that disease. He also replied to Sir John Forbes's work "Nature and Art in the Cure of Disease" attempting to refute the doctrine that nature is more important than science in the treatment of disease.

Henriques was decorated with the Turkish Order of the Medjidie of the second class, and with the Order of King Charles III. of Spain.


HENRIQUES, DAVID QUIXANO: Anglo-Jewish reformer; born May 13, 1804; died in London March 6, 1870; son of Abraham Q. Henriques. He was a director of the City Bank and the Bank of Australasia. In early life an active worker of the Portuguese synagogue, and one of its managers, he afterward was one of the foremost workers in the foundation of the West London Synagogue, in the councils of which congregation he held a high position. He was treasurer of the West London Synagogue from 1847 to 1862.


HENRIQUES, JACOB QUIXANO: West-Indian merchant; born at Spanish Town, Jamaica, 1811; died in London Oct. 17, 1898. A son of Abraham Q. Henriques, he was early associated in business with his brother David, in the firm of Henriques Brothers, West-Indian merchants. In Jamaica he was the founder of a Jewish school for boys and girls. Going to London soon after 1840, he took an active part in the formation of the West London Synagogue. He soon resided permanently in London, and became warden of the synagogue in 1855 and again from 1861 to 1864. In 1862 he was elected chairman of the council, and manifested great interest in the provision of religious education for the youth of the congregation. He was a liberal subscriber to Jewish charities. In 1864 he dissolved partnership with the firm and retired from business in favor of his son. Henriques was for some time a director of the Colonial Bank, and was subsequently chairman of the London Chartered Bank of Australia.


HENRIQUES, ROBERT MARTIN: Danish musician, composer, and author; born in Copenhagen Dec. 14, 1858. He received instruction in violoncello from Bendix and Neruda, and in 1877 went to Dresden to study under Grützmacher and Kretschmer. He has appeared at concerts in Berlin, Lübeck, Hanover, Dresden, and Paris. Henriques has written for violoncello, piano, and orchestra, among his compositions being "Romance og Capriccio," "Märchen," and "Olaf Tryggvason." The last-named, an overture, has been played in Copenhagen, Stockholm, and Berlin. He has written various
songs, including “Meloller i Moll” and “I Ny og Xe,” and (with Oscar Madsen) several novels of local color, among which may be mentioned “Ved Højens Mast” (1899), “Tjuesvið, fol,” and “Student- ens Glade Liv” (1899). Henriques is musical critic for “Dannebrog” and “Vort Land” of Copenhagen.

HENRIQUES, David: Spanish poetess; lived at Madrid; died after 1580. She distinguished herself in the different academies at Madrid. Isaac (Pernando) Cardoso, dedicated to her his work, “Del Color Verde,” on the color green, which is the symbol of hope (Madrid, 1534). She openly embraced Judaism, and settled at Amsterdam. It is reported that she distributed amulets alleged to protect against physical harm. D. L. de her his work, “Del Color Verde,” on the color green, which is the symbol of hope (Madrid, 1534). She openly embraced Judaism, and settled at Amsterdam. It is reported that she distributed amulets alleged to protect against physical harm. D. L. de Barrios quotes a “decima” from her manuscript “Obras Poeticas.”

HENRY II. or HENRY DE TRASTAMARA: King of Castile; born at Seville in 1333; died in 1379; illegitimate brother of Pedro I. He was as hostile to the Jews as Pedro had been friendly. His long-cherished hatred of his brother burst forth when a Jew named Jacob, an intimate of the king, praised the latter excessively to Henry. In his fury he stabbed the Jew with a dagger. Pedro would have avenged himself on Henry forthwith, but his courtiers restrained him, for force. Henry saved himself by a hasty flight. This was the immediate cause of the civil war which brought untold suffering upon the Jews of the country. A few years afterward Henry beheld his brother near Montiel (March 14, 1339), and then ascended the throne of Castile. In order to appease his ally, Bertrand du Guesclin (Beltran Clauquin) and his wild, rapacious troops, he imposed a war contribution of twenty thousand gold doubloons on the already heavily oppressed community of Toledo, and issued an order to take all the Jews and Jews of Toledo as prisoners, to put them on the rack, to give them neither food nor drink, and in case they still refused to raise this enormous sum, to sell their property, both movable and immovable, at auction. In spite of this action he was compelled, owing to his financial straits, to have recourse to Jewish financiers. He made Don Joseph Pichon his chief tax-collector (“contador mayor”), and appointed several Jewish farmers of the taxes. When complaints were made to him on the subject, he answered that he would willingly lose the taxes to Christians at a cheaper rate, but that none would take them.

The demands of the Cortes in Toro (1366) and in Burgos (1374 and 1377) against the Jews harmonized perfectly with Henry’s inclinations. He ordered the Jews to wear the humiliating badge, and forbade them to use Christian names. He further ordered that for short loans Christian debtors should repay only two-thirds of the principal. Shortly before his death Henry declared that Jews should no longer be permitted to hold public office.

HENRY, EMMA: English poetess; born Sept. 17, 1820; daughter of the Rev. Solomon Lyon, professor of Hebrew at Cambridge, and wife of Abraham Henry. She enjoyed in early life the advantages of a broad education and the society of cultured university men; and when her father’s eyesight failed, she devoted her abilities to the support of the family. Mrs. Henry enjoyed the distinction of being the first English Jewess to engage in autograph. In 1812 she published a volume of verse which met with some success; and she continued to produce occasional poems which were often recited at public celebrations. She was the mother of Michael Henry.

HENRY, HENRY A.: Anglo-American rabbi and Hebraist; born in London 1800; died at San Francisco, Cal., Sept. 4, 1879. He was educated at the Jews’ Free School, London, of which he was afterward principal until 1849. In this capacity he was the acknowledged bulwark of the London Jewry, especially in resisting the endeavors of the Society for the Conversion of the Jews. He was one of the founders of the Jews’ Hospital and Orphan Asylum. In 1830 Henry compiled a volume of the daily prayers according to the German and Polish rites, and in 1840 published a “Biblical Class Book for Jewish Youth” and a “Synopsis of Jewish History.” While principal of the Free School, he officiated in London synagogues, and in 1844 became rabbi to the St. Alban’s Congregation, where he remained until 1849. Here he made pupil addresses in English a regular practice—a novel feature in those days.

In 1849 he embarked for America under engagement to the congregation at Louisville, Ky. He was, however, unavoidably delayed at Cincinnati, and accepted a position tendered to him there at the Kehilath Shemiron Synagogue. In 1851 Henry proceeded to Syracuse, N. Y., where he served three years as rabbi. From Syracuse he removed to New York City, where he resided till 1857. While in New York he served the Henry Street congregation and superintended its religious school. He officiated later in the Clinton Street Synagogue. After some time he established a boarding school for Jewish youth, which he maintained until his departure for California. He arrived there in 1857 and accepted the call of the Congregation Shearith Israel in San Francisco, which he served as rabbi till 1871. During his residence in California he for some time edited “The Pacific Messenger.” Henry’s library was presented after his death to the Hebrew Union College, Cincinnati, Ohio.

HENRY, MICHAEL: English journalist and mechanician; born at Kennington, London, Feb. 19, 1830; died in London June 15, 1875. He was ed-
HENSCHEL, AUGUST WILHELM EDUARD THEODOR: German physician and botanist; born in Breslau Dec. 20, 1790; died there July 24, 1856; educated at the medical and surgical college at Breslau, the Ober-Collegium, Berlin, and the universities of Halle and Breslau (M.D. 1813). He practised medicine in Breslau from 1813 to 1816, and in the latter year was appointed privat-dozent in pathology at the university of that city.

In 1819 Henschel embraced Christianity, and soon after published his first important work, "Von der Sexualitat der Pflanzen," which attracted considerable attention in the world of science. He was appointed assistant professor at his alma mater in 1821, and in 1823 professor of anatomy, physiology, and pathology.

Henschel is best known through his researches into the history of medicine, the results of which he published in the medical periodical "Jahrbuch fuer Geschichte und Literatur der Medizin," Breslau, 1846-49. Of his other works may be mentioned: "Vertheidigung der Erzurndlichen Natur des Groups" (in Horn's "Archiv fuer Med. Erfahrung," 1813); "Commentario di Aristotele Botanico et Philosopho," Breslau, 1824; "Ueber einige Schwierigkeiten in der Pathologie der Hundswurst," Breslau, 1859; "Zur Gesch. der Medizin in Schlesien," ib. 1837; "Das Medicinische Doctorat, Seine Nothwendigkeit und Seine Reform," ib. 1848.

BIBLIOGRAPHY: Hirsch, Biographisches Lexikon der Hervorragenden Arzte.

F. C.

HENSCHEL, ELIAS H.: German physician; born at Breslau April 4, 1755; died in 1838; father of A. W. Henschel. He commenced life as an errand-boy, and for some time was valet to a physician. He did not, however, miss any opportunity of acquiring knowledge, in which he was encouraged and materially aided by a professor of anatomy named Morgenweiser, who also induced several of his coreligionists to take a substantial interest in him. Henschel was enabled to commence the study of anatomy at the age of twenty-five. In 1785 he entered the University of Halle (M.D. 1787). Henschel devoted himself especially to obstetrics, and was appointed public accoucheur at Breslau. He was one of the first to treat the thigh tumor of lying in women as a special malady, and was instrumental in introducing vaccination in Silesia. Notwithstanding his numerous duties and extensive practice, Henschel spent a great deal of his time in the hospital for the Jewish poor, acted as an accoucheur in many benevolent institutions, and, in the troublous times of 1813, added to his other activities the care of a lazaretto at Neustadt containing 228 beds. He also rendered useful services during a cholera epidemic, and about this time he published his "Guter Rath bei Anhangung der Cholera" (Breslau, 1831). He also wrote "Ueber die Gewohnheiten Krankheiten der Schwangeren" (ib. 1848). Henschel also published a pamphlet on "Patent Law," which attracted considerable attention in the world of science. He was appointed assistant professor at his alma mater in 1821, and in 1823 professor of anatomy, physiology, and pathology.

Henschel's compositions the more important are: "Stabat Mater," oratorio, first performed at the Birmingham Musical Festival of 1894; the One Hundred and Thirtieth Psalm, for chorus, solo, and orchestra; a canon-suite for string orchestra; "Zigeuner Serenade," for orchestra; "Friedrich der Schone," opera; "A Sea Change," or Love's Castaway, comic opera (libretto by W. D. Howells); "Nubia," grand opera, first performed at Dresden in 1889.

On the death of his wife (née Lilian Bailey) Henschel retired from the concert platform, and has since lived on his estate at Airthmore in the Scottish Highlands, occasionally conducting his own works or lecturing on Johannes Brahms. A requiem composed by Henschel in memory of his wife was first performed in Boston, Mass., Dec. 2, 1902, and has since been given in Holland, Germany, etc.

BIBLIOGRAPHY: Baker, Biog. Dict. of Musicians; New York 1901; Biennium Music-Lexicon; Grosz, Dict. of Musicians and Musicians.

A. P.
the so-called “Hep! Hep!” riots of 1819 at Frankfort-on-the-Main and along the Rhine (see Grätz, “Gesch.” xi. 351). e.g., on Aug. 2, 1819, by anti-Semitic students at Würzburg as a term of reproach to Professor Brendel of that university, who had written in favor of the Jews. The students themselves claimed that the word was derived from “Hierosolyma est perditâ”; others claim that it is a contraction for “Hebrær,” while a further attempt has been made to derive it from “Hab! Ibar!” The brothers Grimm, in their dictionary, trace it from a call to animals in the Franconian district, especially to the goat, and suggest that it was applied to Jews because of their beards. Their earliest quotation is from W. Hauff (1802-27). A person named Brouse is stated to have been condemned to three months’ imprisonment for having used the expression against a Jew and his wife (“Arch. Lü.” 1848, p. 47). During the anti-Semitic movement in Germany a pamphlet appeared in favor of the Jews with the title “Hep! Hep! Stüssenaar Stöckerei in 1 Vorschrei und 7 Gejohlen” (Jacobs, “The Jewish Question,” No. 35). The expression has since become a synonym for an outbreak against the Jews, and is thus used by George Eliot in her essay “The Modern He! Hep! Hep!” in “Impressions of Theophrastus Such.” It is stated that on some occasions in 1819 the Jews replied to the cry of “Hep! Hep!” with the similarly sounding one of “Jepp! Jepp!” meaning “Jesus eat perdition” (“Notes and Queries,” 4th series, iii. 580).

HEPHZIBAH: 1. “my delight in her” (Isa. lxxix. 13). 2. Name of the queen of King Hezekiah and mother of Manasseh (II Kings xxii. 1).

HEPHER: 1. A son of Gilead (Num. xxvi. 33, xxvii. 1; Josh. xvii. 2-8). The clan was known as the Hepherites (Num. xxvi. 32). 2. One of David’s captains (I Chron. xi. 36). 3. Member of the tribe of Judah (I Chron. iv. 6). 4. Royal city of the Cannanites, the site of which is unknown (Josh. xii. 17; comp. I Kings iv. 10).

HERALDRY. See Coat of Arms.

HERBS. See Botany.

HERCZEGH, MÁRI: Hungarian physician and author; born in Budapest Aug. 9, 1815; died in Vienna Dec. 23, 1884. He studied medicine in Budapest and Vienna, and afterward took part in the Revolution of 1848 in the latter city. He went from Vienna to Paris, and thence in 1860 to Italy, where he became chief physician in Garibaldi’s army. He returned to Hungary in 1865, but left again in 1868 for Constantiople, where for eight years he acted as chief military physician. Being severely wounded during the Russo-Turkish war, he had to give up his practise, and then traveled in Europe and in the East.

The more important of Herczegh’s literary works deal with political topics, and include: “Weder Deutsch noch Russisch, Beider Oesterreichisch,” Vienna, 1849; “Das Bombardement des Fürsten Windischgrätz zu Prag,” ib. 1849; “Mein Tagebuch,” 1848-50,” ib. 1850. “Memoires sur Mon Séjour à Paris,” Milan, 1853. He wrote also treatises on cretinism (1864) and on epidemics (1874).

Herczegh’s chief work, however, was a sociological study on the woman question, published in French (Paris, 1864) and in Hungarian (Budapest, 1865).

BIBLIOGRAPHY: Follas Lex.

L. V.

HERCZEGH, MANÓ DE SZENTPÉTERI: Hungarian physician; born in Szeged July 1, 1861; studied successively in his native city, in Ujvidék, in Budapest, in Vienna, in Strasburg, and in Paris. After having taken his degree of M.D. (1881), he practised for two years in Nothnagel’s clinic in Vienna, and was thereafter for five years assistant at Szécsváry at Heidelberg, where in 1889 he became privat-docent in surgery. In 1893 he was appointed chief of the 5th István Hospital in Budapest. His specialty is the treatment of diseases of the kidneys.


In 1909 Herczel was elevated by Emperor Francis Joseph I. to the Hungarian nobility, and he assumed the name of “Szentpeteri.”

BIBLIOGRAPHY: Szemely, Magyar Érdei Előzet.

L. V.

HERDER, JOHANN GOTTFRIED VON: German Protestant theologian, poet, and writer; born at Mecklenburg, East Prussia, Aug. 25, 1744; died at Weimar Dec. 21, 1803. He studied theology, philosophy, and the humanities at the University of Königsberg, where he acquired a vast knowledge of German and foreign literature. In 1764-69 he was teacher and preacher at Riga; in 1771-74, court teacher and member of the consistory of Bückeburg; from 1776 until his death, court preacher and member, later president, of the consistory of Weimar.

His works on Hebrew Biblical literature exercised
great influence. His "Die Achtete Urkunde des
Menschengeschichtes" (Riga, 1774-76) develops the
idea that the oldest Biblical poems—the history of
Creation, of the Flood, and of Moses—age to be con-
sidered Oriental national songs. The usual inter-
pretation of the Mosaic history of Creation as a divine
revelation appears to Herder not only indefensible,
but pernicious, since it fills the mind with false ideas
and leads to persecution of the physical scientist.

In 1778 he wrote "Lieder der Liebe," in which he
divest the Canticles of all mystical and allegorical
accretions. In these deeply felt love-songs he rec-
ognized the natural expressions of Jewish sentiment.
After having, in his letters on theology, extended
this view to the whole Bible, he published (Dessau,
1789-92) his famous "Vom Geiste der Ebrischen
Poesie." In a letter to Hamann he wrote that "since
his childhood he had nourished it in his breast." He
says that Hebrew poetry is the world's oldest, sim-
plest, and most soulful poetry, full of the inner feel-
ing of nature and of the poetic consciousness of
God. He translated many of the Hebrew poems.

According to Grätz ("Gesch." xli. 249), Herder,
although filled with admiration for Jewish antiquity
and for the Hebrew people of the Biblical age, and
foretelling a time when Christian and Jew would
work together for the development and refinement
of civilization, felt a dislike for the Jews which
manifested itself in his earlier relations with Moses
Mendelssohn. Not until after Lessing's death did
he become more friendly toward Mendelssohn.

S. MAN.

HEREDIA, PAULUS (PABLO) DE: Spanish
anti-Jewish writer; born about 1465 in Aragon;
died at an advanced age after 1486. Baptized late
in life, he attacked Judaism, though he had at one
time defended it and his former coreligionists.
In order to assuage the Talmud and its commentators,
which he had studied in his youth, he wrote a mys-
tical work, "Jigger na-Sodot," which he ascribed
to the Mishnaic teacher Nehunya ben ha-Kana and
his alleged son Ha-Kana, asserting that he had
found it and translated it into Latin. In his igno-
rance, Paulus de Heredia put into the mouth of
Nehunya passages from the work of Judah ha-Nad,
who lived much later, and in the work "Gaile Ha-
zya" made him answer eight questions, addressed
to him by his imperial friend Antonius, in an en-
tirely Christian sense. Heredia admits the chief mysteries
of Christianity, e.g., the doctrine of the Trinity,
Nehunya, who is made to say, "Ego ex ipsis sum
qui credebant ..." in the Sepharadim, and in the
works of Jacob ben Asher, the "Ari" and "Rambam," he,"finally exhorts his son to recog-
nize Jesus as the Messiah.

Heredia's works "De Mysteriorum Fabulis" and "Cor-
ona Regia," on the immaculate conception (the lat-
ter dedicated to Pope Innocent VIII.), were also
intended to convert the Jews. The latter, however,
whom he assailed in the work "Enmis Pauli," with
all the fire of a fanatical neophyte, vouchsafed no
reply to his gross attacks on their faith. Paulus de
Heredia was alleged to have collaborated on the
Complutensian polyglot, issued under the auspices of
Cardinal Ximenez.

HEREDITA, HERESY: 1. City in Egypt, mentioned in Is.
xix. 18. "In that day there shall be five cities in the
land of Egypt that speak the language of Canaan,
and swear to the Lord of hosts: one shall be called
'the city of destruction'; another the 'city of the
sabbath'; another the 'city of the sun'; and another
the 'city of the host'; and another the 'city of the
moon.'" (Deut. xxviii. 49.) Another city, 'Ura Heres' (City of Destruction) was influenced by a later antag-
ognism toward the Onia temple. On the other hand,
the alteration of "Heres" into "Zedek" ([City of] Righteousness) was a result of the desire for a distinct prediction regarding that temple. For other opinions see Hastings, "Dict. Bible"; Geiger, "Urschrift," p. 78.

2. Mountain (םירכז) mentioned in Judges i. 55, in connection with Ajalon and Shalbim, as one of the mountains from which the Danites were unable to expel the Amorites. It has been conjectured, and with probability, that, since "heres" is synonymous with "shemesh," "Heres" here may mean "Bethshemesh" (I Kings iv. 9; II Chron. xxviii. 16) or "Ir-shemesh" (Josh. xix. 41), between Judah and Dan.

3. Hill ([the ascent of Heres]; Judges viii. 13, R. V.) by which Gideon returned from the battle with Zebah and Zalmunna. Its location is uncertain, and the text is variously transmitted.


HERESY AND HERETICS: The Greek term αἵρεσις originally denoted "division," "sect," "religious" or "philosophical party," and is applied by Josephus ("B. J." ii. 8, § 1, and elsewhere) to the three Jewish sects—Sadducees, Pharisees, and Essenes (comp. Acts v. 17, xxvi. 5, and, with reference to the Christian sect, the αἵρεσις of the Nazarenes, xxiv. 5, 14; xxvii. 22). In the sense of a schism to be deprecated the word occurs in I Cor. xi. 19, Gal. v. 20, and particularly in II Peter i. 1; hence αἵρεσις (heretic) in the sense of "faction" (Titus ii. 10). The specific rabbinical term for heresies, or religious divisions due to an unlawful spirit, is "minim" (lit. "kinds [of belief]"; the singular "min," for "heretic" or "Gnostic," is coined idiomatically, like "goy" and "am ha-arez"; see Gnosticism). The law "Ye shall not cut yourselves" (Lev. xix. 28) is interpreted by the Rabbis: "Ye shall not form divisions ([the ascent of Heres] in the land) which lead your hearts away from God" (see Maimonides, "Yad," Akkum, ii. 3).

In summarizing the Talmudic statements concerning heretics in Sanh. 90b-103, Maimonides ("Yad," Teshubah, ii. 6-8) says: "The following have no share in the world to come, but are cut off, and perish, and receive their punishment for all time for their great sin: the minim, the apikuroi, they that do the will of the flesh in the Torah, they that spurn the will of the Torah in its resurrection, and in the coming and the abode of the World to Come, they that do the will of the flesh in the Torah, they that turn away from the Torah of the Jewish community. Five are called 'minim': (1) he who says there is no God and the world has no leader; (2) he who says the world has more than one leader; (3) he who subscribes to the Lord of the Bible and the figures; (4) he who says that God is not alone and Creator of all things at the World's beginning; (5) he who worships some star or constellation as an intervening power between himself and the Lord of the World.

The following three classes are called 'apikuroi': (1) he who says there was no prophecy nor was there any wisdom that came from God and which was attained by the heart of man; (2) he who denies the prophetic power of Moses our master; (3) he who says that God has no knowledge concerning the doings of men.

The following three are called 'kofrein ba-Torah': (1) he who says the Torah is not from God; he is a kofre even if he says a single verse or letter thereof was said by Moses of his own accord; (2) he who denies the traditional interpretation of the Torah and opposes those authorities who declare it to be tradition, as did Zedek and Boethus; (3) he who says, as do the Nazarenes and the Mohammedans, that the Lord has given a new dispensation instead of the old, and that he has abolished the Law, though it was originally divine.

It is noteworthy, however, that Abraham ben David, in his critical notes, objects to Maimonides characterizing as heretics all those who attribute corporeality to God; and he insinuates that the Cabalists are not heretics. In the same sense all Biblical critics who, like Ibn Ezra in his notes on Deut. i. 3, doubt or deny the Mosaic origin of every portion of the Pentateuch, would protest against the Maimonideans (or Talmudic; see Sanh. 99a) conception of heresy. See Apikuroi; Articles of Faith; Judaism; Gnosticism. K.

On Legal Status: The status of heretics in Jewish law is not clearly defined. While there are certain regulations scattered throughout the Talmud concerning the minim, the nearest approach to the English term "heretic," these are mostly of a bagatelic nature, the codes taking little cognizance of them. The governing bodies of the Synagogue frequently exercised, from motives of self-defense, their power of excommunication against heretics. The heretic was excluded from a portion in the world to come (Maimonides, "Yad," Teshubah, ii. 6-14); he was consigned to Gehenna, to eternal punishment (R. H. 17a; comp. Ex. R. xix. 5; see Apikuroi, and compare D. Hoffmann, "Der Schulchan Aruch und die Rabbinen fiber das Verhaltnis der Juden zu Andersglaubigen," 2d ed., Berlin, 1894); but the Jewish courts of justice never attended to cases of heresy; they were left to the judgment of the community.

There are, however, in the rabbinic codes, laws and regulations concerning the relation of the Jew to the heretic. The sentiment against the heretic was much stronger than that against the pagan.

VI—33
While the pagan brought his offerings to the Temple in Jerusalem and the priests accepted them, the sacrifices of the heretic were not accepted (Hul. 13b, et al.). The relatives of the heretic did not observe the laws of mourning after his death, but donned festive garments, and ate and drank and rejoiced (Sem. ii. 10; "Yad," Kil. i. 4; 6; Yoreh De'ah, 345, 5). Scrolls of the Law, tefillin, and mezuzot written by a heretic were burned (Gitt. 43b; Shulhan 'Aruk, Orach Hayyim, 30, 1; Yoreh De'ah, 294, 1), and an animal slaughtered by a heretic was forbidden food (Hul. 13a; Yoreh De'ah, 2, 5). Books written by heretics did not render the hands impure ("Yad," She'ar 'Abot ha-Temim, ix. 10; comp. Yad. iv. 6; see Penuyit); they might not be saved from fire on the Sabbath (Shab. 11a; Orah Hayyim, 324, 21). A heretic's testimony was not admitted in evidence in Jewish courts (Hoshen Mishpat, 34, 23; see "Be'er ha-Golah" ad loc.; and if an Israelite found an object belonging to a heretic, he was forbidden to return it to him (Hoshen Mishpat 296, 2).

The "mumar le-hak'is" (one who transgresses the Law, not for personal advantage, but out of defiance and spite) was placed by some of the Rabbis in the same category as the minim, "(Al. Zarah 92a; Hor. 11a)."

Even if he habitually transgressed one law only (for example, if he defiantly violated one of the dietary laws), he was not allowed to perform any religious function (Yoreh De'ah, 2, 5; Sifra, and "Pithei Teshubah," ad loc.), nor could he testify in a Jewish court (Shab. 27a; "Yad," Full. x. 8; Hoshen Mishpat, 34, 2). One who violated the Sabbath publicly or worshiped idols could not participate in the "verb bagerot" (Er. 60a; "Yad," Erubin, ii. 16; Orah Hayyim, 383, 3; see "Hemen") nor could he write a bill of divorce (Shulhan 'Aruk, Even ha-Ezer, 125, 9). One who would not permit himself to be circumcised could not perform the ceremony on another (Yoreh De'ah, 364, 1; Isserles' gloss). While the court could not compel the murmav to divorce his wife, even though she demanded it, it compelled him to support her and her children and to pay her an allowance until he agreed to a divorce (Eben ha-Ezer, 154, 1, and "Pithei Teshubah," ad loc.). At his death those who are present need not tear their garments (Yoreh De'ah, 340, 5), and "Pithei Teshubah," ad loc.). The murmav who repented and desired readmittance into the community was obliged to take a ritual bath, the same as the proselyte (Yoreh De'ah, 365, 12; Isserles' gloss, and "Pithei Teshubah," ad loc.). Comp. "Sefer Hasidim," ed. Wiistnetzki, §§ 200-209. If he claimed to be a good Jew, although he was alleged to have worshiped idols in another town, he was believed when no benefit could have accrued to him from such a course (Yoreh De'ah, 119, 11, and "Pithei Teshubah," ad loc.). See Apology; Atrism; Gnosticism.

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J. H. G.

HERITAGE. See Inheritance.

HERMANMIESTETZ: City in Bohemia. Jews were living there as early as 1509, engaged in commerce and money-lending; but the Jewish community proper dates from 1591. The Jews were confined to a ghetto under the protectorate of the overlord of the city. One of these, Count Johann Wenzelslaus Spork, built a synagogue in 1760, which was modernized in 1970. The Jewish parochial school was transformed into a German public school. Since 1891 Hermannimiestetz has been the seat of a district rabbi, the dependent communities being Chrudin, Roubowitz, and Drevikau. The following have officiated as rabbins in Hermannimiestetz: Bunem (d. 1734); Selig-Landsteiner (d. 1745); Hayyim Traub (d. 1790); Eliau Tressl (d. 1828); Samuel Bred (d. 1940); Moses Bloch, till 1853 (since 1877 professor at the rabbinical seminary in Budapest); Benjamin Foldogen, till 1865; S. Rosenberg, 1864-66; Dr. Nehemias Kronberg, the present incumbent, called in 1891. Judah L. B. Borger (d. 1872), a member of the community distinguished for his Talmudic and literary attainments, officiated temporarily whenever there was a vacancy in the rabinate.

The community supports a burial society, a society for nursing the sick, a Talmud Torah, and a women's society. The cemetery must have existed as early as the sixteenth century; for it is recorded in a document that in 1667 a field was bought from a citizen for the purpose of enlarging the burial-ground. In 1903 the Jews of Hermannimiestetz numbered 300, those of the whole district aggregating 1,100.

P. N. K.

HERMANN, LUDIMAR: German physiologist; born in Berlin Oct. 21, 1838; M.D. Berlin, 1859. He engaged in practice in his native city, and in 1865 became privat-dozent at its university. In 1868 he was appointed professor of physiology at Zurich, and in 1884 he accepted a similar chair at the University of Königsberg. His chief works include: "Lehrbuch der Physiologie," 12th ed., Berlin, 1900; "Handbuch der Physiologie" (together with other physiologists), 6 vols., Lepal, 1870-81; "Leitfaden für das Physiologische Praktikum," ed. 1886; "Lehrbuch der Experimentellen Toxikologie," Berlin, 1891; "Physiologische Jahresberichte," beginning with 1873. His essays, most of which have appeared in Pfitzer's "Archiv für die Gesch. der Physiologie," and in F¨oggendorff's "Annalen für Physiologie," cover nearly the whole field of physiology and part of that of physics. Most of them deal with muscular and nervous physiology, the organs of sense, and the nature of phonetics.

S.

HERMENEUTICS. See Bible Exegesis; Methodology; Talmud.

HERMES, BOOKS OF: Hermes (the Greek Mercury), in popular belief the leader of souls to Hades, was in later times identified in Egypt with the local god Thot, who was also the messenger of the gods and the heavenly scribe and inventor of writing. Forty-two sacred books, containing all the wisdom and secret lore of the Egyptians, were ascribed to Hermes Thoth (see Ptolemy, "De Iside et Osiris," Parteh's ed., 1509, lxi. 154, 335, notes; Clement of Alexandria, "Stromata," vi. 4). Necromancers and Gnostics also ascribed their magic and mystic lore to Hermes (Dieterich, "Abraxas," 1891, pp. 63-70, 165). The names of Moses, Thoth, and
Hermes served as pseudonyms for many a writer of magic books or hymns. As many as 2,000, and even 28,525, books on mystic lore were said to have been written by Hermes (ambiblicus, "De Mysteriis," viii. 1). Lactantius ("Institutiones Divinae," iv. 6, vii. 16) quotes the Αὐτές Ἰδον, a dialogue of Hermes with Aesculapius, along with the Silvanus and the Hystaspes oracles, as containing Messianic prophecies; which goes to show that the Books of Hermes were used, like the Jewish pseudopigrapha in religious arguments.

What share the Jews had in the composition of the Books of Hermes has not yet been fully ascertained;

Hermon (הירמון): Mountain on the northeastern border of Palestine; the culminating point of the Anti-Lebanon range, at the springs of the Jordan.
and adjoining the plateau of Bashan (Deut. iii. 8; Josh. xi. 17, xii. 1; I Chron. v. 23). The name is translated by some “prominent peak” by others “sacred mountain” (see Genesis. “Th.”), both being suitably applied to it. The Sidonians called it “Si- rion” (סַרִּיון), and the Amorites “Sheenir” (שְׁנֵיר; Deut. iii. 9); both appellations signify “breastplate,” evidently on account of its rounded top, which, covered with snow, gleamed and shone in the sunlight. It is also called “Sion.” (Ps. xiv. 5; Heb.). The name “Saul” occurs in a connective form inscription (see Halley in “R. E. J.” xx. 206). Because of its snow-covered top Hermon is called “Tor Talga” in the Targumim and “Har ha-Shaleg” (snow-mountain) in Sifre (ed. Friedmann, p. 47b).

“Mount Hermon” (הרַעַמְרָנ) occurs in Deut. iii. 8; Josh. xi. 17, xii. 1, 5; xiii. 5, 11; I Chron. v. 23; “Hermon” alone in Josh. xi. 8; Ps. lxxix. 12, cxviii. 3; Cant. iv. 8. Hermon was before the invasion held by the Hivites (Josh. xi. 3); it was the northern landmark of the Israelites: “from the river of Arnon unto mount Hermon” (Deut. iii. 8 et al.). When the half-tribe of Manasseh conquered their allotted territory, they said they have “increased . . . unto mount Hermon” (I Chron. v. 23). In one passage (Ps. lxxxix. 12) Hermon seems to be used as a synonym for “north,” just as the sea (ם) is used as a synonym for “west.” The name “Baal-hermon” (Judges iii. 3) would indicate that it was at one time the seat of a shrine. It was a religious center in the Roman period also, and was surrounded by small temples, built on the slopes. A temple on the summit is referred to by Eusebius and Jerome (“Onomastica Sacra,” s. v. “Hermon”). In Enoch (vi. 6) the summit of Hermon is mentioned as the place where the wicked angels as lighted in the days of Jared, and its name is explained as referring to the oath which they had sworn upon it. Hermon was famous for its forests (Ps. cxviii. 3), which have been celebrated by modern travelers also (Tristram, “Land of Israel,” 2d ed., p. 608), and the part called “Shenir” was abundant in cypresses (Ezek. xxvii. 5). Hermon is now called “Jabal al-Shaikha” (the mountain of the chief), so called as the residence of the religious sheik of the Druzes.

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HEROD I. (surnamed the Great): King of Judea 40–4 B.C.; founder of the Herodian dynasty; born about 73 B.C.; son of Antipater, and, consequent of Idumean origin. It is said that when he was a boy of twelve an Essene named Menahem predicted that he would reign over Judea. Indeed, nature had endowed him with the qualities of ascendency. He was of commanding presence; he excelled in physical exercises; he was a skilful diplomatist; and, above all, he was prepared to commit any crime in order to gratify his unbounded ambition.

At the age of twenty-five (the age fifteen given by Josephus is generally believed to be erroneous) Herod was appointed prefect of Galilee by his father, who was procurator of Judea. By his first act Herod showed that he intended to please the Romans at any cost. Contrary to the Jewish law, which granted to the viler criminal the right of trial by the Sanhedrin, to which tribunal alone belonged the authority to pass sentence of death, Herod executed a band of fanatics who had attacked heathen towns and robbed caravans. This assumption of power, for which he was highly lauded by the Romans, infuriated the national party, who perceived Herod’s ultimate aims. Bringing pressure to bear upon the weak Hyrcanus II., they obtained permission to arraign the prefect before the Sanhedrin. Instead of presenting himself before that august body clad in black, as was the usual custom, Herod appeared arrayed in purple and attended by a strong guard, capable of meeting any emergency. He did not condescend to offer the slightest defense of his conduct, but tendered a letter of Sextus Caesar, governor of Syria, in which Hyrcanus was threatened with dire consequences should Herod not be cleared of the charges preferred against him. Overawed, the judges did not dare to utter a word in his condemnation till the president of the tribunal, Shemaiah, rose to rebuke their pusillanimity and warned his colleagues that some day they would pay dearly for their weakness. At this turn of affairs Hyrcanus adjourned the session until the following day, and recommended the culprit to leave Jerusalem secretly during the night. Herod then took refuge with Sextus Caesar, who appointed him prefect of Cœle-Syria. Herod collected an army and advanced on Jerusalem with the purpose of chastising the Sanhedrin; but he was dissuaded from his intended vengeance by his father and his brother Phassell.

The disturbance throughout the Roman empire caused by the murder of Julius Caesar (44 B.C.) did not impede Herod’s advancement, who knew how to turn every circumstance to his advantage. The proteé of Sextus Caesar became, at the assassination of the latter, the friend of the Roman governor of Syria, Cassius, whose favor he won by promptly levying the hundred talents which Galilee was required to contribute to the war-tax of seven hundred talents imposed upon Judea. He was con-
formed in his position of prefect of Coele-Syria, and even received from Cassius a promise that he would be acknowledged King of Syria when the war against the triumvirs should be ended. Meanwhile, his father was poisoned (43 B.C.) by the hireling of one Malich, who aspired to an influential position in Judea. Herod hastened to take the place of his father, but did not neglect to avenge his death. Malich was enticed to Tyre and there slain by hired assassins, with the connivance of Cassius. However, after the departure of the latter, Judea was in a state of revolt. Antigonus, the younger son of Aristobulus II., made an attempt, with the assistance of Phasael, the son of Menneas of Chalcis, to secure the sovereignty of Palestine. Herod succeeded in quelling the revolt and in deposing Antigonus. On his return to Jerusalem he was greeted as a triumvir having in payment the title "rach." The battle of Phillippi (42 B.C.) put an end to the rule of the murderers of Julius Cæsar. The national party in Jerusalem now hoped to see the downfall of Herod and of his brother Phasael, who had been overawed in support of the opponents of the victorious triumvirs. Some Jewish nobles met the victor, Antony, at Bithynia and complained of the maladministration of Judea. But Herod succeeded by bribes and flatteries in winning the favor of Antony, who remembered that while he (Antony) was in Asia, Antony, who remembered that while he (Antony) was in Asia, Herod was made in his favor. Herod, who saw in him a possible rival, took umbrage, and determined to get

Copper Coin of Herod the Great.

Obverse: a tripod with trun on one side a palm-branch. Reverse: BA[C]A:£CEO round a wreath, within which is an A. (After Manlius, "History of Jewish Coins.")

Herod inaugurated his reign with acts of vengeance and cruelty. Forty-five of the most wealthy and most prominent of Antigonus' partisans were executed, and their estates confiscated in order to fill the empty treasury. Herod's agents showed themselves so greedily as to shake the dead bodies in order that any gold hidden in their shrouds might be disclosed. All the members of the Sanhedrin, with the exception of Pollio (Abtalion) and Shemishah, were slain. Of the members of the Hasmonæan family with whom Herod had to contend, his bitterest enemy was his mother-in-law, Enmity of Alexandra. As the aged Hyrcanus, who had now returned from his Parthian exile, could not reenter the high priesthood, owing to the physical mutilation which had been inflicted upon him by Antigonus, Herod chose as high priest an utterly unknown and insignificant Babylonian Jew of the servile family, named Hananéel. This selection offended Alexandra, who considered that her young son Aristobulus, brother of Mariamne, was entitled to this office. She complained to Cleopatra; and Herod, fearing that the latter might exert her influence upon Antony, deposed Hananéel and gave the office to Aristobulus, his brother in law, who was then sixteen years old (35 B.C.). When the young high priest appeared before the public at the Feast of Tabernacles, arrayed in the gorgeous robes of his office, great enthusiasm prevailed, and a demonstration was made in his favor. Herod, who saw in him a possible rival, took umbrage, and determined to get
After the meal, while Aristobulus was refreshing himself with others in the bath, he was pushed under water, as if in sport, by some of the bathers who had been bribed by Herod, and held down until he was drowned. Herod feigned the most profound grief; but no one was deceived by his tears, and least of all Alexander, who again invoked the help of Cleopatra, and Herod was summoned to Laodicea (94 B.C.) to justify himself before Antony. He did not, however, go empty-handed, and as a result was dismissed with honors.

With this event began the first act of the drama of which Herod's own household became later the theater. Before leaving Jerusalem Herod had committed Mariamne to the care of his uncle and brother-in-law Joseph, directing him to slay her in case he (Herod) should not return. On arriving at Judea, Herod's sister Salome, who wished to get rid of her husband, Joseph, and at the same time to revenge herself on the haughty princess, who taunted her with her low birth, charged them with execution of adultery. At first Herod gave no heed to the calumny; but when he learned that Mariamne knew of the Joseph, secret command he had given to Joseph, he concluded therefrom that Salome's charges were well founded, and caused Joseph to be executed, without affording him an opportunity of being heard. In the same year Herod had the mortification of being obliged to receive at Jerusalem his enemy Cleopatra, who came to inspect the Palestinian coast and the most precious of Herod's domains, the district of Jericho, which had been given to her by Antony.

During the civil war between Antony and Octavianus (32 B.C.), Herod, who would have helped his protector Antony, was by a happy chance sent by Cleopatra to combat the Nabatean king Malich. At first Herod's army suffered a crushing defeat, but in the end he was victorious. On returning home Herod learned of the defeat of his protector Antony. The question now was how the new master of Rome would treat the friend of his defeated enemy. Herod promptly decided upon his course of action, and resolved to go and meet Octavianus. He contrived, however, to have the aged Hyrcanus removed, the only one who might prove a dangerous rival, as being nearer to the throne than himself. Upon the pretended charges of having conspired against Herod with the Arabian king, Hyrcanus was executed.

In the spring of the year 30 B.C. Herod met Octavianus at Rhodes. With considerable adroitness he pointed out the great friendship that had existed between himself and Antony and the benefits the latter had derived from it. This friendship he was now ready to give to Octavianus, to whom he would be equally true. Octavianus believed Herod, and confirmed him in all his titles. Herod succeeded so well in gaining Caesar's favor that in the following year Octavianus gave him back Jericho and the other cities that Antony had taken from his domains, adding to them the towns of Gadara, Hippos, Samaria, Gaza, Anthedon, Joppa, and Strato's Tower.

While his political affairs were thus prospering, his household became the scene of a tragedy of which Mariamne was the heroine. Execution of Mariamne. Herod had given the order to a certain So- meus to slay Mariamne should he not return. Mariamne came to know this, and gave to Herod on his return proofs of her aver- sion. The charge of unlawful intercourse was repeated by Salome; and Herod saw again in the betrayal of his secret order a proof of guilt. So meus was immediately executed; Mariamne, after a judicial investigation by a sort of privy council, was condemned and executed (29 B.C.). After the execution Herod, tortured with remorse, plunged into wild excesses to distract his thoughts. While he was hunting in Samaria he fell ill. A rumor of his death got abroad at Jerusalem. Alexandra then began to scheme so that in the event of Herod's death she might secure the throne. She tried to gain over the commanders of the two fortresses in Jerusalem; this was reported to Herod, and he caused her to be executed (28 B.C.). Herod's recovery was the signal for fresh crimes and bloodyshed. The members of a family called "the sons of Baba" had signalized themselves under Antigonus by their zeal for the Hasmonean prince. In the moment of danger they were saved by Costobar us, who, after the execution of Joseph, had married Salome, the sister of Herod. Salome, hav ing by this time become tired of her husband, betrayed all his secrets to Herod, who immediately put to death Costobarus and the sons of Baba (28 B.C.).

The throne was now firmly established. Of all the members of the Hasmonean family who could give him unbridle there remained only the daughter of Antigonus. Herod then entered upon the prosperous period of his reign. Splendid public works were commenced and new cities were built. Thus Herod rebuilt the city of Samaria, to which he gave the name of "Sebaste," in honor of the Roman emperor. The small town on the seacoast called the Tower of Strato and Cesarea, a city with an artificial harbor, on a scale of the utmost grandeur, and named "Cesarea." Temples in honor of Augustus were multiplied in all directions. To celebrate the quin cenual games which had been instituted in almost all of the Roman provinces, likewise in honor of Augustus, Herod erected in Jerusalem a theater, an amphitheater, and a hippodrome. Citadels and cities rose in honor of the different members of Herod's family: Antipatris, in honor of his father; Cypros, commemorating his mother; Passasels, as a memorial to his brother; and the two strongholds named Herodium in honor of himself. Military colonies were planted at Gaba in Galilee, and at Heshbon; and the fortresses Alexandria, Hyrcania, Macherus, and Masada were rendered impregnable.
Of all Herod's building operations, however, the most magnificent was the restoration of the Temple at Jerusalem. This work, begun in the eighteenth year of Herod's reign, was completed in its essential parts in eight years. Its beauty was proverbial. "He who has not seen Herod's building has never seen anything beautiful," was a common proverb of the day (comp. B. S. 51; B. B. 4a; see Temple).

Moreover, Herod did not content himself with erecting architectural monuments in his own country only; Antioch, Acre, Tyre, Sidon, Byblos, Berytus, Tripoli, Damascus, Antioch, Rhodes, Chios, Nicopolis, Athens, and Sparta also received proofs of his generosity in many a monumental structure. He defrayed, too, the cost of the erection at Rhodes of a temple devoted to the Python Apollo, and gave a fund for prizes and sacrifices at the Olympian games.

All the worldly pomp and splendor which made Herod popular among the pagans, however, rendered him abhorrent to the Jews, who could not forgive him for insulting their religious feelings by forcing upon them heathen games and combats with wild animals. The taxation to Judeas of the districts of Trachonitis, Batanea, Auranitis, Zenodorus, Usath, and Pæhas, which Herod through his subordinates had obtained from Augustus, could not atone for his crimes. In the eyes of the pious Jew Herod's government was not better than that of Antiochus Epiphanes. Like him, but by far other means, he attempted no reconciliation. His Sons, they openly avowed their intention of avenging their mother's death. To wound their pride and to show them that there was another possible heir to the throne, Herod gave a high post at court to Antipater, who with his mother, Doris, Herod's first wife, had been kept in seclusion. This act was a most unfortunate one, as Antipater from this time endeavored by every means to get rid of his stepbrothers in order to remove every barrier between himself and the throne. The breach between the father and his sons Alexander and Aristobulus widened to such an extent that Herod took them to Aquileia and accused them before Augustus. The latter effected a reconciliation; but it was not of long duration.

As soon as Herod and his sons returned home, Antipater, supported by Salome and Pheroras, reumed his machinations. Letters were forged, and avowals of guilt extorted from tortured slaves. A new reconciliation was effected by Alexander's father-in-law, Aretobulus, King of Cappadocia; but, like the first, it did not endure. By the instrumentality of a Lacedaemonian named Eurycles, at that time resident at the court, Antipater brought a fresh accusation against the two brothers; and having obtained the consent of Augustus to impeach them, Herod conducted them to a mock trial held at Berytus, where they were condemned without having been granted a hearing. Soon afterward they were strangled at Scabae by Herod's directions (6 b.c.).

Antipater's villainies did not remain long unpunished. The investigation which had been made into the sudden death of Pheroras revealed all the plots hatched by Antipater to rid himself of his father. The guilty son, who, being at that time at Rome, anticipated no trouble, was induced under false pretenses to come home, and on his arrival was brought to trial before Varus, the emperor of Syria. As his guilt was manifest, Herod had him put in chains and reported the matter to Augustus, asking his permission to carry out the sentence of death. Meanwhile Herod was attacked by an incurable disease. Instead of becoming gentle and more merciful, the thought of death only led him to greater cruelty. For an attempt to tear down the Roman eagle from the Temple gate, nude, on the rumor of his death, by some young men led by two teachers of the Law, Judah ben Barufai and Mattathias ben Margalot, forty-two persons, including the teachers, were burned alive. During his sickness Herod meditated only upon ways and means by which he might make the Jews mourn the day of his death. When he had returned from the baths of Caesarea to Jericho, he is said to have given orders that upon his death the most distinguished of the nation, whom he had caused to be shut up in the arena of that place,
Herod II. 360

HEBRAICA. THE JEWISH ENCYCLOPEDIA

Herod II.

Herodias

should be slain, so that there might be a great lamentation on his passing away. In his delirium he tried to kill himself, and the palace resounded with lamentations. Antipater, whose prison was Execution near, on hearing these cries, concluded of Herod was dead and endeavored to that the latter reported it to Herod, who at once gave orders for Antipater's execution. On hearing this, Augustus said: "It were better to be such a man's swine than his son." (see, however, Jew. Encyc. i. 640, s. e. ANTIPATER.)

Five days after the execution of Antipater Herod died at Jericho, leaving his throne to his son Archelaus. The corpse was transported with great pomp from Jericho to Herodium, where the burial took place. The day of his death was marked in the Jewish calendar as a festival.

Herod had in succession ten wives: (1) Doris, mother of Antipater; (2) Mariamne, mother of Aristobulus and Alexander as well as of two daughters; (8) two of his own nieces, whose names are not mentioned, and by whom he had no children; (5) a second Mariamne, daughter of Simon Boethus (whom Herod appointed high priest), and mother of Herod Philip; (6) a Samaritan named Maltiace, mother of Archelaus, Herod Antipas, and a daughter named Olympia; (7) Cleopatra of Jerusalem, mother of a son named Herod and of Philip, tetrarch of Iturea; (8) Pallas, mother of Phasael; (9) Phasael, mother of Roxana; and (10) Elpis, mother of Salome.

The connection of Herod with the alleged massacre of the Innocents as related in the New Testament is now generally admitted by independent Christian thinkers to be legendary.


I. BR.

HEROD II.: King of Chalcis; son of Aristobulus and Berenice; grandson of Herod I. and the first Mariamne; brother of Agrippa I. and Herodias; died 48-49 c.e. He first married Mariamne, granddaughter of Herod I. From this union came Aristobulus, who married Salome, the daughter of Herodias, and the widow of the tetrarch Herod Philip. After the death of his first wife Herod II. married Berenice, daughter of his brother Agrippa I., by whom he had two sons, Berenecianus and Hyrcanus. At the request of Agrippa I. the emperor Claudius granted Herod (41 c.e.) the kingdom of Chalcis. Three years later, at the death of Agrippa, Herod was appointed governor of the Temple, with the right of nominating the high priest. During the four years in which he exercised this right he appointed two high priests—Joseph, the son of Carius, and Ananias, the son of Nebeleus.


J. BR.

HEROD AGRIPPA I. See Agrippa I.

HEROD AGRIPPA II. See Agrippa II.

HEROD ANTIPAS. See Antipas (Herod Antipas).

HEROD PHILIP. See Philip Herod.

HERODIAN DYNASTY, PEDIGREE OF: On page 361 is a genealogical tree of the family of Herod, which succeeded the Hasmonaeans. The family was of Idumean origin, its most distinguished representative being Herod the Great. Antipater and his direct descendants are numbered consecutively, the numbers being placed before the names, whereas references are made to such numbers in parentheses when the names recur in marriages. Frequent names, like Herod, Cypros, or Mariamne, are distinguished by Roman numerals. Herod the Great's wives are distinguished by letters in parentheses. Names of women are in italics.

BIBLIOGRAPHY: Josephus, Ant., xiv. 7, 8, 11, 12, 41; 13, 70; 15, 8, 10: xvi. 1, 8, 17; xvi. 5, 8, 17; xvi. 7, 8, 17; xvi. 8, 17; xvi. 11, 8, 17; xvi. 13, 8, 17; xvi. 15, 8, 17; idem. B. J. 1, 39, 40; 1, 56; 2, 6, 7; Tacitus, Hist., ii. 2, 3, 5: Jastrow, Histor. J. L. 24, 25, 26, 27; McDowall and Meissner, J. J. 1. 234-235; Schürer, Gesch. 1, 380.

HERODIAS: Daughter of Aristobulus and Berenice and granddaughter of Herod I. and of his sister Mariamne. She was first married to her uncle Herod (not Phillip, as in Mark vi. 17; see Schürer, "Gesch," i. 435, note 19), son of Herod I. by the second Mariamne, with whom she lived in Rome upon the revenues assigned to them by Herod I. and Salome.

From this union issued Salome, the wife of the tetrarch Herod Philip. While on a visit to Rome...
PEDIGREE OF THE HERODIAN DYNASTY.
Heredium

Herschell

Heredias' uncle and brother-in-law, Herod Antipas, fell in love with her and proposed marriage, to which she readily assented. He then divorced his first wife, the daughter of Archelaus VI., King of Arabia, and, contrary to Jewish law, married Herodias. This union brought misfortune to Antipas. It first involved him in a war with Archelaus, who wished to avenge his abandoned daughter; then Herodias, who had married Antipas from motives of ambition, urged him to appeal to Caligula for the royal title, an appeal which brought about his downfall. Herodias, however, showed great fortitude in adversity; she preferred going with Antipas into exile at Lugdunum to remaining with her brother, Agrippa I., and sharing the advantages of his elevation, as proposed by Caligula.

The Gospels attribute to Herodias the execution of John the Baptist, whom she hated for having denounced her unlawful marriage. While celebrating Antipas' birthday, Salome, the daughter of Herodias, so delighted the tetrarch by her dancing that he promised her to fulfill any wish she might express. At the instigation of her mother she demanded that the head of John should be brought to her in a charger (Matt. xiv. 3 et seq.; Mark vi. 17 et seq.). This, however, is not corroborated by Josephus. The latter says, he has served them modern historians of philosophy as a guide in their treatment of the Cabala. His works (written in Spanish, but never published), "Puerta del Cielo" and "Casa de Dios," were, in accordance with his will, translated into Hebrew (Amsterdam, 1695) by Hakaam Isaac da Fonseca Abba, and in 1777 were partly translated into Latin by Baron von Rosenroth in his "Kabbala Denudata," vol. i., pts. 3 and 4; vol. ii., pt. 3.

Bibliography: Josephus, Ant. xviii. 5; Winter, B. R. i. 496; Kenn, in Schechter's Bibliotheca, iii. 48-51: schlief, Gesch. i. 485 et seq.

2.

HERODIUM: Fortified city three leagues south of Jerusalem; founded by Herod I. It was built on a rocky and rugged hill. Its citadel contained royal apartments of great strength and splendor, and served as a sacrophagus for Herod. In the times of the Romans Herodium was the chief town of a toparchy; it was one of the last strongholds of Jerusalem; founded by Herod I. It was built on a rocky and rugged hill. Its citadel contained royal apartments of great strength and splendor, and served as a sarcophagus for Herod. In the times of the Romans Herodium was the chief town of a toparchy; it was one of the last strongholds taken by the army of Vespasian. Herodias is identical with the modern Jabal al-Furaidis, known as the "Frank Mountain," on the top of which the remains of the citadel are still to be seen. It is probable that in Biblical times the site of Herodium was called "Beth-haccerem," as the description of that place given by Jeremiah (vi. 1) coincides with the so-called "Frank Mountain."

Herod founded another fortress to which he gave the same name—Herodium: it was situated in the mountainous region extending toward Arabia.

Bibliography: Robinson, Researches, iii. Appendix, p. 41; Todier, Topographie de Jerusalem, ii. 262; in saulae, Voyage et Terre Sainte, i. 190 et seq.: Schlier, Gesch. ii. 386, note 66.

3. HERON (rhiR): Enumerated among the unclean birds (Lev. xi. 19; [R. V. margin, "ibis"]; Deut. xiv. 18; comp. Targ. Yer.); in the context it points to some bird of the Ardeidae family. There are at least seven species of heron common in Palestine, especially in the marshy regions; and the addition of "after its kind" ("leminehu") in the passages mentioned above would imply that various species were included under "anaf."

In the Talmud the heron is characterized, in allusion to the etymology of its name ("anaf"), as a cruel and inscrutable bird, and is contrasted with the pious stork (Hul. 68a; comp. Rashi to Lev. xi. 19).


I. M. C.

HERRERA, ALONZO DE (known also as Abraham Cohen de Herrera): Cabalist; born in Spain; died in Amsterdam, Holland, 1631. According to D. L. de Barrios, Herrera was descended from the famous Spanish commander, Fernandez Gonzalez de Cordova ("the Great Captain"). He represented the Sultan of Morocco at Cadiz, and fell into the hands of the English at the capture of that city. Upon his liberation he removed to Amsterdam, where he openly confessed Judaism and adopted the name "Abraham." Herrera was initiated into the mysteries of the Cabala by Isaiaus, to whom he refers in his writings as his teacher and master. Herrera was fully as conversant with such writers on mystic lore as Moses Cordovero, Moses ibn Gabrieli, Judah Hayyay, and Hayyim Vital, as with Plato and his more recent followers, of whom Herrera gives Marsilio Ficino the preference.

Herrera substituted the principles of the Lurianic school for the true principles of the Cabala, which he greatly distorted by admixture of ideas from the Neoplatonic school. On account of the didactic method pursued in his essentially Neoplatonic essays, he has served the modern historians of philosophy as a guide in their treatment of the Cabala.

His works (written in Spanish, but never published), "Puerta del Cielo" and "Casa de Dios," were, in accordance with his will, translated into Hebrew (Amsterdam, 1695) by Hakaam Isaac da Fonseca Abba, and in 1777 were partly translated into Latin by Baron von Rosenroth in his "Kabbala Denudata," vol. i., pts. 3 and 4; vol. ii., pt. 3.


M. K.

HERRMANN, LEO: French painter; born in Paris July 13, 1858. He was a student at the Ecole des Beaux-Arts at Paris, and exhibited his first picture, "A Bout d'Argument," in the Paris Salon of 1874. He was followed in 1876 by "La Bonne Histoire." Since then he has been a constant exhibitor in the Salon. Among his paintings may be mentioned: "Le Scandale du Jour" (1877); "Au Rendez-Vous" (1887); "Le Gouter" (1889); "Le Cabaret" (1896).

Bibliography: Curtius, Dict. Nat. iii. 332.

F. T. H.

HERSCHEL, SIR WILLIAM: English astronomer; born at Hanover Nov. 13, 1788; died at Slough, near Windsor, England, Aug. 22, 1822. His Jewish descent is acknowledged by his biographer, Holden, and it is also indicated by the fact that his grandfather was named Abraham, his father Isaac, and his eldest brother Jacob. His mother, Anna Ilaa Mortizen, does not, however, appear to have been of the Jewish race. He was brought up by his father as a musician, and in that capacity went to England in 1753, in the band of the Hanoverian Guards, and for a considerable time earned his living as a teacher of music, obtaining a position as organ-

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HERSCHEL, LORD FARRER: Lord Chancellor of England; born 1837; died March 1, 1899.

His father was the Rev. Ridley H. Herschell. He was the author of: "A Brief Sketch of the State and Expectations of the Jews," 1834; "Plain Reasons Why I, a Jew, Have Become a Catholic and Not a Roman Catholic," 1842; and "A Visit to My Fatherland: Notes of a Journey to Syria and Palestine, 1844."

He also edited "The Voice of Israel," a conversational journal (vols. i., ii., 1845-47), and produced other works.


HERSCHELL, RIDLEY HAIM: Missionary to the Jews; born at Strzelno, Prussian Poland, April 7, 1807; died at Brighton, England, April 14, 1864. The son of Jewish parents, he was educated at Berlin University (1822), and was baptized in England by the Bishop of London in 1828. He became a missionary among the Jews, and was in charge of schools and missionary work in Leipzig, Prussia, from 1830 to 1838. In the last-named year he opened an unsectarian chapel in London, and in 1846 removed to Trinity Chapel, Edgeware Road. He was a founder of the British Society for Propagating the Gospel Among the Jews and of the Evangelical Alliance (1845).

Herschell was the author of: "A Brief Sketch of the State and Expectations of the Jews," 1834; "Plain Reasons Why I, a Jew, Have Become a Catholic and Not a Roman Catholic," 1842; and "A Visit to My Fatherland: Notes of a Journey to Syria and Palestine, 1844."

He also edited "The Voice of Israel," a conversational journal (vols. i., ii., 1845-47), and produced other works.


HERSCHELL, SOLOMON: Chief rabbi of the Ashkenazim in England; born in London 1762, during the rabbi-nate of his father, R. Hirsch Levin; died there Oct. 31, 1843. His family could boast a long genealogy of learned men, including R. Meir of Padua. When he was only two years old Herschell was taken from England by his father, who left the English rabbinate in 1764 to fill a similar office in Halberstadt. He was educated in Germany and Poland, Jewish theology and mathematics being his favorite studies. He married at the age of seventeen, and was first called to the ministry at Prenzlau, Prussia. For nine years he ministered there, when, at the age of forty, his reputation and the circumstance of his being a native of London procured for him the office of chief rabbi of the Great Synagogue (1892). Gradually his jurisdiction extended over all the Ashkenazim in England. The period of his administration was marked by the unifying of the scattered elements of English Jewry, and by the growing prominence of the Ashkenazi congregation in London and the removal of the barriers that divided it from the Sephardim. His rabbinic influence was also notable for the many important institutions which sprung into existence, and which included the Noveh Zedek, the Jews' Free School, and several other institutions.

Though representing the spirit of a bygone age, he was tolerant and just in disposition. When, however, the Reform movement came to a head in 1841, toward the close of his rabbinate, the secessionists found in him an uncompromising opponent;
and the drastic measures he adopted in treating with them were one of the chief causes of the schism. The excellent library which he had collected passed at his death into the possession of the London Betha-midrash.


J. G. L.

Hertz, Henrik: Danish poet; born Aug. 23, 1798, at Copenhagen; died there Feb. 25, 1870. He studied law at the University of Copenhagen, but, soon renouncing it, he devoted himself to literature. In 1832 he embraced Christianity. His first literary production was a comedy, "Herr Burchard og Hans Familie" (1822), which was followed two years later by another comedy, "Flyttedagen," in which he treated of the social life of Copenhagen. His views on the great importance in poetry of form as compared with material are laid down in his "Gjengangerbreve eller Poetiske Epistler fra Paradis" (1830), written in the style of Buggesen. Hertz wrote the vaudevilles: "Arvingerne," "Debattem i Politivennen," "De Pattiges Dyrcharve," etc.; as well as the following comedies taken from life: "Amor og Genistreger" (1830); "Den Eneste Fejl"; "Emma" (1832); "Spaaskassen" (1836; in German, Leipzig, 1879); "Besøget i Kjøbenhavn." His dramatic works are: "Nixon" (German translation by Thauow, Leipzig, 1832; and by Leizia, Hamburg, 1890); "Tonietta," "De Deportende," "Den Yngte." His lyrical drama, "Kong Rene's Datter," is one of his best known works. It was not only played in almost all the theatres of Denmark, but has also been translated ten different times into German (transl. by Leo, 14th ed., Leipzig, 1884). Special mention should also be given Hertz's "Svend Dyrings Hus" (German transl. by Leo, Leipsic, 1848; Eng. transl. by Sir Theodore Martin). Besides his lyrical poems, "Digte fra Forskellige Perioder," 4 vols., 1851-62, Hertz published some novels and two contemporary sketches, "Stemninger og Tidstange," 1839, and "Johannes Johnsen," 1858. His dramatic works ("Dramatiske Yerker") were published in eighteen volumes, 1854-78.

Bibliography: Ditlever, Pitzarch, 1848, ii. 65-68; Neue Konversations-Lexikon.

Hertz, Joseph Herman: American rabbi; born at Rehin, Zemplins Comitat, Hungary, Sept. 25, 1872; educated at the College of the City of New York, at Columbia University (Ph. D.), and at the Jewish Theological Seminary, New York. On June 15, 1894, he became rabbi of the Congregation Adath Jeshurun at Syracuse, N. Y., a position which he retained until Aug. 11, 1898, when he became rabbi of the Witwatersrand Old Hebrew Congregation at Johannesburg, South Africa. Hertz was one of those appointed to speak at the Uitlander meeting for the removal of religious disabilities, in Johannesburg July 26, 1899. During the progress of the South-African war Hertz was expelled from the Transvaal by the Boer government for protesting against Jewish disabilities. He returned after the British occupation and resumed his labors. Hertz is the author of the following works: "The Ethical System of James Martineau," New York, 1894; "Bachya, the Jewish Thomas a Kempis," in the Sixth Biennial Report of the Jewish Theological Seminary Association, New York, 1898; "The Jew as a Patriot: a Pica for the Removal of the Civil Disabilities of the Jews in the Transvaal," Johannesburg, 1898; and several sermons.

Bibliography: Jewish Year Book, 1902-03.

J. V. E.

Hertzberg, Joseph: Russian author; born in Mogilfeit, on the Dnieper, at the beginning of the nineteenth century; died there 1870. He received a sound education, and mastered the German, French, and English, besides the Russian languages. He contributed largely to Hebrew periodicals, and he translated into Hebrew the following works: Mendelssohn's "Morgenstunden," under the title of the "Mo'ed Shelhar" (Leipsic, 1845) St. Pierre's "L'Harmonie de la Nature," under the title "Sullam ha-Tebah" (Wilna, 1850); Kant's "Kritik der Reinen Vernunft"; Munk's "Palestine," and some volumes of Gratz's "Gesch. der Juden." The last three translations, and a volume of poems entitled "Alummat Yosef," he left in manuscript.

Bibliography: Fuenn, Keneset Yisrael, p. 465. Y. R.

Hertzka, Theodor: Austrian economist and journalist; born July 13, 1845, at Budapest. He studied at the universities of Vienna and Budapest, and in 1872 became a member of the editorial
Hertz, Cornelius

at Glockau Nov. 19, 1781; died at Zwolle Jan. 30, 1864. He was the son of the rabbi of Königsberg, and went as a young man to Amsterdam, where he was educated by Rabbi Löwenstamm, whose daught-

Hertzveld, Estella Dorothea

Salomea: Dutch poetess; born at The Hague July 14, 1857; died at Arnhem Nov. 4, 1891; grand-daughter of Chief Rabbi H. J. Hertzveld of Zwolle. The Dutch poet Willuys had great influence on her poetic education, and through him her first important poem, "Elia in de Woestijn," appeared in the "Jersisraelische Jaarboekje" of 1852. Estella Hertzveld, who was sincerely religious, chose the subjects of her poems mainly from the Bible; and there appeared successively in the "Jersisraelische Jaarboekje:" "Tocht der Israëlieten Door de Roode Zee," "De Opmening van Elia," and "Pauls Dood." To the list of her best productions belong "God Roit" (1856), which she wrote for the benefit of the victims of a flood; and "Januari, 1861," both of which appeared in the "Tot Nut en Deferring." Her poems "Poezij" and "Het Triomflied der Beschaving" have been printed as specimens in J. P. de Keyser's "History of Dutch Literature in the 19th Cent." Other works by Hertzveld are: "Na den Storm" and "Roem," 1859; "Het Gebed," "Abram," and "Bergenen Valzegen" and "Lied der Negerin, Een Dag Voor de Opneming van Elias," both of which appeared in the "Israelietische Jaarboekje" of 1861; "De Menschenhater," 1864; and "Maximiliaan van Oostenrijk," 1868. She also wrote prayers and songs for the consecration of a new synagogue and a new schoolhouse. In anticipation of approaching death she arranged a collection of her poems, which was dedicated to her children and published at The Hague in Oct., 1881. She died a few weeks later. Her younger sister, Maria Hertzveld, was more inclined toward narrative poetry. She translated into Dutch Charlotte Montgomery's "The Diamond Isle," and wrote some independent stories.

Bibliography: Kayserlin, p. 298; Alle Zeit, der Juli 1852, p. 1221; Le Judiaische Spektrator, Nov. 12, 1861; Brandt, "Bijbel Woordenboek." M. K.

Hertzveld, Harco

Dutch rabbi; born at Gloekau Nov. 19, 1781; died at Zwolle Jan. 30, 1864. He was the son of the rabbi of Königsberg, and went as a young man to Amsterdam, where he was educated by Rabbi Löwenstamm, whose daught-

Hertzveld, Hartog

Dutch rabbi; born at Gloekau Nov. 19, 1781; died at Zwolle Jan. 30, 1864. He was the son of the rabbi of Königsberg, and went as a young man to Amsterdam, where he was educated by Rabbi Löwenstamm, whose daught-
turned to Paris, and started an electric-light business, founded the Electric Force Transmission Company under the Marcel Despretz patents, endeavored to secure control of the telephone company, and formed (in 1879) the Paris Electric Light Company. He now rose rapidly, and in 1880 was made a grand officer of the Legion of Honor. He was implicated in the Panama Canal scandal as the chief intermediary between the Panama Canal Company and the bribed deputies, and charged to have in his possession all the documents and correspondence relating to that imbroglio. Tracked by detectives, he fled to Italy, but when the committee was about to start for Bournemouth he withdrew his promise.

BIBLIOGRAPHY: Appleton’s Annual Cyclopedia, 1898, p. 365; Le Figaro (Paris), Dec. 18, 1893; in “Bibliographia Judaica” (J.Bennett Smith, Lift and Enterprises of Ferdinand de Lesseps, p. 389, passim, London, 1893. 8. N. D.

HERZ, ELISE, VON LAMEL: Austrian philanthropist; born at Prague Dec. 20, 1788; died at Vienna July 25, 1868. Her home in Prague was an intellectual center. On the death of her husband in 1830 she went to Vienna, where she became an honorary member of the Jewish community. She founded the Children’s Asylum at Jerusalem, commissioned Ludwig August Franzl with its organization. This asylum is intended chiefly for Jewish children, but a limited number of Christian and Mohammedan children are also received. See Jerusalem.


HERZ, HENRIETTE: German leader of society; born in Berlin Sept. 5, 1764; died there Oct. 23, 1847. From her father, Dr. Lemos, a physician, descended from a Portuguese Jewish family of Hamburg, she inherited intellectual ability; from her mother, energy and philanthropic spirit; and from both, extraordinary beauty. Her queenlike bearing, her finely cut and delicately colored Spanish type of face, continued, even after she had passed middle life, to arouse admiration. But the homage paid her from childhood up left traces in her character; she was vain and domineering. Henriette’s education was conducted at home, in part by her father, to whom she was fervently attached. Her linguistic attainments were remarkable. She knew French, English, Spanish, Italian, and Greek, enough Hebrew to read the Bible and its commentaries, and some Portuguese, Danish, and Latin. In old age she attempted Turkish, and under Bopp obtained a slight knowledge of Sanskrit. Besides, she was interested in the sciences and her literary judgment was deferred to by authors of repute.

This almost scholarly equipment was acquired chiefly after marriage, through her husband (much older than herself), the physician Hofrat Markus Herz, whom she married at fifteen (Dec. 1, 1779). Henriette’s beauty, wit, goodness of heart, and social graces made his house the resort of the most distinguished men and women in Berlin. Among her friends and acquaintances were Jean Paul Richter, Schiller, Mme. Beulé, Rückerl, Niebuhr, Johannes von Müller, the sculptor Schadow, Solomon Maimon, Gentz, Fanny von Arnstein, Madame de Genlis, and Princess Luise von Baden. Her idol Goethe, to whose cultured salon she was devoted, she met once, in Dresden (1810). Her intimates were her pupil in Hebrew, Alexander von Humboldt, who corresponded with her in the Jewish cursive script; Friedrich von Schlegel, whose marriage to Dorothea Mendelssohn-Velt became possible through her intermedlacy; and especially Schleiermacher, her daily visitor during his first sojourn in Berlin. Schleiermacher addressed her familiarly with “thou” and as
“Jette,” and read Shakespeare, “Wilhelm Meister,” and the Greek poets with her. She in turn taught
Schleiermacher Italian, and stimulated him to undertake independent literary work.

The intimacy of Henriette with Schleiermacher was town talk; it even furnished a subject to the caricaturists. Yet it was a purely Platonic friendship. However much Henriette may have subscribed to the prevalent theories, her own conduct, regulated by sound sense and a rigid conception of duty, was above reproach. Her relation to Börne is an instance in point. The youth of seventeen came to live with the Herz in 1803, and fell desperately in
love with his hostess. Tactfully she diverted his passion into quieter channels, and later she became his friendly adviser.

Her husband trusted Henriette implicitly, and in turn inspired her, if not with passionate love, at least with devoted respect. She mourned him sincerely on his death in 1803. Left in straitened circumstances, she had to resort to teaching to support her blind mother, a sister, and herself. Though material cares had a depressing effect upon her humor, she rejected, out of deference to her mother, enticing offers of marriage and of positions, because they involved acceptance of Christianity. A few weeks after her mother's death she yielded to Schleiermacher's importunities, and was baptized (June, 1817). In her old age, at the request of Alexander von Humboldt, Frederick William IV. of Prussia granted her a pension on the ground of her public activities, especially her unremitting efforts to relieve distress during the Napoleonic wars.

Except a short period in Prenzlau, Hofrätin Herz's life was spent in Berlin. Occasionally she took short journeys to the Harz Mountains, to Rügen, and to Dresden. In the galleries of Dresden she discovered that she was more sensitive to the beauties of art than to those of nature. Her longest journey was to Rome in 1819, with the family of Wilhelm von Humboldt.

In the way of literary productions, Henriette Herz left little. She published, in 1799 and 1800, two works of travel translated from the English with the help of Schleiermacher. Later she wrote two novels, which, like her extensive correspondence, she destroyed before her death. Her reminiscences ("Erinnerungen an Schleiermacher") were not, strictly speaking, her work; they were told by her, but recorded by others.

HERZ, JACOB: German physician; born at Bayreuth Feb. 2, 1816; died at Erlangen Sept. 27, 1871; educated at the gymnasium of Bayreuth and the University of Erlangen (M.D. 1839). Establishing himself as physician in Erlangen, he became in 1841 assistant at the surgical clinic of the university. Notwithstanding the fact that he was unable to become a privat-doctor in the university on account of his faith, he delivered free lectures there. In 1847 he was appointed prosector. The following year he spent in Vienna, taking a postgraduate course. Under a liberal government in 1862 he became privat-doctor with the title of professor, and in 1863 assistant professor. During the Austro-Prussian war (1866) he was very active as surgeon, and in the same year he received the freedom of the city of Erlangen for his services. In 1869 he was elected professor. During the Franco-Prussian war (1870-71) he again acted as surgeon. Herz was very successful both as teacher and as practising physician. Among his works may be mentioned; "De enchondromate," Erlangen, 1843, a résumé of his operations on clubfeet; "Versuch mit Schwefelather," in the Augsburger "Allgemeine Zeitung," 1847, Supplement, No. 57; "Anatomische Beobachtungen und Physiologische Versuche an den Leichnamen von Zwei Hingerichteten" (together with Gerlach and Dittrich), in "Prager Vierteljahresschrift," xx. 65 et seq.

The city of Erlangen erected a monument to him in 1875.


HERZ, JACQUES-SIMON: Pianist; born at Frankfurt-on-the-Main Dec. 31, 1794; died at Nice Jan. 8, 1856. He went to Paris when a child, and in 1807 was admitted to the Conservatoire, where he studied piano under Pradher. Herz became a distinguished pianist, and inaugurated a series of very successful concerts. For some years he played and taught in England. Returning to Paris in 1857, he was appointed assistant professor of piano at the
Conservatoire, where his brother, Henri Herz, was professor. Among Herz's compositions may be mentioned his two violin sonatas, a horn sonata, and a waltz.

Bibliography: Larousse, Diet.; Oettinger, Moniteur des Dates.

V. E.

HERZ, MARKUS: German physician and lecturer on philosophy; born June 17, 1747, at Berlin; died there Jan. 19, 1803. The son of very poor parents, he was destined for a mercantile career, and in 1762 went to Königsberg, East Prussia. He soon gave up his position as clerk and attended the university, becoming a pupil of Kant, but was obliged to discontinue his studies for want of means. He thereupon became secretary to the wealthy Russian Ephraim, traveling with him through the Baltic Provinces. In 1779 he returned to Germany and studied medicine in Halle, where he became an M.D. in 1774, in which year he established himself in Berlin, being appointed physician at the Jewish hospital. In 1777 he commenced to deliver public lectures on medicine and philosophy, which were well attended by the students and the principal personages of the Prussian capital. At some of them even members of the royal family were present.

Herz married in 1779 Henriette de Lemos (see Henriette Herz); and their house was for a long time the rendezvous of Berlin's political, artistic, and literary celebrities. In 1782 he became ill through overstudy, and had to give up his lectures till 1785, when a sojourn in Plymouth restored his health. In 1791 he received the title of professor of philosophy at the academy and that of "Hofrath," but lectured only a few years, giving most of his time to his medical practice. Herz was a friend and pupil of Moses Mendelssohn, and was also well acquainted with Lessing.

Herz was the author of: "Betrachtungen aus der Spekulativen Weltweisheit," Königsberg, 1771; "Preußische Kauffrausgespräche Zweier Jüdischer Zuschauerinnen über den Juden Pinckas," Berlin, 1772, a satirical essay; "Versuch über die Ursachen der Verschiedenheit des Geschmacks," Halle, 1776; "Briefe an Aeschin," Berlin, 1777-84; "Grundzüge der Medizinischen Wissenschaften," ib. 1782; "Versuch über den Schwindel," ib. 1786, 2d ed. 1791, an important study: "Grundzüge der Vorlesungen über die Experimental-Physik," ib. 1787; "Ein Sendebrief an die Redaktion der Messseit über das zu frühe Begräbnis der Toten bei den Juden," ib. 1788. Compulsory vaccination was strongly condemned by Herz, and in 1801 he wrote an open letter on the subject to Dr. Dönhoff, under the heading "Über die Brutzüpfung."


F. T. H.

HERZ-MEDIELSHEIM. See Cerfbeer, Herz, of Mediel sheim.

HERZBERG-FRÄNKEL, LEO: Austrian writer; born at Brody, Galicia, Sept. 19, 1827. At the age of seventeen he went for a year to Bessarabia, and on his return published "Bilder aus Russland und Bessarabien," and made contributions to Wertheimer's "Jahrbuch für Israeliten."

After the Vienna revolution in 1848 Herzberg-Frankel went to the Austrian capital and was employed on Saphir's "Humorist," and then on the "Oesterrischischer Lloyd"; later he became one of the editors of the "Reichszeitung." After the Vienna revolution in 1848 Herzberg-Frankel went to the Austrian capital and was employed on Saphir's "Humorist," and then on the "Oesterrischischer Lloyd"; later he became one of the editors of the "Reichszeitung." In 1856 Herzberg-Frankel was appointed chief clerk of the Chamber of Commerce and Industry at Brody. For forty years he continued to occupy this post; was then pensioned, and now lives in summer at Teplitz, Bohemia, and in winter at Meran, southern Tyrol, occupying his leisure with literary work. In recognition of his long services as member of the city council, inspector of schools, and president of the musical society, he received from the Emperor of Austria the gold medal of merit, and a special medal of honor for his faithful work in the Chamber of Commerce.

Herzberg-Frankel's chief publications are: "Die Einsiedlerinauf Louisiana"; "Polnische Juden," 1866 (2d ed., 1877; 3d ed., 1888), which was translated into French, Polish, Russian, and Hebrew; "Geheimen Wege," Prague; and "Die Juden in Galilien," 1897, an ethnographical contribution to the "Oesterreich-Ungarn in Wort und Bild," a collective work published under the auspices of the imperial prince Rudolf.

HERZBERG-FRÄNKEL, SIGMUND: Austrian historian; born at Brody, Galicia, March 7, 1857; son of Leo Herzberg-Frankel. He studied law at the University of Vienna (from 1874) and, later, history at Leipzig, Berlin, and Vienna (Ph. D
VICH: Russian zoologist; born 1854; died 1894. He was a student at the University of Czernowitz, and subsequently became a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, ADOLF: German chemist; born in Hamburg; died in Vienna. He was born on April 9, 1800, at Hamburg; died at Vienna on March 24, 1874. He graduated in natural sciences and mathematics from the University of Vienna in 1829, and then proceeded to the Murman coast of Transylvania. In 1884, he became a member of the Royal Academy of Science. He was commissioned in 1880, and appointed as a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, JOSEPH: Russian zoologist; born in St. Petersburg in 1854; died there in 1894. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. In 1889, he became a member of the Royal Academy of Science. He was commissioned in 1880, and appointed as a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, ALBERT: Austrian actor; born June 7, 1846, at Vienna, son of Adolf Herzfeld. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. In 1889, he became a member of the Royal Academy of Science. He was commissioned in 1880, and appointed as a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, ALBRECHT: Austrian actor; born in Vienna, son of Adolf Herzfeld. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. In 1889, he became a member of the Royal Academy of Science. He was commissioned in 1880, and appointed as a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, AVIGDOR: Russian zoologist; born in St. Petersburg in 1854; died there in 1894. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. In 1889, he became a member of the Royal Academy of Science. He was commissioned in 1880, and appointed as a professor of general history at the University of Cranzowitz. His works include: "Die ältesten Land- und Gottesfrieden in Deutschland" (1888); "Gesch. der Deutschen Reichskanzlei, 1246-1919" (1888); "Das Aelteste Verbrecherbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserrurkunden," 1887); "Die Nekrologischen Quellen der Diözese Salzburg"; "Bestechung und Pfründenzüge am deutschen Königshofe" (1887); "Die Bruderschaften und Warzenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniae Nekrologica II." and "Johannis Wyck de Simonia" (with Dziewicki, 1889).

HERZFELD, ALFRED: German actor; born in Hamburg; died in Vienna. He was born on April 9, 1800, at Hamburg; died at Vienna on March 24, 1874. He made his debut in Hamburg in 1811, where he played until 1869. He was engaged for the Burgtheater, Vienna. There he stayed for forty years, retiring in 1899. Herzfeld acted principally in dramas and comedies, his roles being those of the bon-vivant and the man of the world.

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printing, and has written several books on this subject. Among these may be mentioned: "Mikro-

skopische Untersuchung der Textilstoffe," Berlin, 1885; "Bleichmittel, Beizen und Farbstoffe," Ber-

lin, 1889, 2d ed. 1900; "Bleicherei der Textilstoffe," Berlin, 1891, 3d ed. 1895; "Praktisches


HERZL, SIEGMUND: Austrian merchant and novelist; born at Vienna May 26, 1860; died there Feb. 9, 1896. He wrote: "Liederbucheines Dorf-


HERZL, THEODOR: Leader of political Zionism; born in Budapest May 2, 1860; died July 3, 1904. In his boyhood, he was educated for the law in Vienna, taking the required Austrian legal degrees; but he devoted himself almost exclusively to journalism and literature. His early work was in no way related to Jewish life. He acted as correspondent of the "Neue Freie Presse" in Paris, occasionally making special trips to London and Constantinople. His work was of the feuilleton order, descriptive rather than political. Later he became literary editor of the "Neue Freie Presse" (which post he still holds). Herzl at the same time became a writer for the Viennese stage, furnishing comedies and dramas.

From April, 1896, when the English translation of his "Juden-

staat" appeared, his career and reputation changed. Herzl has not confessed to what particular incident the publication of his "Jewish State" (see Zionism) in the winter of 1895 was due. It was in Paris at the time, and was no doubt moved by the Dreyfus affair. His forerunners in the field of Zionism date through the nineteenth century, but of this perhaps he was least aware. Herzl followed his pen-effort by serious work. He was in Constantinople in April, 1896, and on

his return was hailed at Sofia, Bulgaria, by a Jewish deputation. He went to London, where the Ma-

cobees received him coldly. Five days later he was given the mandate of leadership from the Zionists of the East End of London, and within six months this mandate was approved throughout Zionist Jewry. His life now became one unceasing round of effort. His supporters, at first but a small group, literally worked night and day. Jewish life had been heretofore contemplative and conducted by routine. Herzl inspired his friends with the idea that men whose aim is to reestablish a nation must throw aside all conventionalities and work at all hours and at any task.
HESHWAN (MARHESHWAN): The eighth month in the Hebrew calendar. The name is not found in the Bible, since it was introduced after the

He was elected president, and held as by a magnet the delegates through all the meetings. He has been reelected unanimously at every congress. In 1898 he began a series of diplomatic interviews. He was received by the German emperor on several occasions. At the head of a delegation, he was again granted an audience by the emperor in Jerusalem. He attended The Hague Peace Conference, and was received by many of the attending statesmen. In May, 1901, he was for the first time openly received by the Sultan of Turkey, and has since been called several times to Yildiz Kiosk on the business of the Zionist movement. He has won the personal esteem of the Kaiser and the Sultan, and has been repeatedly decorated by the latter.

In 1900-03 Herzl was invited to give evidence before the British Royal Commission on Alien Immigration. As a consequence he came into close touch with members of the British government, particularly with Joseph Chamberlain, then secretary of state for the colonies, through whom he negotiated with the Egyptian government for a charter for the settlement of the Jews in Al'Arish, in the Sinai peninsula, adjoining southern Palestine. On the failure of that scheme, which took him to Cairo, he received, through L. J. Greenberg, an offer (Aug., 1903) on the part of the British government to facilitate a large Jewish settlement, with autonomous government and under British suzerainty, in British East Africa. At the same time, the Zionist movement was threatened by the Russian government, he visited St. Petersburg and was received by De Witte, then finance minister, and Von Plehve, minister of the interior, the latter of whom placed on record the attitude of his government toward the Zionist movement. On that occasion Herzl submitted proposals for the amelioration of the Jewish position in Russia. He published the Russian statement, and brought the British offer before the sixth Zionist Congress (Aug., 1903), carrying the majority with him on the question of investigating this offer.

In the Zionist movement he is officially chairman of the "Groses Action-Comité," and of the Vienna executive committee; member of the Council of Administration, and signatory to the deed of trust of the Jewish Colonial Trust. Theodor Herzl holds his position of leadership not only because of the idea he represents, which has always moved the inner consciousness of the Jewish people, but also owing to his personal qualities. His "Judenstaat," admirable for its central thought, the unity of the Jewish people, is vague and weak in its want of historic grasp. His "Altneuland," large Jewish element, whom he depicted in his play "Das Neue Ghetto," whereas his first brochure and his first congress address lacked all religious thought, and his famous remark that the return to Zion would be preceded by a return to Judaism seemed at the moment due rather to a sudden inspiration than to deep thought, subsequent events have proved that it was a true prophecy. His latest literary work, "Altneuland," is devoted to Zionism. The author occupied the leisure of three years in writing what he believed might be accomplished by 1935. It is a novel, though the form is that of romance, and no serious forecasting of what can be done when one generation shall have passed. The key-notes of the story are the love for Zion, the insistence upon the fact that the changes in life suggested are not utopian, but are to be brought about simply by grouping all the best efforts and ideals of every race and nation; and each such effort is quoted and referred to in such a manner as to show that "Altneuland," though blossoming through the skill of the Jew, will in reality be the product of the benevolent efforts of all the members of the human family.

F. T. H.

HESHBON (JUETS): Town originally belonging to Moab; mentioned in Num. xxii. 25 et seq.; Deut. i. 4, iii. 6, iv. 20, xxix. 7; Josh. ix. 10; xi. 2 et seq.; xiii. 10, 21; Is. xxv. 4; xvi. 8, 9; Jer. xvi. 3; Cant. vii. 5 (A. V. 4); Judith v. 13; by Josephus ("Ant." ii. 4, § 11; xiii. 15, § 4; xvi. 8, § 9, "B. J." ii. 18, § 1; iii. 8, § 9), and in the "Onomastica Sacra" (117, 29 et seq., 233, 24 et seq.). Heshbon, at one time the chief city of Sihon, king of the Amorites, was, when captured by the Israelites, assigned to the tribe of Reuben (Num. xxxii. 9, 10, 21; Is. xlviii. 2; Cant. vii. 3, 4, 8, 10, 11, 21; Jer. xlviii. 2; Cant. vii. 4, 5, 11, 14; Josh. xiii. 15, § 4). Jerome mentions Heshbon, under the name "Fausus," as "a notable city of Arabia in the mountains in front of Jericho, twenty Roman miles from the Jordan." Heshbon is mentioned also in the Talmud (Yer. Shebu. vi. 1; see Neubauer, "G. T." pp. 11, 21). At the modern Heshbon, in the Wadi Hasbun, are found remains of a castle, temple, and large reservoir; to the last Cant. vii. 5 (A. V. 4) compares the eyes of the bride of Solomon.

HESHBEN (MARHESHBEN): Town originally belonging to Moab; mentioned in Num. xxii. 25 et seq.; Deut. i. 4, iii. 6, iv. 20, xxix. 7; Josh. ix. 10; xi. 2 et seq.; xiii. 10, 21; Is. xxv. 4; xvi. 8, 9; Jer. xvi. 3; Cant. vii. 5 (A. V. 4); Judith v. 13; by Josephus ("Ant." ii. 4, § 11; xiii. 15, § 4; xvi. 8, § 9, "B. J." ii. 18, § 1; iii. 8, § 9), and in the "Onomastica Sacra" (117, 29 et seq., 233, 24 et seq.). Heshbon, at one time the chief city of Sihon, king of the Amorites, was, when captured by the Israelites, assigned to the tribe of Reuben (Num. xxxii. 9, 10, 21; Is. xlviii. 2; Cant. vii. 3, 4, 8, 10, 11, 21; Jer. xlviii. 2; Cant. vii. 4, 5, 11, 14; Josh. xiii. 15, § 4). Jerome mentions Heshbon, under the name "Fausus," as "a notable city of Arabia in the mountains in front of Jericho, twenty Roman miles from the Jordan." Heshbon is mentioned also in the Talmud (Yer. Shebu. vi. 1; see Neubauer, "G. T." pp. 11, 21). At the modern Heshbon, in the Wadi Hasbun, are found remains of a castle, temple, and large reservoir; to the last Cant. vii. 5 (A. V. 4) compares the eyes of the bride of Solomon.
Eisenach. Although the measure had aroused great dissatisfaction among the Jews, he strictly enforced it by him. The Wilhelmspflege, founded in 1831, was projected by him. In 1828 until the Wilhelmspflege, founded in 1831, was projected by him.

Ellwangen, in 1789; died Oct. 6, 1866. Destined for the rabbinate, he was sent to the Talmudic school at Frankfort, in which position he remained four years. With the aim of elevating the Jewish school system, he founded a central bureau for Jewish education. The king named a commission to deliberate on Jewish religious affairs. In 1821 Hess addressed a memorial to the assembly, which did not fail to accomplish its object.

In 1823 Hess moved to Ellwangen, where no Jew had previously resided. The inhabitants of the town resented his presence, and the interference of the governor, Mahl, was necessary to protect him from violence. The Ellwangen Jewish orphan asylum, the Wilhelmspflege, founded in 1831, was projected by him.

Hess was the author of a number of pamphlets, as: "Ueber den Unterricht in der Religion und Moral" (1831); "Ueber die Wichtigkeit der Sittlichen Erziehung im Frühesten Alter" (1834); "Ueber Anwendung des Ehrerbietes in der Erziehung" (1839); "Ueber Mangelhaftigkeit der Sittlichen Erziehung" (1840); "Hinweise zur Sittlichen Bildung" (1846); "Ueber die Wirkung der Gewohnheit auf Sittliche Bildung" (1855). He also wrote: "Phiinäische Prüfung der Schrift des Herrn Prof. Hübner über die Ansprüche der Juden auf das Deutsche Bürgerrecht" (1816); "Vorläufige Bemerkungen zu der von Paulus geschriebenen Schrift: Die Judische Nationalabsonderung" (1831).

Hess was a member of the three rabbinical conferences which (1844–46) convened at Brunswick, Frankfort-on-the-Main, and Brosna, and as such was an advocate of uncompromising radicalism. After 1848 he felt the illiberality of enforced reform, and petitioned the government to repeal the law which made attendance at the Reform services compulsory ("Allg. Zeit. des Jud." 1853, p. 474). He edited "Der Israelit des Neunzehnten Jahrhunderts" from 1839 to 1847, and, with Holdheim as coeditor, in 1847 and 1848. Hess also published two collections of sermons and addresses (Eisenach, 1839, 1845).

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HESS, MOSES (MORITZ): Jewish socialist and nationalist, born at Bonn, June 21, 1812; died in Paris April 6, 1875; buried in the Jewish cemetery at Cologne. His grandfather, who had come from Poland, instructed him in Bible and Talmud, but on the whole he was a self-taught man, having never attended any institution of learning; nor received a thorough technical or professional education of any kind. However, he began his literary activity at an early age, and became editor of the "Neue Rheinische Zeitung." Originally a National Liberal, he became a Democrat, and later a Social-Democrat, joining Marx and Engels. Together with Karl Grün he exerted about the middle of the last century an important anarchistic influence in Germany by developing and disseminating Proudhon's theories, both with his pen and from the platform. Though he had already turned his back upon Judaism, the Damascius affair awakened his interest in Jewish matters, and he conceived the idea of the indestructibility of Jewish nationality. He intended to give form to this idea in a "cry of anguish"; but, as he himself says, the stronger feelings aroused by the sufferings of the European proletariat threw his racial patriotism into the background. However, he found little sympathy among his fellow socialists. Shortly after the February Revolution of 1848 he went to France, and soon afterward retired from politics to devote himself exclusively to natural science. The neo-Hegelian Arnold Ruge called him ironically the "communist Rabbi Moses." Berthold Auerbach and Gabriel Riesener, on whose departure from Frankfurt he wrote a graceful poem (Brühl, "Monatsblätter," xii. 272), were among his friends.

As early as the sixties of the last century, David Gordon (editor of "Ha-Maggid") at Lyck, Hirsch Kalischer at Thorn, and Elijah Guttmacher advocated the colonization of Palestine, and interested Moses Hess and the historian Gratz in the idea of Jewish nationalism. Hess's first work was his "Heilige Geschichte der Menschenheit von einem Jünger Spinoza's" (1850). Shortly before his death, which came upon him in the full maturity of his powers, he published a philosophic work, in three volumes, entitled "Die Dynamische Stofflehre." His chief work, however, is "Rom und Jerusalem" (Leipsic, 1862), in the form of twelve letters addressed to a lady pondering, in her grief at the loss of a relative, over the problem of resurrection. Part of this work has been translated into Hebrew by S. I. Hurwitz in "Ha-Maggid," xxii., Nos. 26, 27, 32, 35, 36; xxxii., Nos. 8, 9, 11, 13. A second edition was issued by Bodenheimer (Leipsic, 1869), with a preface; in 1890 this preface reappeared in "Die Welt," iii., No. 48, p. 13.

Following are the leading ideas in Moses Hess's work: (1) The Jews will always remain strangers among the European peoples, who may emancipate them for reasons of humanity and justice, but will never respect them so long as the Jews place their own great national memories in the background and hold to the principle, "Ubis bene, ibi patria." (2) The Jewish type is indestructible, and Jewish national feeling can not be uprooted, although the German Jews, for the sake of a wider and more general emancipation, persuade themselves and others to the contrary. (3) If the emancipation of the Jews is irreconcilable with Jewish nationality, the Jews must sacrifice emancipation to nationality. Hess considers that the only solution of the Jewish question lies in the colonization of Palestine. He confidently hopes that France will aid the Jews in founding colonies extending from Suez to Jerusalem, and from the banks of the Jordan to the coast of the Mediterranean. He draws attention to the fact that such a proposition had already been made to the French government by Ernest Lahanante in "The New Oriental Question," which he cites. "Rom und Jerusalem," however, met with a cold reception (comp. "Ben Chananja," 1862; "Zion," 1897, No. 2; "Jüdischer Volkskalender," 1902; "Monatsblätter," xii. 271 et seq., 274 et seq.). Nevertheless, it became one of the basic works of Zionism. Hess was one of the most zealous and gifted opponents of the Reform movement. While he himself regarded religious evolution as necessary, he held that it must come by the power of the living idea of Jewish nationality and its historical cult. Hess also contributed many articles to Jewish periodicals.

Bibliography: Moosschreib, xxxiv. 256; Allgemeine Zeitung, xxv., 320; Jüdischer Volkskalender, ii. 150. Leipsic, 1899; "Zion," 1897, No. 3; "Judischer Volkskalender," 1902; "Monatsblätter," xii. 271 et seq., 274 et seq.).

HESSBERG, ALBERT: American lawyer; born at Albany, N. Y., Dec. 13, 1856. He commenced the study of law there in the office of Rufus W. Peckham, associate justice of the United States Supreme Court, and ultimately became a partner, the firm consisting of Peckham, Rosendale, and Hessberg. Upon Peckham's appointment to the bench Hessberg continued in partnership with Rosendale, and since that time the firm name has been Rosendale & Hessberg. From 1883 to 1896 Hessberg served as assistant corporation counsel; and in 1887 was engaged as commissioner to revise the laws and ordinances of his native city. In 1898 he was elected recorder of Albany, was reelected in 1892, and served till 1898. He has held many important positions, among others those of president of the Albany Jewish Home, governor of Albany Hospital, director of the City Safe Deposit and Storage Company, president of the Capital Railway, and treasurer of the New York State Bar Association, the last of which he has held for ten years.

HESS: Former landgraviate of the German-Roman empire. The only Jews mentioned in documents relating to its early history are those of some parts of Thuringia. After the organization of the county of Hesse with the capital Hesse-Cassel (1547), and its elevation into an independent principality (1392), individual Jewish families were to be found in many localities. They were "Kammerknechte" of
A part of the new kingdom of Westphalia, after the strictions were removed when the electorate became May 13, 1781, was accepted in Hesse-Cassel and peace of Tilsit in 1807. By a decree of King Jerome Bonaparte (Jan. 24, 1808) the Jews were entirely emancipated; the 3rd received a consistorial constitution, and Israel Jacobson was made the first president of their new organization. When the elector of Hesse was again incorporated with Germany, the Jews were once more reduced to the position of protected subjects and were required to pay protection-money. But after the liberal act of Oct. 29, 1833, all Jewish subjects, with the exception of pedlars and petty traders, were fully emancipated. Their favorable religious organization was not altered when Prussian rule began.

The following district rabbis ("Landrabbiner") deserve mention: Wolf Traube (before 1690); Veit Singer (down to 1734); Hirsch Kirchhain (d. 1779); Joseph Hess (c. 1790); Joseph Michael Kugelmann (c. 1790); Löb Maler Berlin (c. 1800); Ph. Romann (1826-42); L. Adler (1852-88); and the present incumbent, Dr. I. Prager (1903).

The entire district of Cassel, which in 1908 possessed 17,841 Jews in a total population of 890,969, is divided into the four district rabbinate of Cassel (rabbis, Dr. I. Prager, Fulda (rabbi, Dr. M. Cahn), Hanau (rabbi, Dr. S. Bamberger), and Marburg (rabbi, Dr. L. Munk). Each district is administered by a board of directors consisting of the royal commissioner, the provincial rabbi, and lay delegates; and each circuit has in addition a director. Jewish teachers are represented in the teachers' conferences of Hesse, founded in 1868; there is also a conference of Jewish teachers, founded in 1897. Most of the communities have hebra kaddishas and the other usual philanthropic societies.

Hesse (called also Hesse-Darmstadt after its capital); Grand duchy; state of the German federation. The early history of its Jews corresponds on the whole with that of the German Jews in general. The ancestor of the house of Hesse-Darmstadt, Landgrave George I., the Pious (1567-90), intended to expel the Jews from Giessen and Marburg; George II., the Scholar (1626-61), followed his father's example, and threatened the Jews of Darmstadt and other places, but at their earnest request he recalled his order of expulsion. On Feb. 20, 1659, he issued a decree renewed adding new restrictions, such as the more rigid enforcement of the oath restrictions. "More Judaico." Down to about 1778 this decree was renewed from time to time, with added restrictions; for instance, Ernst Ludwig in 1692 and 1738 restricted Jewish worship, enforced the collection of the body tax and protection-money, considerably increased the tax for admission, and imposed in the form of surplice-fees tax to be paid to the evangelical clergy ("jura stole"). The social condition of the Jews was hardly changed under Ludwig VIII. (1729-68) and Ludwig IX. (1768-90). Besides paying the regular taxes, like the Christians, they were required to pay special taxes, such as protection-money; a tax for admission: 15th, horse, far, silver, wax, and quill taxes ("Kleppergeld"); and the "bons gratuits," which had to be paid on every change of government.

At the request of the Jews a decree relating to jeers, taken from the statutes of the electorate of Mayence, was promulgated in 1778, with a view to restraining luxury. In 1783 Jews' diets are mentioned; and in 1785 Jews were ordered to use the German language in bookkeeping and commercial correspondence. With the period of enlightenment a more
generous spirit swept over Hesse. Under Ludwig X. (landgrave from 1790 to 1796) the "Leibzoll" was abolished, granted to the Jews civil liberty. A special edict of July 17, 1832, regulated Jewish education, and another edict of Nov. 19, 1838, organized the congregations. A more favorable edict was substituted Nov. 2, 1841, which in turn is to be replaced by a more timely edict submitted in 1903 by the government to the Diet. In 1847 the disgraceful "moral patent," dating from the time of Napoleon and intended for Rhine-Hessen, was repealed; and after this last restriction had been removed the law promulgated on Aug. 2, 1848, decreed that "a difference in religion entails no difference in political or civic rights." The friendliness which the Hessian grand dukes displayed toward the Jews deserves special mention. As Ludwig I. energetically checked the excesses at the time of the "Hep! Hep! storm" in 1819, so Ludwig IV. and Ernst Ludwig (1903), both in speeches and by special decrees, strongly condemned anti-Semitism.

The rabbinate of Darmstadt includes a Reformed congregation (rabbi, Dr. D. Selver) and an Orthodox one (rabbi, Dr. L. Marx), while Offenbach with its branch congregations is under Dr. Goldschmidt. The district of Darmstadt is divided into three district rabbinites, or provinces, Starkenburg, Ober-Hessen, and Rhine-Hessen.

The following, in alphabetical order, are the more important of the 113 congregations in the province of Starkenburg:

- Alsbach-Hüttenbach (central cemetery for 14 congregations)
- Biedenkopf (first mention 1630; congregation 1590)
- Braunschweig (congregation 1590; Brussels, 1873; Leopoldina, 1875; S. Martin, 1879; Zug, 1889; Lausanne, 1899; London, 1901; Amsterdam, 1903; Berlin, 1905; Prague, 1907; Vienna, 1909; Budapest, 1911; Rome, 1913; New York, 1915; London, 1917; Paris, 1919; Brussels, 1921
- Calw (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Creuzburg (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Deidesheim (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Dillingen (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Dornburg (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Düsseldorf (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Eichstätt (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Erfurt (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New York, 1905; Buenos Aires, 1907; Rio de Janeiro, 1909; Buenos Aires, 1911; Buenos Aires, 1913; Buenos Aires, 1915; Buenos Aires, 1917; Buenos Aires, 1919; Buenos Aires, 1921
- Friedberg (congregation 1590; Stadt, 1873; Stadtrath, 1875; Baden-Baden, 1879; Mannheim, 1881; Karlsruhe, 1883; Heidelberg, 1885; Frankfort-on-Main, 1887; Munich, 1889; Leipzig, 1891; Hamburg, 1893; Berlin, 1895; Prague, 1897; Warsaw, 1899; London, 1901; Paris, 1903; New Year, in addition to such special taxes as twenty-four thalers a year to the Lutheran congregation. The first Jews' decree was issued in 1539 by Landgrave
The Jews of Hesse-Homburg were very poor, as most of the trades were closed to them. They could work only as butchers, soap-makers, cabinet-makers, tailors, and pedlars, this last occupation affording a meager subsistence to the majority. Commerce in groceries was entirely forbidden to them. There was much call for philanthropy, therefore, and the community had a curious organization of ten philanthropic institutions, which still exist. Jews were also occasionally employed as printers. There was no exclusively Hebrew printing establishment at Homburg, but in 1737 Landgrave Friedrich established in the government printing-office a department for Hebrew books. Talmud and mahzorim principally were printed, and some Jewish scientific works.

In other communities, in early times there was a shelter for the foreign poor, to which any one might be admitted. The expenses for board and lodging were defrayed by individual members of the community, who received tickets stating that on specified days they were each to care for one poor person in their homes or to provide money for his support. The directors had to care for the local poor, and were compelled by the government to do so in case of neglect on their part.
a general public school for all denominations was subsequently opened at Homburg, the community was made responsible for the religious instruction of the Jewish pupils, the teacher being a regular member of the teaching staff.

In 1707 the community, with the consent of the landgrave, united itself to the rabbinate of Friedberg, whose chief rabbi took charge of all rabbinical functions in both places. In 1825 the landgrave appointed Joseph Wormser as assistant rabbi, who, however, performed only the nuptial blessing.

Rabbis. The succeeding assistant rabbis, among whom the later chief rabbi of Homburg, Steink, may be noted, acted also as teachers in the religious schools. In 1852 the landgrave appointed the teacher and assistant rabbi Fromm as first rabbi of Hesse-Homburg, subsequently endowing the rabbinate with a state subsidy of 200 gulden, which sum is still paid by the Prussian government; this is the only instance in which a rabbi receives a subsidy from that government.

Rabbi Fromm, who subsequently became chaplain to Baron Willemin von Rotberich, was succeeded by Dr. Auerbach, later rabbi of Nordhausen. He was followed by Dr. Appel, subsequently rabbi at Carlsruhe. The present (1903) incumbent, Dr. H. Kottek, was appointed in 1895. The officials of the community include a preacher, slaughterer, and communal servant. Its expenses were first covered principally by taxes levied upon new arrivals and collected at marriages and deaths.

The sale of honorary rights, gifts on the call to the Torah, and fees for entering the names of the dead in the memorial book also constituted a source of income. Subsequently the method of direct taxation was employed, the board apportioning the amount according to the circumstances of the individual; this arrangement still obtains.


HET (n): Eighth letter of the Hebrew alphabet.

The name, perhaps, means "hedge," "fence." It is a guttural, commonly pronounced nearly as the German "ch" before "a" or "o." Originally—as may be inferred from the Assyrian, in which it sometimes sinks into the spiritus tollis, and from the Arabic and Ethiopic, in which it is represented by two letters, the harsh "kh" and the softer "ha"—it had a double pronunciation; the softer form seems to have disappeared early. It interchanges occasionally with נ נ and ר ר rarely with palatals. It is sometimes prefixed to triliteral roots to form quadriliterals. Its numerical value is 8.

I. Br.

HET NEDERLANDSCHE ISRAELITEN.

See NASSAU.

HETH (ה), Second son of Canaan (Gen. x. 15; I Chron. i. 13) and, apparently, the progenitor of the Hittites. Heth's descendants are called "children of Heth" ("bone Heth"); and, in Abraham's time, are said to have lived at Shechem. From them Abraham purchased the cave of Machpelah (Gen. xxiii. 3). In Gen. xxviii. 16 these women are called "daughters of Canaan.

E. G. B.

M. SET.

HETHLON (יהתלון): Place referred to in Ezek. xviii. 15, xix. 1; situated on the northern boundary of Israel as ideally projected by that prophet, who states the place to be in the neighborhood of Hamath and Zedad. Furrer (in "Z. D. P. V," vii. 27) identifies Hethlon with the modern Hitelah, northeast of Tripoli; and Von Eschenbach, followed by Belbolet and Bahl, identifies it with 'Adun, north of the mouth of the Kasmiyyah (Hastings, "Dict. Bible"); Buhl, "Geographic des Alten Palästina," p. 67.

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M. SET.

HEVESI, JOSEPH: Hungarian author and journalist; born March 15, 1857; studied at the high school in Keesskenet, and graduated from the University of Budapest. Hevesi is one of Hungary's most noted novelists. Among his works are the following: "Holyok," Budapest, 1879; "A Malom Alatt," 1879; "Névegyek Jauka Anzalizmán," 1880; "Vig Elbeszélés," 1881; "A Felismadott Halott," 1886; "Hámos Gyümölcst," 1886 (translated into German by Adolf Kohut under the title "Dachsichte Diavasmanen," Zurich, 1889); "A Prő Repülőt," 1889; "Hánus Szőlőszó," 1892; "A Gordius Csomó," 1895. Besides numerous novelties in magazines, he has written for almost every number of the following periodicals edited by himself: "Vasarnapi Lapok," 1880-81; "Ellenőr," 1893; "Magyar Szalon," 1884-91; "Sziklasolók Könyv-

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E. G. B.

M. SET.
HEWERS OF WOOD (Hebrew: נְחָשַׁי): Menial servants. The Gibeonites who attempted to deceive Joshua were condemned by the princes of Israel to be hewers of wood and drawers of water to the congregation (Josh. ix. 21, 23). In Deut. xxix. 11 the hewers of wood are mentioned among the strangers as servants. The same expression is also found in Jer. xlii. 23, where it is said that the Babylonians will come against Egypt with axes, as hewers of wood, and in II Chron. ii. 10, where Solomon asks Hiram, King of Tyre, to send him hewers of wood (יוֹנָה הֶוְּאֵר). In Ex. xxvii. 17 it is said that Bezalel, the chief hewer of wood, and his fellow hewers of wood and drawers of water, were to be honored. The hope that the promise of Yhwh concerning the possession of the Holy Land was fulfilled, the argument is advanced that he cannot have broken off at the death of Moses, but must have carried his narrative down through the conquest of Canaan, recounted in Joshua. The second reason is that the sources for the Pentateuch appear to have been the sources for the Book of Joshua. But even if there were no objections to either of these contents, they would not be sufficient to undermine the independence and completeness of the Pentateuch, evident throughout its entire composition, and verified by an uncontested tradition which goes back to Biblical times. The Torah has never been connected with the Book of Joshua, and has always constituted the first part of the Bible, in contradistinction to the two other parts. See JOSHUA, BOOK OF; PENTATEUCH.


HEXAPLA. See ORIGEN.

HEXATEUCH: The first six books of the Bible; the Pentateuch taken together with the Book of Joshua as one originally connected work. Two reasons are given for this connection. On the assumption that it was the intention of the historian to show how the promise of Yhwh concerning the possession of the Holy Land was fulfilled, the argument is advanced that he cannot have broken off at the death of Moses, but must have carried his narrative down through the conquest of Canaan, recounted in Joshua. The second reason is that the sources for the Pentateuch appear to have been the sources for the Book of Joshua. But even if there were no objections to either of these contents, they would not be sufficient to undermine the independence and completeness of the Pentateuch, evident throughout its entire composition, and verified by an uncontested tradition which goes back to Biblical times. The Torah has never been connected with the Book of Joshua, and has always constituted the first part of the Bible, in contradistinction to the two other parts. See JOSHUA, BOOK OF; PENTATEUCH.

HEYDEMANN, HEINRICH: German archeologist; born at Greifswald Aug. 20, 1843; died at Haile Oct. 10, 1898; studied classical philology and archeology at the universities of Tübingen, Bonn, Greifswald, and Berlin, graduating from the last named in 1865. After having published (1866), under the title “Quellenber.” an essay on Greek vase-paintings, he took a voyage to Italy and Greece, where he devoted himself principally to the study of antique vases, a study which remained the chief object of his later years. In 1889 he became decadent in archeology at the University of Berlin, and in 1874 received a call as professor to Haile. Besides numerous essays in the “Annali dell’ Instituto,” the “Archologische Zeltung,” and the “Zeitschrift für Bildende Kunst,” Heydemann published the following works: “Gotische Vasenbilder,” Berlin, 1879; “Die Vasensammlungen des Museo Nazionale zu Neapel,” ib. 1872; “Terrakotten aus dem Museo Nazionale zu Neapel,” ib. 1882; “Dionysis Geburt und Kindheit,” Haile, 1885.

BIBLIOGRAPHY: Meyers Konversations-Lexikon, 1897; De la Motte, Judaism.

S.

HEYDENFELDT, SOLOMON: American jurist; born in Charleston, S. C., 1816; died at San Francisco Sept. 13, 1800. When twenty-one years old he left South Carolina for Alabama, where he was admitted to the bar and practised law for a number of years in Tallapoosa county. He was judge of the county court and an unsuccessful candidate for judge of Mobile. Holding views on slavery that were at variance with public opinion, he found himself obliged to leave Alabama for California, and in 1850 he settled in San Francisco. From 1802 to 1857 he was associate judge of the Supreme Court of California, and he was acknowledged to be one of the ablest justices on the bench. He was elected by direct vote of the people, being the first Jew to be thus honored.

Heydenfeldt was a Democratic politician of Southern proclivities, and supported Breckinridge in his campaign against Lincoln. Early in life he was an unsuccessful candidate for the office of United States senator before the California legislature, and he was a member of several conventions. His practice brought him a case wherein he vindicated the right of the Jews to labor on Sunday (“People vs. Newman,” 9 Cal. 505). Finally, when a test oath was required from lawyers, he refused to take it and retired from public practice.


A. M. F.

HEYDMANN, ELIAS: Swedish physician; born at Göteborg in 1859; died in 1899. He studied medicine at Land and at the Karolinska Institutet, Stock- holm. Heyman practised medicine at Göteborg from 1862 to 1878. He was one of the originators of the “Gothenburg System” (see “Cyclopedia of Temperance and Prohibition,” s. e. “Sweden”), and founder of many hygienic institutions. In 1878 he was appointed professor of hygiene at the Karolinska Institutet. In Stockholm he edited the medical journal “Hygila,” and was elected secretary of the Hygienic Society and director of the Hygienic Mu-
HEZEKIAH (Hebr. הֶזְקֵיאָל, Hēzek‘āyāl; Ethiop. የወወጆ ከጉል ከጉል; Assyrian, “Hosikian”): 1. King of Judah (726-697 B.C.). — Biblical Data: Son of Ahaz and Abi or Abijah; ascended the throne at the age of twenty-five and reigned twenty-nine years (2 Kings xviii. 1-2; II Chron. xxix. 1). Hezekiah was the opposite of his father, Ahaz; and no king of Judah, among either his predecessors or his successors, could, it is said, be compared to him (2 Kings xviii. 5). His first act was to repair the Temple, which had been closed during the reign of Ahaz. To this end he reorganized the services of the priests and Levites, purged the Temple and its vessels, and opened it with imposing sacrifices (II Chron. xxix. 3-36). From the high places he removed the fane, which had been tolerated even by the pious kings among his predecessors, and he made the Temple the sole place for the cult of Yahweh. A still more conspicuous act was his demolition of the brazen serpent which Moses had made in the wilderness and which had hitherto been worshiped (2 Kings xvii. 4). He also sent messengers to Ephraim and Manasseh inviting them to Jerusalem for the celebration of the Passover. The messengers, however, were not only not listened to, but were even laughed at; only a few men of Asher, Manasseh, and Zebulun came to Jerusalem. Nevertheless the Passover was celebrated with great solemnity and such rejoicing as had not been in Jerusalem since the days of Solomon (II Chron. xxvii. 7). The feast took place in the second month instead of the first, in accordance with the permission contained in Num. ix. 10, 11.

Hezekiah was successful in his wars against the Philistines, driving them back in a series of victorious battles as far as Gaza (2 Kings xviii. 8). He thus not only retook all the cities that his father had lost (II Chron. xxviii. 18), but even conquered others belonging to the Philistines. Josephus records (Ant. ix. 15, 3) that Hezekiah captured all their cities from Gaza to Gath. Hezekiah was seconded in his endeavors by the prophet Isaiah, on whose prophecies he relied, venturing even to revolt against the King of Assyria by refusing to pay the usual tribute (II Kings xvii. 7). Still, Hezekiah came entirely under Isaiah's influence only after a hand struggle with certain of his ministers, who advised him to enter into an alliance with Egypt. This proposal did not please Isaiah, who saw in it a defection of the Jews from God; and it was at his instigation that Shebna, the minister of Hezekiah's palace and probably his counselor, working for the alliance with Egypt, was deposed from office (Isa. xxii. 15-16).

As appears from II Kings xviii. 7-19, Hezekiah revolted against the King of Assyria almost immediately after ascending the throne. Shalmaneser invaded Samaria in the fourth year of Hezekiah's reign, and conquered it in the sixth, while Sennach-
Hezekiah invaded Judah in the fourteenth. The last-mentioned fact is also recorded in Isa. xxxvi. 1; but it would seem strange if the King of Assyria, who had conquered the whole kingdom of Israel, did not push farther on to Judah, and if the latter remained unmolested during ten years. In II Chron. xxxii. 1 the year in which Sennacherib invaded Judah is not given, nor is there any mention of Hezekiah's previous revolt.

There is, besides, an essential difference between II Kings, on the one hand, and Isaiah and II Chron., on the other, as to the invasion of Sennacherib. According to the former, Sennacherib first invaded Judah in the fourteenth year of Hezekiah, and took all the fortified cities (the annals of Sennacherib report forty-six cities and 200,000 prisoners). Hezekiah acknowledged his fault and parleyed with Sennacherib about a treaty. Sennacherib imposed upon Hezekiah a tribute of three hundred talents of silver and thirty talents of gold; and in order to pay it Hezekiah was obliged to take all the silver in the Temple and in his own treasures, and even to "cut off the gold from the doors of the Temple" (II Kings xviii. 13-16). Sennacherib, however, invaded Judah with a large army under three of his officers to besiege Jerusalem, while he himself with the remainder of his troops remained at Lachish (ch. xviii. 17). The contrary is related in II Chronicles. After Sennacherib had invaded Judah and marched toward Jerusalem, Hezekiah decided to defend his capital. He accordingly stopped up the wells, diverted the watercourse of Gihon, conducting it to the city by a subterranean canal (II Chron. xxxvii. 9); he also strengthened the walls; and employed all possible means to make the city impregnable (II Chron. xxxix. 1-8). Still the people of Jerusalem were terror-stricken, and many of Hezekiah's ministers looked toward Egypt for help. Isaiah violently denounced the proceedings of the people, and derided their activity in fortifying the city (Isa. xxi. 1-14).

The account from the arrival of Sennacherib's army before Jerusalem under Rabshakeh till its destruction is identical in II Kings, Isaiah, and II Chronicles. Rabshakeh summoned Hezekiah to surrender, derided his hope of help from Egypt, and endeavored to inspire the people with distrust of Hezekiah's reliance on providential aid. But Sennacherib, having heard that Tirhakah, King of Ethiopia, had marched against him, withdrew his army from Jerusalem. He sent messages to Hezekiah informing him that his departure was only temporary and that he was sure of ultimately conquering Jerusalem. Hezekiah spread open the letters before God and prayed for the delivery of Jerusalem. Isaiah promised that Sennacherib would not again attack Jerusalem; and it came to pass that the whole army of the Assyrians was destroyed in one night by "the angel of the Lord" (II Kings xviii. 17-19; Isa. xxxvi.-xxxvii.; II Chron. xxxii. 9-22).

Hezekiah was exalted in the sight of the surrounding nations, and many brought him presents (II Chron. xxxii. 23). During the siege of Jerusalem Hezekiah had fallen dangerously ill, and had been told by Isaiah that he would die. Hezekiah, whose kingdom was in danger, because he had no heir (Manasseh was not born till three years later) and his death would therefore end his dynasty, prayed to God and wept bitterly. Isaiah was ordered by God to inform Hezekiah that He had heard his prayer and that fifteen years should be added to his life. His disease was to be cured by a poultice of figs; and the divine promise was ratified by the retrogression of the shadow on the sun-dial of Ahaz (II Kings xx. 1-11; Isa. xxxviii. 1-8; II Chron. xxxiii. 24). After Hezekiah's recovery Merodach-baladan, King of Babylon, sent ambassadors with presents ostensibly to congratulate Hezekiah on his recovery and to inquire into the miracle (II Kings xx. 12; II Chron. xxxiii. 21). His real intention may have been, however, to see how far an alliance with Hezekiah would be advantageous to the King of Babylon. Hezekiah received the ambassadors gladly, and displayed before them all his treasures, showing them that an ally of so great importance was not to be despised. But he received a terrible rebuke from Isaiah, who considered the act as indicating distrust in the divine power; whereupon Hezekiah expressed his repentance (II Chron. xx. 19-20, xxxii. 29-31). Hezekiah's death occurred, as stated above, after he had reigned twenty-nine years. He was buried with great honor amid universal mourning in the chief sepulcher of the sons of David (II Chron. xxxi. 23). He is represented as possessing great treasures and much cattle (ch. xxxiv. 27-29). He is the only king after David noted for his organization of the musical service in the Temple (ch. xxxiii. 25-28). There is another similarity between him and David, namely, his poetical talent; this is attested not only by the psalms which he composed when he had recovered from his sickness (Isa. xxxviii. 10-20), but also by his message to Isaiah and his prayer (Isa. xxxvii. 3, 4, 15-20). He is said to have compiled the ancient Hebrew writings; and he ordered the scholars of his time to copy for him the Proverbs of Solomon (Prov. xxxv. 1).

M. Sux.

— In Rabbinical Literature: Hezekiah is considered as the model of those who put their trust in the Lord. Only during his sickness did he wander in his hitherto unshaken trust and require a sign, for which he was blamed by Isaiah (Lam. R. i.). The Hebrew name "Hizkiyyah" is considered by the Talmudists to be a term signifying either "strengthened byYHWH" or "he who made a firm alliance between the Israelites and YHWH"; his eight other names are enumerated in Isa. ix. 5 (Bab. 94a). He is called the reformer of the study of the Law in the schools, and is said to have planted a sword at the door of the bet ha-midrash, declaring that he who would not study the Law should be struck with the weapon (ib. 94b). Hezekiah's piety, which, according to the Talmudists, alone occasioned the destruction of the Assyrian army and the signal deliverance of the Israelites when Jerusalem was attacked by Sennacherib, caused him to be considered by some as the Messiah (ib. 99a). According to Bar Kappara, Hezekiah was destined to be the Messiah, but the attribute of jus-
Hezekiah's dangerous illness was caused by the discord between him and Isaiah, each of whom desired the other should pray for him. But in his prayer he was rather arrogant, praising himself; and this resulted in the banishment of his descendants (Sanh. 104a). R. Levi said that Hezekiah's words, "and I have done what is good in thy eyes" (II Kings xx. 3), refer to his concealing a book of healing. According to the Talmudists, Hezekiah did six things, of which three agreed with the dicta of the Rabbis and three disagreed therewith (Pesi. iv., end). The first three were: (1) he concealed the book of healing because people, instead of praying to God, relied on medical prescriptions; (2) he broke in pieces the brazen serpent (see Biblical Data, above); and (3) he dragged his father's remains on a pallet, instead of giving them kingly burial. The second three were: (1) stopping the water of Gihon; (2) cutting the gold from the doors of the Temple; and (3) celebrating the Passover in the second month (Ber. 10b; comp. Ab. R. N. ii., ed. Schoelcher, p. 11). The question that puzzled Ewald ("Gesch. des Volkes Israel," iii. 609, note 5) and others, "where was the brazen serpent till the time of Hezekiah?" occurred to the Talmudists also. They answered it in a very simple way: Asa and Josiah put it away, purposely left the brazen serpent behind, in order that Hezekiah might be able to do a pious deed in breaking it (Ed. 61b).

The Midrash reconciles the two different narratives (II Kings xvii. 13-18 and II Chron. xxxii. 1-5) of Hezekiah's conduct at the time of Sennacherib's invasion (see Biblical Data, above). It says that Hezekiah prepared three means of defense: prayer, presents, and war (Eccr. R. ix. 57), so that the two Biblical statements complement each other. The reason why Hezekiah's display of his treasures to the Babylonian ambassadors aroused the anger of God (II Chron. xxxii. 20) was that Hezekiah opened before them the Ark, showing them the table of the covenant, and saying, "It is with this that we are victorious" (Yalk., t.e. 345).

Notwithstanding Hezekiah's immense riches, his meal consisted only of a pound of vegetables (Sanh. 91b). The honor accorded to him after death consisted, according to R. Joshua, in his bier being preceded by 30,000 men whose shoulders were bare in sign of mourning. According to R. Nehemiah, a scroll of the Law was placed on Hezekiah's bier. Another statement is that a yeshibah was established on his grave—three days, according to some; seven, according to others; or for thirty, according to a third authority (Yalk., II Chron. 1085). The Talmudists attribute to Hezekiah the reduction of the books of Isaiah, Proverbs, Song of Solomon, and Ecclesiastes (B. B. 15a).

M. SRL

Critical View: The chronology of Hezekiah's time presents some difficulties. The years of his reign have been variously given as 727-686 b.c., 724-696 (Koehler), 729-697 (Dussik, "Gesch. des Altersvamens"), while the modern critics (Wellhausen, Kamphausen, Kunenhausen, Meyer, Stade) have 714-689. The Biblical data are conflicting. II Kings xviii. 10 signifies the fall of Samaria to the sixth year of Hezekiah. This would make 728 the year of his accession. But verse 10 of the same chapter states that Sennacherib invaded Judah in the fourteenth year of Hezekiah. The cuneiform inscriptions leave no doubt that this invasion took place in 701, which would make the six years Hezekiah's initial year. The account of his illness (II Kings xix.) seems to confirm this latter date. He reigned twenty-nine years (II Kings xviii. 2). His illness was contemporaneous with the events enumerated in II Kings xviii. (see ib. xix. 1-4), the Lord promised that his life should be prolonged fifteen years (29—15=14). His fourteenth year being 701, the first must have been 715. This will necessitate the assumption that the state.

Difficulties: In II Kings xviii. 9-10, that Samaria was captured in the sixth year of Hezekiah, is incorrect. The other alternative is to look upon the date in verse 13 of the same chapter as a later assumption replacing an original "in his days." Again, the number fifteen (ib. xix. 6) may have replaced, owing to xviii. 13, an original "ten" (comp. the "ten degrees" which the shadow on the dial receded; ib. xx. 10).

Another calculation renders it probable that Hezekiah did not ascend the throne before 722. Jeho's initial year is 642; and between it and Samaria's destruction the numbers in the books of Kings give for Israel 143 years, for Judah 154. This discrepancy, amounting in the case of Judah to 45 years (163-138), has been accounted for in various ways; but every theory invoked to harmonize the data must concede that Hezekiah's first six years as well as Ahaz's last two were posterior to 722. Nor is it definitely known how old Hezekiah was when called to the throne. II Kings xviii. 2 makes him twenty-five years of age. It is most probable that "twenty-five" is an error for "fifteen." His father (II Kings xvi. 2) died at the age of thirty-six, or of forty, according to Kamphausen (in Stade's "Zeitschrift," iii. 50, and "Chronologie der Königshöcherei," p. 20). It is not likely that Ahaz at the age of eleven, or even of fifteen, should have had a son. Hezekiah's own son Manasseh ascended the throne twenty-nine
year later, when he was twelve years old. This places his birth in the seventeenth year of his father's reign, or gives his father's age as forty-two, if he was twenty-five at his accession. It is more probable that Ahaz was twenty-one or twenty-five when Hezekiah was born, and that he was thirty-two at the birth of his son and successor, Manasseh.

To understand the motives of Hezekiah's policy, the situation in the Assyro-Babylonian empire must be kept in mind. Sargon was assassinated in 705 n.c. His successor, Sennacherib, was the treacherous allies, must be regarded as at least plausible. For Isaiah's authority over the western vassal states, Isaiah's comparison with the statements contained in Sennacherib's prism-inscription. It appears that the Assyrians (ib. xviii.14-16). Moreover, the prophecy of Isaiah should have predicted the deportation of all these treasures to Nineveh and not to Babylon. Isaiah's condemnation of the proposed new course to Babylon's independence. This gave the signal to the smaller western tributary nations to attempt to regain their freedom from Assyrian suzerainty. The account of Merodach-baladan's embassy in II Kings xx. 12-13 fits into this period, the Babylonian leader doubtless intending to incite Judah to rise against Assyria. The motive adduced in the text, that the object of the embassy was to facilitate Hezekiah upon his recovery, would be an afterthought of a later historian. The censure of Hezekiah on this occasion by Isaiah could not have happened literally as reported in this chapter. Hezekiah could not have had great wealth in his possession after paying the tribute levied by the Assyrians (ch. xviii. 14-16). Moreover, the prophecy of Isaiah should have predicted the deportation of all these treasures to Nineveh and not to Babylon.

Underlying this incident, however, is the historical fact that Isaiah did not view this movement to rebellion with any too great favor; and he must have warned the king that if Babylon should succeed, the policy of the victor in its relations to Judah would not differ from that of Assyria. If anything, Babylon would show itself still more rapacious. Isaiah's condemnation of the proposed new course in opposition to Sennacherib is apparent from Isa. xiv. 29-32, xix. 30, xxx.-xxxii. Hezekiah, at first in doubt, was finally moved through the influence of the court to disregard Isaiah's warning. He joined the anti-Assyrian league, which included the Tyrian and Palestinian states, Ammon, Moab, and Edom, the Bedouin on the east and south, and the Egyptians. So prominent was his position in this confederacy that Padi, King of Ekron, who upon his refusal to join it had been deposed, was delivered over to Hezekiah for safe-keeping.

The Biblical accounts of the events subsequent to the formation of this anti-Assyrian alliance must be compared with the statements contained in Sennacherib's prism-inscription. It appears that the Assyrian king, as soon as he had subdued the Babylonian uprising in 705, set out to reestablish his authority over the western vassal states. Isaiah's fears proved only too well founded. Egypt, upon which Hezekiah had relied most to extricate him from the difficulties of the situation, proved, as usual, unreliable. Perhaps in this instance II. Winckler's theory that not the Egyptians, but the Musri and the Milubah, little kingdoms in northwestern Arabia, were the rascally allies, must be regarded as at least plausible. For Isa. xxx. 8 pictures the difficulties besetting the embassy sent to ask for aid; and as the road to Egypt was open and much used it is not likely that a royal envoy to Egypt would encounter trouble in reaching his destination.

The consequence for Hezekiah was that he had to resume the payment of heavy tribute; but Jerusalem was not taken by Sennacherib's army. As to the details, the data in II Kings xviii. 13-xix. 37 and Isa. xxxvi.-xxxvii. are somewhat confusing. II Kings xviii. 13 declares that Sennacherib first captured all the fortified cities with the exception of the capital. But this is supplemented by the brief statement—probably drawn from another source in which the shorter form of the name reni is consistently employed—that Hezekiah sent a petition for mercy to Sennacherib, then at Lachish, and paid him an exorbitant tribute in consideration for the pardon. Sennacherib nevertheless demanded the surrender of the capital; but, encouraged by Isaiah's assurance that Judah could and would not be taken, Hezekiah refused, and then the death of 185,000 of the hostile army at the hands of the angel of Yawn compelled Sennacherib at once to retreat.

The story of Sennacherib's demand and defeat is told in II Kings xviii. 17-xix. 37 (whence it passed over into Isaiah, and not vice versa). Defeat of which is not by one hand. Stade and Winckler claim this account to be composed of two parallel narratives of one event, and, as does also Duhm, declare them both to be embellishing fiction.

Winckler's contention ("Gesch. Babyloniens und Assyriens," 1892, pp. 355-359, and "Alttestamentliche Untersuchungen," 1892, pp. 26 et seq.) that two distinct expeditions by the Assyrian king are here treated as though there had been but one solves the difficulties (see also Winckler in Schrader, "K. A. T." 3d. ed., pp. 83, 273). According to Biblical data, Sennacherib was assassinated soon after his return. But if 710 was the year of his (only) expedition, twenty years elapsed before the assassination (II Kings xix. 35 et seq.). Again, Tirhakah is mentioned as marching against the Assyrian king; and Tirhakah did not become Pharaoh before 669. On the first expedition against Palestine (711, his third campaign; see Schrader, "K. A. T." ii. 91 et seq.) Sennacherib, while with his main army in Philistia, sent a corps to devastate Judea and blockade Jerusalem. This prompted Hezekiah to send tribute to Lachish and to deliver his prisoner Padi, after the battle of Elteke (Alaku), where the Egyptian army, with itsEthiopian and perhaps Arabian contingents, was defeated. On the other hand, after Lachish had fallen into Assyrian hands, Sennacherib sent the Rabshakeh to force the surrender of Jerusalem. Baffled in this, the king had to return to Nineveh in consequence of the outbreak of new disturbances caused by the Babylonians (II Kings xvii. 16). Bullied with home troubles till the destruction of Babylon (700-689 n.c.), Sennacherib lost sight of the West. This interval Hezekiah utilized to regain control over the cities taken from him and divided among the faithful vassals of the Assyrian rulers. This is the historical basis for the victory ascribed
to him over the Philistines (II Kings xviii, 8). The interests of Sennacherib and those of Tirhakah soon clashed (II Kings xix. 9; Herodotus, i. 141) in their desire to get control over the commerce of western Arabia (see Isa. xx. 9 et seq., xxx. 1-5, xxxi. 1-8). This was for Hezekiah the opportunity to cease paying tribute. Sennacherib's army marching against Jerusalem to punish him spread terror and caused the king again to fear the worst; but Isaiah's confidence remained unshaken (II Kings xix. 38). Indeed, in the meantime a great disaster had befallen Sennacherib's army (see Herodotus, i. 141). Memories of this catastrophe, intermingled with those of the blockade under the Tartan (791 B.C.), are at the basis of the Biblical account of the miraculous destruction of Sennacherib before the walls of Jerusalem. The "plague" may have been the main factor in thwarting the Assyrian monarch's designs. His undoing then undoubtedly led to his assassination. Nevertheless it seems that Hezekiah found it wise to resume tributary relations with Assyria. Hence the report (in the Sennacherib inscription) of the paying of tribute and the sending of an ambassador to Nineveh.

There is no possible doubt that the credit given to Hezekiah for religious reforms in the Biblical reports is based on facts. Yet, as the Hezekiah as a Reformer, his ideas and acts were not quite as extensive or intensive as in a later historiography would have it appear. Certainly the fate of Samaria must have all the more instructive as Jerusalem, by what in Isaiah's construction was the intervention of Yahweh, had been in opposition to the views that would limit Hezekiah's authority (or kingdom). But it must not be overlooked that Hezekiah's influence as a religious reformer, Steuernebel, "Die Entstehung des Deuteronomischen Gesetzes," pp. 100 et seq.; Kittel, "Gesch. der Hebrer," ii. 302 et seq.

The Psalm ("Miktab") of Hezekiah (Isa. xxxviii. 9 et seq.) is certainly not by that king. Neither is the superscription to Prov. xxv. based on historical facts. It is more likely that the Sib-aim inscription speaks of the building of the aqueduct in Hezekiah's days, though from the character of the letters a much more recent date (about 20 B.C.) has been argued for it ("Proc. Soc. Bibl. Arch." 1897, pp. 165-185).

Bibliography: Boukoff, König, Kuenen, Rendel; Montefiore (Judith, London, 1885), on the history of Israel's kingdom; Montefiore, "Hezekiah," in Neutestamentliche Forschungen; Jost, Gesch. der Juden und ihrer Sekten, ii. 287.

S. M.

HEZEKIAH (Gaon): Principal of the academy at Pumbedita (1088-40). As an exarchal family, he was elected to the office of principal after the murder of Hai Gaon, but was denounced to the fanatical government, imprisoned, and tortured to death. With him ended his family, with the exception of two sons who escaped to Spain, where they found a home with Joseph b. Samuel ha-Nagid. The death of Hezekiah also ended the line of the Geonim, which began four centuries before (see HANAS OF ISRAEL), and with it the Academy of Pumbedita.

Bibliography: Hahad, Sefer ha-Kalbat Hahad; ibn Danites, David, L. S., Gesch. v. 488; Jost, Gesch. der Juden und ihrer Sekten, ii. 287.

S. M.

HEZEKIAH (the Zealot): A martyr whom some scholars identify with Hezekiah ben Bar'am of the Talmud (Shab. 12a, 18b, 98b, 99a). He fought for Jewish freedom and the supremacy of the Jewish law at the time when Herod was governor of Galilee (47 B.C.). When King Aristobulus, taken prisoner by the Romans, had been poisoned by the followers of Pompey, Hezekiah ("Ezekias" in Josephus, "Ant." xiv. 9, 33 et seq.) gathered together the remnants of that king's army in the mountains of Galilee and carried on a successful guerrilla war against the Romans and Syrians, while awaiting the opportunity for a general uprising against Rome. The pious men of the country looked upon him as the avenger of their honor and liberty. Antipater, the governor of the country, and his sons, however, who were Rome's agents in Palestine, viewed this patriotic band differently. In order to curry favor with the Romans, Herod, unauthorized by the king Hyrcanus, advanced against Hezekiah, took him prisoner, and beheaded him, without the formality of a trial, and he also slew many of his followers. This deed excited the indignation of all the patriots. Hezekiah and his band were enrolled among the martyrs of the nation.

Bibliography: Scherer, Gesch. i. 348; Mittheilungen der österreichisch-ungarischen Union, vii. (1891), No. 47, pp. 1 et seq.

J. Ta.

HEZEKIAH BEN JACOB: German rabbi and tontzil (rabbinic judge); martyred at Bacharach in 1289. He was an uncle and teacher of Metz of Rotenburg and a pupil of Abraham Hasdai, the Bohemian Talmidist. He succeeded his father in the rabbinate of Magdeburg, but as a part of the community objected to his nomination. The intervention of Moses Taku (or Tachau) was necessary to remove the difficulties. He corresponded with Isaac of Zarua, who called...
him "Bahurt" (young man), but spoke of him very highly ("Or Zarua," I, No. 114 to Abigail ha-
Kohen (Montefucli to Git, No. 380) and to R. Jechiel of Paris ("Teishobat HaHokam," No. 380). He is quoted also by many authors of responsa, by Israel Isserlin ("Fourmat ha-Deshen," No. 238), by Israel of Krenziger in his "Haggagot ha-Asheri" (Montefucli to Ket. No. 391), and especially by Montefucli b. Hillel. Hezekiah wrote a commentary on the Tal-
mud (Montefucli to Kib. No. 310; ibid. to B. E. No. 174), besides tonafot ("Haggagot Montefucli," Slab.
No. 282) and responsa (Solomon b. Adret, Responsa, II., No. 29).

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father, who lost his right hand through his steadfastness in the faith, Hezekiah wrote (about 1240) a
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furtier), and at Leipzig (1726), etc. It is based prin-
cipally upon Rashi, but it uses also about twenty

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HIBBUT HA-KEBER (lit. "the beating of the grave"); called also "Din ha-Keber," "the judgment of [man in] the grave." One of the seven modes of judgment or of punishment man undergoes after death, as described in the treatise "Hibbut ha-Keber," also known as "Midrash R. Yitzḥak b. Parnak." According to a description given by R. Eliezer (1st cent.) to his disciples, the Angel of Death places himself upon the grave of a person after burial and strikes him upon the hand, asking him his name; if he can not tell his name the angel brings back the soul to the body, to be submitted to judgment. For three successive days the Angel of Death, with a chain made of iron and half of fire, strikes off all the members of the body, while his host of messengers replace them in order that the dead may receive more strokes. All parts of the body, especially the eyes, ears, lips, and tongue, receive thus their punishment for the sins they have committed. Greater even than the punishment in hell, says R. Meir, in the name of R. Eliezer, is the punishment of the grave, and neither age nor piety saves man from it; only the doing of benevolent works, the showing of hospitality, the recital of prayer in true devotion, and the acceptance of rebuke in modesty and good-will are a safeguard against it. Various prayers and Biblical verses, beginning and ending with the initial of the name of the person for whom they were intended, were indicated by the cabalists to be recited as talismans against the suffering of Hibbut ha-Keber.

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HIDDEKEL. See Toris.

HIDDUSHIM (or NOVELLIE): Technical name of a certain class of commentaries, consisting of a number of single, "new" remarks, additions, and explanations in connection with a text and its earlier commentaries. The hiddushim commentaries differ from the others ("perushim," "bi-'urim") in that they do not form a continuous production, as do the latter, but contribute only "new" remarks upon difficult parts of the text or its commentaries. But this original difference has not always been preserved, and the word "hiddushim" has been used as a general designation for commentaries, without regard to their specific character. The hiddushim may be divided into the following classes: (1) Hiddushim on Biblical books. (2) Hiddushim on the Talmud: (a) on its haggadic parts, (b) on its halakic parts. (3) Hiddushim on codices. (4) Hiddushim on certain rabbinical treatises.

1. The number of hiddushim on Biblical books is exceedingly small. Nahmanides (d. about 1270) was the first to write them on the Pentateuch, his work being entitled "Hiddushim bi-Pentateuch ha-Torah," or "Hiddusheh Torah" (before 1480; 3d ed., 1489); he was plainly conscious of the difference between his work and earlier Pentateuch commentaries. In fact, his commentary differs from preceding ones in that with him it is a question of explaining not single words or grammatical constructions, but the connection between single passages and the whole book; for this reason he places a short, comprehensive table of contents at the beginning of each separate book (see Grätz, "Gesch." 8d ed., vii. 129).

Among the Biblical hiddushim writers of the seventeenth century may be mentioned: Elhanan Hanchiel ("Hiddushe Elhanan," Offenbach, 1722 and 1731), on the Pentateuch and the Earlier Prophets; Gershon Ashkenazi (d. 1694; "Hiddushe ha-Gershuni," Frankfort-on-the-Main, 1710), on the Pentateuch (compare JEW. ENCYC. ii. 172, s. v. HEBREW ENCYCLOPEDIA).

2. Neither are the hiddushim commentaries on the haggadic parts of the Talmud numerous. The first of this kind, "Hiddushe Haggadot," on various treatises, was composed by Solomon ibn Adret. Fragments of this have been preserved in Jacob ibn Habib's "En Ya'akov." Solomon wrote this commentary with the purpose of interpreting several objectionable haggadahs and of giving them reasonable meanings (Grätz, "Gesch." 8d ed., vii. 145; Perles, "Salomo ben Adereth," pp. 55, 58, Breslau, 1853).

As examples of haggadic commentaries of the seventeenth century may be mentioned those of Moses Dessau, or Moses ben Michael Menentz, on Berakot, Shabbat, Hiddushim (1734), and of Moses ben Isaac Bonem. The latter also contains hiddushim on the halakic portions of the Talmud; it was printed together with the "Hiddushe Haggadot" (on five Talmudic treatises) of his son-in-law, Samuel Edels (Ludlin, 1627).

The hiddushim commentaries on the halakic portions of the Talmud are very numerous, and, like those already mentioned, made their first appearance in Spain. They correspond to the Tosafot, which originated about the same time in the Franco-German school. As a rule they do not confine themselves to interpretations of single words and to detached notes, but reproduce the essence of the Talmudic discussion ("sugya"), interposing now and then illustrative and explanatory matter. In this commentary of Hananeel undoubtedly served them as a model; Hananeel sometimes reproduced whole sections of the Talmud, but limited himself in the discussion to emphasizing the most important points (see Weiss, "Dor," iv. 380).

The first hiddushim commentaries on the halakah of the Talmud were written by Joseph ibn Migas (d. 1141). The accompanying table gives the older printed literature of this kind down to the sixteenth century, and is arranged chronologically, with mention of the date and place of the first publication. Many hiddushim still exist in manuscript, unpublished, but they are too numerous to be mentioned.

1. Joseph ibn Migas (d. 1141): Baba Batra, Amsterdam, 1703; Shebu'ot, Salonica, 1750.
6. Moses ben Nahman (d. c. 1528): Shebu'ot, Romberg, 1747; Ketubot, 1756; Hiddushim, Salonica, 1790; Gitin, Salonica, 1790; Baba Batra, Venice, 1823; "Achadat Sarah, Leghorn, 1863."
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Hiddushim

High Place

1790: She'ed V.'d, Salonica, 1791; Makkot, Leghorn, 1745; Niddah, Sulzbach, 1745.
7. Moreh Sh. by Yom Tov ben Meir (d. about 1760); Talmud, Leghorn, 1745.
8. Aaron ha-Cari (d. 1383); Ketubot, Prague, 1829.
9. Solomon ben Abad (d. 1380); Berakhot, Venice, 1332; Shabbat, Constantinople, 1728; Neukirch, Leipziger, 1847; both by Hyman, Constantinople, 1790; Meir ben Sh. (Shulhan) (d. 1380); Constantinople, 1790; Meir ben Sh. (Shulhan), Constantinople, 1790; Isaac ben Abraham Ashkenazi (d. 1791); Talmud, Constantinople, 1791; Gibbon, Venice, 1751; Nedariot, Constantinople, 1793; Rava, Constantinople, 1765; She'ed V.'d, Salonica, 1791; Makkot, Warsaw, 1841; Yehuda, Venice, 1732; Niddah, Athens, 1777.
10. A pupil of Solomon ben Abad: Shabbat, 1725.
11. Menahem Meir of Pergamum (d. 1390); Seder, Berlin, 1859; Megillah, Amsterdam, 1794; Nedariot, Leghorn, 1765; Nazir, Leghorn, 1786; Nazir, Leghorn, 1786.
12. Asher ben Jehiel (d. 1257); Ketubot, Constantinople, 1731.
13. Yom Tov ben Abraham Ashkenazi (d. 1586); Shabbat, Salonica, 1686; "Erubin, Amsterdam, 1729; Mo'ed, Kajmon, Amsterdam, 1729; Yoma, Constantinople, 1754; Be'chorot, Constantinople, 1729; Ta'amot, Amsterdam, 1757; Megillah, Leghorn, 1772; Ye'ah, Leghorn, 1757; Kerah, Amsterdam, 1779; Kabbalah, Berlin, 1715; Gitten, Salonica, 1756; Nedariot, Leghorn, 1765; Meira (Mefh) V.'d, Venice, 1689; She'ed V.'d, Salonica, 1791; Makkot, Sulzbach, 1767; Yehuda, Prague, 1758; Niddah, Vienna, 1786.
14. Nathan Gerondi (d. 1374); Shabbat, Warsaw, 1725; Gitten, Constantinople, 1711; Sambeterin, Sulzbach, 1726; She'ed V.'d, Venice, 1689; Hulla, Sulzbach, 1726; Niddah, Venice, 1741; Aboodah Zarah, Jerusalem, 1803.
15. José Balilla (d. 1448); She'ed V.'d, Leghorn, 1780.
16. Simon ben Zemah Duran (d. 1448); both by Hyman, Constantinople, 1790; Ketubot, Leghorn, 1779; Gitten, Flirtz, 1779.
17. Isaac Abaah (d. 1465); Bepah, 1669.
18. David ben Ahzirin (d. 1587); Sambeterin, Prague, 1725.
19. "Hiddushim" (anonymous); Baba Kissina, Salonica, 1728; Baba Meira, Salonica, 1728; Sambeterin, Salonica, 1728.
21. "Ha-Hiddushim be'la Tsed Damim" (anonymous): Ta'amot, Prague, 1800.

Toward the end of the fifteenth, and especially after the sixteenth century, when the Talmud had already been investigated, commented, and revised in every conceivable way, there arose, particularly in the Polish Talmudic schools, and even among the less capable teachers, the desire to say something "new," to raise questions and answer them, to point out apparent contradictions and harmonize them by pilpul. The introduction of hair-splitting distinctions into the treatment of halakic-Talmudic themes probably originated with Jacob Pollock (see Brull, "Jahr." vii, 35); the demand for "novelism," which every rabbi met from his disciples, produced a large class of such hiddushim, too numerous to be mentioned here. Some of the hiddushim-writers—e.g., Samuel Eidels ("Menahem," d. 1631), author of "Hiddushim" (Basel, sixteenth century), "Hiddushim Niddah" (Prague, 1602), "Hiddushim Halakot" (Lublin, 1611, 1621), etc.; Meir Loeb ("Menahem Mam," d. 1618), author of "Hiddushim Haram Mahal" (Sulzbach, 1680); Meir Schiff ("Menahem Mam," d. 1641), author of "Hiddushim Halakot" (Homburg, 1737), and Solomon Luria ("Menahem Mam," d. 1738), author of "Hiddushim Maharsh" (Czernowitz, 1681), forming mostly a sort of supercommentary to the hiddushim of the older generation—are conspicuous for their common sense and critical spirit. Solomon Luria was especially distinguished for a certain independence of spirit, with which he attacked some of the old authorities, betting out new paths for himself (see Solomon Luria).

3. Hiddushim commentaries on the codices, finally, were written by: Judah Loeb ben Elijah (on the Pesah Haggadah), 1722; Zehele Katzenellenbogen (on the thirty-two "middot" of Eleazar ben Jose ha-Geili), 1822. "Hiddushim" means, literally, "news," and is frequently used in this sense; e.g., in the title of a little-known work by Meir Schmelkes ben Perez: "Hiddushim Nifla'im vom Türkischen Rumur um Belagerung die Stadt Wien A. 1683" (Prague, 1804).

Bibliography: Steinschneider, Cat. Bodl. col. 21; idem, "Jewish Literature," p. 214; Gudermann, "Greek," p. 21; M. H. Graff, "Die Quellenabschriften zur Gesch. der Urkunden und der Briefe in dem mittleren Judenreich," ii, 521; "Wissenschaftliche Abhandlungen" (Salzburg, 1876), 2, 391; idem, "Judaica," 2, 350; idem, "Kantenschriften," Vienna, 1877; "Ben Jewschriften," ii. 147 et seq. Y. S.

HIDKA: Tanna of the middle of the second century. He is quoted only in the Baraita, and is best known for the halakha (Shab. 117b) fixing the number of meals on the Sabbath as four. There is also an interesting haggadic saying by him. The question was asked, "Who testifies against the selfishness of man on the day of judgment?" Among the answers given was that of Hidka: "Man's soul testifies against him; for it is written (Micah vii. 5), 'Keep the doors of thy mouth from her who lieth in thy bosom'" (Ta'an. 11a).

Bibliography: Heilprin, Seder ha-Dorot, s.v.; Bacher, "Ag. Talmud," i. 447.

HIEL (יהל): A Bethelite who rebuilt Jericho in the reign of Ahab (I Kings xv. 34). The curse pronounced by Joshua (vi. 26) was fulfilled in Hiel, namely: "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub" (I Kings, i. 34). An attempt has been made to identify Hiel with Jehu (see Cheyne and Black, "Encyc. Bibl." s.v.) also in "Jewish Encyc. iv. 275, s.v. Corner-Stone.

HIEBAPOLIS (now called Pambuk Kalessi): City in Phrygia, Asia Minor; mentioned in Col. iv. 13 together with the neighboring Laodicea. It was a prosperous city during the Roman period, largely on account of its medicinal springs. A community of Jews lived there during the second and third centuries, three or four of whose grave-inscriptions have been found. In one (found 1853 by Wagner) Publius Elius Glycon consecrates a family sepulcher and bequeaths "to the honored directors of the gild of purple-dyers" 200 denarii, that his grave may be decorated "on the Feast of Unleavened Bread": to the gild of carpet-weavers 100 denarii, to be used for a similar purpose on the...
High Place

Feast of Pontecost. Aurelia Glyconia, daughter of Ammianus, consecrates a square for herself, while her husband Marcus Aurelius Theophilius, called "Asaph" (?), of the people of the Jews, fords, under a fine of 100 denarii against the Jewish community, the burying of strangers there.

The inscription on the tomb of Aurelia Augusta of the Soteleus also provides for a fine against the Jewish community if any one besides herself, her husband Glyconius Apion, and her children be buried there. An inscription (Ramsay, No. 412) found on a tomb outside the city gate and on the road to Tripolis, set by a certain Marcus Aurelius Diodorus Korisko, called "Asbolus," also attaches a fine to the interment there of strangers, against the "sacred management" and the "revered gerusa." A certain sum is left, also, to the "council of the purple-dyers" for some religious act on the anniversary of the birthday of the deceased. It is possible that the "gild of the purple-dyers" was a Jewish body. The decorating of the graves on Jewish holy days shows how far the Jews of Phrygia had departed from Talmudic usage.


G. HIEREI: Term used to denote the priest of the "bamah." It is found in the constitution of the Jewish community in Rome. Even so late as the fourth century of the common era they had a distinct position in the religious life of the community, and ranked higher than the archdeacons, as may be seen from one of the novels of Justinian ("Codex Theodosianus," xi. 13). The building of the Altar (Ex. xx. 26) is furnished by the Talmudic usage. In the constitution of the Jewish community in Rome, the use of the "bamah" is regulated as to the size, number, and position of the altars. The altars were generally near a city (comp. I Sam. ix. 25, x. 3). Near the bamah were often placed "formation," which may be seen at some of the high places (II Kings xvi. 29).

HIGH PLACE (Hebrew, "bamah"; plural, "bamot"). A raised space primitively on a natural, later also on an artificial, elevation devoted to and equipped for the sacrificial cult of a deity. The term occurs also in the Assyrian ("bamati"). The etymology of the term is difficult to assume in view of the fact that the bamah is often differentiated from the supporting elevation (Ezek. vi. 3; II Kings xi. 7, xiv. 3, 22; Deut. xxvii. 3, xix. 5, xxvii. 15; Ezek. i.e.) and in cities (I Kings xiii. 32, II Kings xvii. 9, xxvii. 9) at their gates (II Kings xxiii. 8).

The usage in Assyrian of "bamati" in the sense of "mountains" or "hill country," as opposed to the plains, as well as similar implications in Hebrew (II Sam. i. 19, "high places") parallel to the "mountains" in II Sam. i. 21; comp. Micah iii. 12; Josh. xxi. 18; Ezek. xxxvi. 2; Num. xxi. 3) is secondary. Because the bamah was often located on a hilltop, it gave its name to the mountain. The term is difficult to assume in view of the fact that the bamah is often differentiated from the supporting elevation (Ezek. vi. 3; II Kings xi. 7, xiv. 3, 22; Deut. xxvii. 3, xix. 5, xxvii. 15; Ezek. i.e.) and in cities (I Kings xiii. 32, II Kings xvii. 9, xxvii. 9) at their gates (II Kings xxiii. 8).

Though in many passages the term may rightly be taken to denote any shrine or sanctuary without reference to elevation or particular construction (see Amos vii. 9, where "high places" = "sanctuaries"), yet there must have been peculiarities in the bamah not necessarily found in any ordinary shrine. At all events, altar and bamot are distinct in II Kings xxiii. 13; Isa. xxxvi. 7; II Chron. xiv. 3. The distinguishing characteristic of the bamah must have been that it was a raised platform, as verbs expressing ascent (I Kings ix. 3, 19; Isa. xv. 2) and descent (I Kings x. 3) are used in connection therewith. It was, perhaps, a series of ascending terraces like the Assyrian-Babylonian "zigurat" (the "tower of Babel, Jacob's "ladder"), and this feature was probably not absent even when the high place was situated on a mountain peak. The law concerning the building of the Altar (Ex. xx. 26) indicates that the base was of earth—a mound upon which the altar rested—primitively a huge rough, unhewn stone or dolmen, though Ewald's theory ("Gesch.," iii. 300) that the understructure at times consisted of stones piled up so as to form a cone, is not without likelihood. These high places were generally near a city (comp. I Sam. ix. 25, x. 3). Near the bamah were often placed "formation," and the Asherah (see also "Gnorses"). The image of the god Location. was to be seen at some of the high places (II Kings xvi. 29).

Etymologically the term is difficult to assume in view of the fact that the bamah is often differentiated from the supporting elevation (Ezek. vi. 3; II Kings xxvi. 3). The "teraphim" were also among their appointments (Judges xvii. 7, xxiii. 32, and Ezek. xvi. 18) suggests the probability that temporary tents made of "garments" were to be found there. Further proof that the bamah was not the hill or mountain elevation, but a peculiar structure placed on the peak or erected elsewhere, is furnished by the verbs employed in connection with the destruction of the bamot: תֶּעַנְת (Ezek. vi. 3; II Kings xxvi. 3), מַעַנְת (Lev. xxvi. 30, 36, II Kings xxvi. 3, 9); תַּת (II Kings xxvi. 8), מַתְת (II Kings xxvii. 8, 18); and יָתָה (II Kings xxvii. 15). If "ramah" (Ezek. xvi. 24, 31) is an equivalent for "bamah," as it seems to be, the verbs denoting its erection (יָתָה and יָתָה) offer additional evidence. Moreover, the figurative value of the term in the idioms "trend upon high places" (e.g., Deut. xxiii. 20), "ride on high places" (e.g., Deut. xxxii. 13), where "fortress" is held to be its meaning, supports the foregoing view. The conquest of any city, the defeat of any tribe, included in ancient days the dismantling of the fortresses, and hence the destruction or the disuse of their sanctuaries. Even in Ps. xviii. 34 (Heb.) the word has this implication. "To place one on one's bamot" signifies to give one success (comp. Hab. iii. 19; Amos iv. 13; Micah i. 3; Job ix. 8; Isa. xiv. 14, 1viii. 14), or to recognize or
assert one's superiority. Attached to these high places were priests ("kohanim"); II Kings xii. 32; xiii. 2, 23; II Kings xviii. 33, xxiii. 19; called also "kepherical am"; II Kings xxiii. 5, as well as "kedesh-shot" and "kedeshim" = "diviners" (Hosea iv. 11, 12) and "prophets" (I Sam. 5. 10; xi. 23). There is strong probability that the term "Levite" originally denoted a person "attached". In one capacity or another to these high places (from הונא in nif'al, "to join oneself to") At these bamot joyous festivals were celebrated (Hosea xx. 14 [A. V.], xxii. 17; xxiv. 4) with libations and sacrifices (6. 5 [7]. iii. 1); tithes were brought to them (Gen. xxvii. 20-22; Amos iv. 4); and clan, family, or individual sacrifices were offered at them (1 Sam. ix. 11; Deut. xii. 1-8, 11; the prohibition proving the prevalence of the practice). It was there that solemn covenants were ratified (Ex. xxi. 6, xxii. 7 [8]) and councils held (1 Sam. xxii. 6, LXX.).

That the high places were primitive sepulchral sanctuaries and thus connected with ancestral worship—this connection accounting for their peculiar form and their favorite location on mountaintops, where the dead were by preference put away (e.g., Aaron's grave on Hor, Num. xx. 29; Miriam's

Origin of the Bamah. Moses' on Nebo, Deut. xxiv. —has been advanced as one theory (see Nockach, "Hebräische Archäologie," ii. 14 et seq.; Benzinger, "Arch. Index," s. e., "Bamah"). In greater favor is another theory ascribing the origin of the bamot to the prevalent notion that the gods have their abodes "on the heights" (see Baudissin, "Studien zur Semitischen Religionsgeschichte," ii. 232 et seq.).

The Old Testament documents abound in evidence that this notion was held by the Canaanites and was prevalent among the Hebrews (Deut. xii. 2; Num. xxii. 32). The Moabites worshiped Peor (Baal-peor) on the mount of that name (Num. xxxii. 39; xxxv. 3, 5, 18; xxxvi. 16; Deut. iii. 29; "Besh-peon"); iv. 3; Hosea ix. 10; Ps. cvii. 28), and had bamot (Isa. xv. 2, xxvii. 12; Jer. xv. 25, comp. "Bamoth-baal," Josh. xiii. 17). "Baal-hermon" (I Kings xi. 25; Amos iv. 4) and Samaria (I Kings xvii. 18) illustrate most amply the current of the same conception among the Hebrews, which must have believed that mountain peaks were especially suitable places for sacrifices and ceremonies, or—suitable amounts to the same thing (Schwally, "Semitische Kriegsaltertümerei," i., Leipzig, 1901)—for the gathering of the armed hosts. This conception, therefore, is at the bottom of both the plan of construction—in the shape of a sloping or terraced elevation—and the selection of natural heights for the locating of the bamot. W. H. Smith ("Rel. of Sem." Index), however, contends that the selection of a hill near the city was due to practical considerations, and came into vogue at the time when the burning of the sacrifice and the smoke had become the essential features of the cult. Even so, the fact that a hill above all other places was chosen points back to an anterior idea that elevations are nearer the seat of the duty.

How far the connotation of "holiness" as "unapproachableness," "holiness" influenced the plan and location of the bamah cannot be determined, though the presumption is strong that this was the factor which determined the location of graves and sanctuaries on high peaks and the erection of shrines in imitation of such towering slopes.

Of bamot the following are especially mentioned:

The Bamahs. Some of these were of ancient origin, being associated with events in patrilinear days (e.g., Hebron [Shechem and Beer-sheba] and Bethel, Gen. xii. 5, xlii. 4, xliii. 22). This list, which might easily be enlarged, shows that the theory which regards the introduction of the high places as due to the peculiarity of the Canaanite and which would regard all bamot as originally illegitimate in the cult of Yhwh is inadmissible. Yhwh had His legitimate bamot as the "Chomosh" and "Ba'alim" had theirs. Only in the latter days of the Judean kingdom, and in consequence of the prophetic preachment, were the high places put under the ban. The rector of the books of Kings even conceals the legitimacy of the bamot at the building of the Solomonic Temple (I Kings iii. 2), and originally the books of Samuel make no effort to conceal the fact that Samuel offered sacrifices (I Sam. vii. 9) at places that the later Deuteronomic theory would not countenance. That the kings, both the good and the evil ones (Solomon, I Kings iii. 1, 4; Rehoboam, 6. xiv. 22; Jeroboam, 6. xiv. 31, 31; Amaziah, 6. xiv. 9; Jehoshaphat, 6. xiv. 45; Jehoshiah, II Kings xii. 3; Azariah, 6. xvi. 4; Jotham, 6. xv. 35; Ahaz, 6. xvi. 4), tolerated and

Home of the God. Earlier Prophets (see Carmel in I Kings xvii., Milcah xiv. 7; Joab in Judges iv. 6, xii. 14; Hosea v. 1; Mount Olives in II Sam. xv. 31; I Kings xi. 7) illustrate most amply the current of the same conception among the Hebrews, which must have believed that mountain peaks were especially suitable places for sacrifices and ceremonies, or—suitable amounts to the same thing (Schwally, "Semitische Kriegsaltertümerei," i., Leipzig, 1901)—for the gathering of the armed hosts. This conception, therefore, is at the bottom of both the plan of construction—in the shape of a sloping or terraced elevation—and the selection of natural heights for the locating of the bamot. W. H. Smith ("Rel. of Sem." Index), however, contends that the selection of a hill near the city was due to practical considerations, and came into vogue at the time when the burning of the sacrifice and the smoke had become the essential features of the cult. Even so, the fact that a hill above all other places was chosen points back to an anterior idea that elevations are nearer the seat of the duty. How far the connotation of "holiness" as "unapproachableness," "holiness" influenced the plan and location of the bamah cannot be determined, though the presumption is strong that this was the factor which determined the location of graves and sanctuaries on high peaks and the erection of shrines in imitation of such towering slopes.

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High Priest

patronized high places is admitted. Elijah is represented as bitterly deploring the destruction of these local shrines of Yhw (I Kings xix. 10, 14), though Manasseh (II Kings xxii. 8) and even good kings are censured for having patronized them; and the catastrophe of the Northern Kingdom is attributed, in part at least, to the existence of these sanctuaries (ib.).

The cause for this change of attitude toward the bamot, of which the Deuteronomic and Levitical law was, according to the critics, the result, not the reason, was the corruption that grew out of the co-existence of Canaanitish and of Yhwh’s high places, the former contaminating the latter. The foreign wives of the kings certainly had a share in augmenting both the number and the priesthood of these shrines to non-Hebrew deities. The licentious and immoral practices connected with the Phoenician cults—the worship of the baalim and their consorts, of Molech, and of similar deities—must have reacted on the forms and atmosphere of the Yhwh high places. An idea of the horrors in vogue at these shrines may be formed from the denunciations of the Earlier Prophets (e.g., Amos and Hosea) as well as from Ezekiel (xxiv, 31). To destroy these plague-spots had thus become the ambition of the Prophets, not because the primitive worship of Yhwh had been hostile to local sanctuaries where Yhwh could be worshipped, but because while nominally devoted to Yhwh, these high places had introduced rites repugnant to the holiness of Israel’s God. This may have been more especially the case in the Northern Kingdom, where there were bamot at Dan and Bethel—with probably a bull or a phallic idol for Yhwh (I Kings xiv. 23). His grandson Asa, though he was credited with having taken the first step toward remedying the evil (see 2 Chronicles xxviii. 24, comp. Tophet in Jer. xlvi. 2; see also Amos iii. 14; Micah i. 5, 15)—and in all cities, hamlets, and even the least populous villages (II Kings xvii. 18 et seq.). Some of these bamot continued to exist after the destruction of Samaria (ib. xvii. 29). Josiah is credited with demolishing all the bamot—houses in Samaria (ib. xxii. 19), killing the priests, and burning their bones on the altar (comp. ib. xviii. 13), but fulfilling the prediction put into the mouth of the Judean prophet under Jeroboam (I Kings xiii. 42), and of Amos (vii. 9).

In Judea the high places flourished under Jehoram (I Kings xxii. 20). His grandson Ahab, though abolishing the foreign cults (ib. xv. 13), did not totally extinguish the high places (I Kings xii. 47; see also I Kings xxii. 44; II Chronicles xxvii. 33). Under Ahaz non-Hebrew bamot again increased (II Chronicles xxvii. 24; comp. Tophet in Jer. vii. 31, xix. 5). Jerusalem especially abounded in them (Micah i. 6). Hezekiah is credited with having taken the first step toward remedying the evil (see Hezekiah, Critical View). Still under his successors, Manasseh and Amon, these high places were again in active operation. Josiah made an effort to put an end to the evil, but not with complete success (II Kings xxii. 3; II Chronicles xxxiv. 3). There was opposition to his undertaking (see Jer. iii.), and after his death the Prophets had again to contend with the popularity of those old sanctuaries. Even after the Exile traces are found of a revival of their cult (Isa. vii. 8, xv. 1-7, xlv. 17). After Josiah their priests, not all of whom were killed or transported to Jerusalem (II Kings xxii. 3), probably contrived to keep up these old local rites even at a late day, a supposition by no means irrational in view of the attachment manifested by Moham medans to just such “unikum” (= “mokomot.” Deut. xii. 2; Clermont-Ganneau, “The Survey of Western Palestine,” p. 332, London, 1901; Couder, “Temple Work in Palestine,” 1880, pp. 304-310).

The critical analysis of the Law gives the same result as the foregoing historical survey. The Book of the Covenant (Ex. xx. 24-26) legitimates local altars; Deuteronomy (xxvii. 2, 3, 12; comp. xxv. 20; xlv. 2, 6, 15, 16; xlvii. 8, xxviii. 6) orders their destruction and the centralization of the cult at Jerusalem. In the Priestly Code (P) the centralization is tacitly assumed. The later rabbis recognize the discrepancies between the Deuteronomic law and the actions reported of such saintly men as Samuel and Elijah, as well as of the Patriarchs. They solve the difficulties by assuming that up to the erection of the Tabernacle bamot were legitimate, and were forbidden only after its construction. But at Gilgal they were again permitted; at Shiloh, again prohibited. At Nob and Gibeon they were once more allowed; but after the opening of the Temple at Jerusalem they were forbidden forever (Zeb. xiv. 4 et seq.). The rabbinical explanations have been collected by Uzziello in his “Thesaurus” (xii. 555 et seq.). A distinction is made between a great (“gedolah”) bamah for public use and a small one for private sacrifices (Meg. i. 10; comp. Zeb. xiv. 6). The bamah was called “menubah” (= “temporary residence of the Shekinah”); the Temple at Jerusalem, “nabalah” (= “permanent heritage”) (Meg. 10a). A description of a small bamah is found in Tosefta, Zeb., at end.

**HIGH PRIEST** (Hebrew: “kohen ha-gadol,” = “the anointed priest,” Lev. iv. 3; “kohen haro,” II Chronicles xx. 33). His grandson Asa, though simply “ha roshi,” was “kohen ha-mishlah” (= the chief of the priests) [except Lev. iv. 3, where ἅρσην; as in the N. T.].—Biblical Data: Aaron, though he is but rarely called “the great priest,” was generally simply designated as “ha-kohen” (the priest), was the first incumbent of the office, to which he was appointed by God (Ex. xxv. 1, 2; xxvi. 4, 5). The succession was to be through one of his sons, and was to remain in his own family (Lev. vi. 15; comp. Josephus, “Ant.” xx. 10, § 1).

Falling a son, the office devolved upon the brother next of age; such appears to have been the practise in the Maccabean period. In the time of Elia, however (I Sam. ii. 29), the office passed to the collateral branch of Ithamar (see Eleazar). But Solomon is reported to have deposed Abiathar, and to have appointed Zadok, a descendant of Eleazar, in
High Priest

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have it that all priests were anointed (Ex. xxviii. 41). Names of the tribes of Israel; the breastplate ("kora"). Every high priest had a "milshach" (a second) called the Segan, or "memunneh," to stand at his right; another assistant was the "catholics"
men (Tamid 67a; this may perhaps have reference to his entering the Holy of Holies; but see "Yad," I.e. v. 11). When entering the Temple (Hekal) he was supported to the curtain by three powers. Again (I.e. Sanh. 18). When entering the Temple (Hekal) he was supported to the curtain by three powers. He might partake in the service whenever he desired ("Yad," I.e. v. 22). Yoma i.2; Tamid 67b; see Rashal ad loc.). On the Day of Atonement he wore white garments only, while on other occasions he wore his golden vestments (Yoma 60a; comp. 68b, ḫoshen). The seven days preceding the Day of Atonement were devoted to preparing for his high function, precautions being taken to prevent any accident that might render him Levitically impure (Yoma i. 1 et seq.). The ceremonial for that day is described in detail in Mishnah Yoma (see also Haneberg, "Die Religionen Alterthümer der Bibel," pp. 655-671, Munich, 1889). For other regulations concerning the high priest see "Yad," Biat ha-Mikdash, ii. 1, 8; for details in regard to the vestments see "Yad," Kele ha-Mikdash, vii. 3, 4, 5 (in reference to soiled vestments: the white could be worn only once); i.e. vii. 1 (" çift "), vii. 3 (" melē "), vii. 6 (" hoshen "), vii. 9 (ephod), ix. 1 (order of investiture).

**List of High Priests.**

I. Aaron
2. Eleazar
3. Phinehas
4. Uzzil (1 Chron. vi. 5-6)

With the high-priesthood passes the line of Ithamar to that of Eleazar:

**Old Testament.**

1. Eleazar
2. Zadok (1 Kings ii. 35)
3. Abimelech (1 Sam. xv. 26)
4. Azariah (1 Kings vi. 4)
5. Jonadab (1 Chron. vi. 10)
6. Jehoiada (2 Kings xii. 7)
7. Zadok
8. Abiathar (1 Sam. xiv. 31)
9. Abishai (1 Sam. xlv. 3)
10. Ahiah (1 Sam. xxiv. 11)
11. Abiathar (1 Sam. xxxi. 6)

**From Solomon to the Captivity.**

(With Zadok the line of Eleazar reappears.)

**Old Testament.**

1. Zadok (1 Kings vi. 1)
2. Abimelech (1 Sam. xlv. 3)
3. Azariah (1 Kings vi. 4)
4. Jonadab (1 Chron. vi. 10)
5. Jehoiada (2 Kings xii. 7)
6. Zadok (1 Sam. xlv. 3)
7. Abishai (1 Sam. xlv. 3)
8. Ahiah (1 Sam. xxiv. 11)
9. Abiathar (1 Sam. xxxi. 6)
10. Abiathar (1 Sam. xlv. 3)

**From the Captivity to Herod.**

**Old Testament.**

1. Zadok (1 Kings vi. 1)
2. Abimelech (1 Sam. xlv. 3)
3. Azariah (1 Kings vi. 4)
4. Jonadab (1 Chron. vi. 10)
5. Jehoiada (2 Kings xii. 7)
6. Zadok (1 Sam. xlv. 3)
7. Abishai (1 Samuel xlv. 3)
8. Ahiah (1 Sam. xxiv. 11)
9. Abiathar (1 Sam. xxxi. 6)
10. Abiathar (1 Sam. xlv. 3)

**Apocrypha.**

1. Simon the Just (2 Macc. 5:6)
2. Simon and Jude (2 Macc. 5:6)
3. Simon (2 Macc. 5:6)
4. Simon (2 Macc. 5:6)
5. Simon (2 Macc. 5:6)
6. Simon (2 Macc. 5:6)
7. Simon (2 Macc. 5:6)
8. Simon (2 Macc. 5:6)
9. Simon (2 Macc. 5:6)
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51. Simon (2 Macc. 5:6)
52. Simon (2 Macc. 5:6)
53. Simon (2 Macc. 5:6)
54. Simon (2 Macc. 5:6)
55. Simon (2 Macc. 5:6)
Josephus enumerates only fifty-two pontificates under the Second Temple, omitting the second appointments of Hylasus II., Hanaelel, and Joazzer.

--- Critical View: The foregoing regulations concerning the office, title, and prerogatives of the high priest are given in P ( Priestly Code) and the "Holiness Code" combined with it; the other Pentateuchal sources do not mention a dignitary of this order. The only seeming exception is the reference to Eleazar as the successor of Aaron ("the priest") (Josh. xxiv. 35); comp. Deut. x. 6. Deuteronomy (xvii. 8 et seq.) speaks of the "priest (מֶה) as entrusted with judgment, and as possessing a rank equal to that of the judge. This has been taken to indicate that the office was known to exist and was sanctioned in the days of the composition of Deuteronomy (but see Steiner, etc.). Yet this very juxtaposition of judge and priest suggests quite a different conception of the office than that prevailing in P and detailed above. Furthermore, in Ezekiel's ideal reconstitution (Ezek. xl.-xlviii.), though much attention is given to the status of the priests, the high priest is consistently ignored. Perhaps מַצְּלָה ("the priest"), referring to the person entrusted with the purification of the Sanctuary on the two days annually set apart for this purpose (Ezek. xiv. 19; see above), designates the high priest; but it is significant that the special title is omitted and that no further particulars are given.

The historical and prophetic books lend probability to the theory, based on the facts above, that in pre-exilic days the office had not the prominence ascribed to it. It has been argued that this enlarged title is to be considered a later amplification of the simple מֶה, a view largely resting on I Sam. xvi. 28 ("Zadok ha-kohein"). The title מַצְּלָה ("the second priest"; Jer. iii. 24; II Kings xxv. 18), however, proves the recognition of a chief priest. Yet this chief priest in pre-exilic times must have been regarded in quite a different light from that presupposed in P. Under David and Solomon there were two priests, Abiathar and Zadok, who simultaneously bore the title "the priest," though "the high priest" is also used, while "kohen ha-rosh" occurs in connection with Samuel. Many have contended that this enlarged title is to be considered a later amplification of the simple מֶה, a view largely resting on I Kings xi. 10, 11.

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Under the Second Temple, the high priest was known to exist and was sanctioned in the days of the composition of Deuteronomy (but see Steiner, etc.). Yet this very juxtaposition of judge and priest suggests quite a different conception of the office than that prevailing in P and detailed above. Furthermore, in Ezekiel's ideal reconstitution (Ezek. xl.-xlviii.), though much attention is given to the status of the priests, the high priest is consistently ignored. Perhaps מַצְּלָה ("the priest"), referring to the person entrusted with the purification of the Sanctuary on the two days annually set apart for this purpose (Ezek. xiv. 19), designates the high priest; but it is significant that the special title is omitted and that no further particulars are given.

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After the Exile, Joshua appears vested with such prominence as P ascribes to the high priest (Zech. iii.; Hag. vi. 18). In Ezra and Nehemiah, again, little consideration is shown for the high priest. The post-exilic high priests traced their pedigree back to Zadok, appointed as chief priest at Jerusalem by Solomon (I Kings xi. 33), and Zadok was held to be a descendant of Eleazar, the son of Aaron (I Chron. v. 34). Immediately after the return from the Captivity, as is clearly to be inferred from Zechariah and Haggai, political authority was not vested in the high priest. Political (Messianic) sovereignty was represented by, or attributed to, a member of the royal house, while religious affairs were reserved to the high-priesthood, represented in the Book of Zechariah by Joshua. But in the course of time, as the Messianic hope, or even the hope of autonomy under foreign (Persian, Greek, Egyptian,
or Syrian) suzerainty, became weaker, the high priest grew to be more and more also the political chief of the congregation, as much, perhaps, through the consideration shown him by the suzerain powers and their viceroys as through the effect of the increasingly thorough acceptance of the Levitical code by pious Judeans. In this connection the report (1 Macc. vii. 14) that the rigorists received Akimus, the high priest, with confidence because he was "a priest of the seed of Aaron" is significant. The author of the Book of Daniel regards the period from 336 to 171 B.C. (Joshua to Jason) as inaugurated by the first, and closed by the last, "unointed"; that is, Jason, deposed in 171, was for the writer in Daniel the last of the line of legitimate high priests.

Evclus. (Strick) I is another evidence of the great reverence in which the high priest was held. The assumption of the princely authority by the Maccabean high priests (the Hasmoneans) was merely the final link in this development. But after the brief heyday of national independence had come an inglorious close, the high-priesthood changed again in character, it is so far as it ceased to be a hereditary and a life office. High priests were appointed and removed with great frequency (megillah). This may account for the otherwise strange use of the title in the plural (douze princes) in the New Testament and in Josephus ("Vita," § 29; "B. J." ii. 12, § 6; iv. 3, §§ 7, 9; iv. 4, § 8). The deposed high priests seem to have retained the title, and to have continued to exercise certain functions; the ministration on the Day of Atonement, however, may have been reserved for the actual incumbent. This, however, is not clear; Hor. iii. 14 mentions as distinctive the exclusive sacrifice of a bull by the high priest on the Day of Atonement and the tenth of the epah (that is, the twelve "ballot"; comp. Meg. i. 9; Macc. ii. 6). But even in the latest periods the office was restricted to a few families of great distinction (probably the bnei kohanim gedolim; Ket. xiii. 1-2; Oh. xvi. 2; comp. Josephus, "B. J." vi. 2, § 8; S. Schürer, "Gesch." 3d ed., i. 222).

The high priest was the presiding officer of the Sanhedrin. This view conflicts with the later Jewish tradition according to which the Pharisaic tannaim (the Scribes) at the head of the academy presided over the great with Sanhedrin also (Hag. ii. 2). However, Sanhedrin, a careful reading of the sources ("Ant." xx. 10; "Contra Ap." ii. 2, §§ 93; comp. "Ant." iv. 8, § 14; xiv. 9, §§ 3-5 [Hyrcanus II. as president]; xx. 9, § 1 [Annanus],) as well as the fact that in the post-Maccabean period the high priest was looked upon as exercising in all things, political, legal, and sacerdotal, the supreme authority, shows it to be almost certain that the presidency of the Sanhedrin was vested in the high priest (see I.findViewById "In. E. J." 1889, xiv. 188-201; Jost, "Die Innere Einrichtung des Grossen Synedrions." pp. 22-28, according to whom the "nasl" was the high priest, while the "ab bet din" was a Pharisaic tanna).
government, and right to leave the town, whereby the original number of families was put at 12, exclusive of the "Sangmeister" (iaz-
zan) and "Schulklopfer" (sexton); the Jews paid a yearly tax of 60 Rhenish
gulden to the town, apart from the
rent for synagogue and dwellings.

Pledged by Bishop to the Town
Council. Their internal affairs were adminis-
tered by four sworn councilors. After
the council had admitted (Aug. 9, 1430) some Jewish
families into the town for six years, all Jews were, in
1437, exiled from the diocese. Some of them found an
asylum in Brunswick. The Administrator of the bishop-
retrieved, Bernhard, bound himself, according to a docu-
ment dated March 29, 1457, not to tolerate in the future any Jews in the see of Hildesheim. The syna-
gogue was torn down; the emperor confiscated the valuable belongings to it; and the territory of the
cemetery, where also Jews of other places had buried
their dead, was assigned, with its tombs, to the
protest of the cathedral, Eckhard von Habanensee,
as a site for St. Ann's Church and the hospital of the
same name in the "Neustadt" of Hildesheim.

It was more than sixty years later when, at the
time of the chapter feud in 1530 under Bishop
John IV., a Jew called "der grosse Michel" was
admitted to the city on account of his skill as a war-
rior. He was soon joined by other Jews, as, for
instance, one Leifmann, who instructed the clergy
in the Hebrew language. Leifmann was even al-
lowed to remain when, in 1542, the other Jews were
exiled once again. Elector Ernst II. of Cologne,
who had his Jewish physician, Medicus Herx (of Hamm),
admitted into the diocese. Bishop of Hildesheim, who had his Jewish physi-
cian,Medicus Herx (of Hamm), admitted into the
city, promised (Nov. 20, 1585) protection to the
Jews; and the council also afforded them protection
(1587). Only a decade later, however (1595), they
were again driven out of the city, owing to Nathan
Schay and Marcus having, after the deaths of their
wives, married the latters' sisters, which example
was followed by a Christian physician, whereupon
the head pastor ("Hauptpastor"), Hessius, de-
cleared the marriages incestuous.

The exiled Jews instituted proceedings against
the council before the supreme court of the empire
as well as before the imperial court in

Appeal to Prague. A decision was rendered in

Imperial favor; and the council, through

Council. the intervention of the electoral gov-
ernment, on March 4, 1601, came to an
agreement with the Jews whereby the latter were
permitted to return to the city on the following day.

Eight years later, when they were accused of
being the cause of the plague, they were again
forced to leave the city; they were, however, soon
readmitted. Previous to this (1607) the council had
given three houses to Nathan Schay and his family
in recognition of his valuable financial services to
the city. In a building in the rear of this property
a synagogue was established, the continuance of
which was permitted by the council in 1615 in con-
sideration of a large money payment. A new cem-
yeter also was allowed the Jews by the provost, in
the neighborhood of their former burial-ground.
In 1650 this was replaced by another cemetery, which
was enlarged in 1741.

During the Thirty Years' war the Jews of Hil-
deshem were heavily taxed. Thus in 1621 they
were required to pay to the lords 150 gulden, and in
1623 as much as 250 to 400 gulden, a month; and
they were threatened with expulsion if they re-
fused. On account of these large payments the few
Jews—10 in the city, and 4 in the neighboring vil-
lage of Moritzberg—were so impoverished that their
combined belongings in 1634 did not amount to
2,000 thalers.

In 1666 protection was withdrawn from the Jews
(with the exception of the heirs of Nathan Schay
and Herz Israel), and it was again granted to
them until they had bound them selves to pay 500
thalers. On Aug. 9 of the same year the council
issued a "Juden-Geleits-Brief," to which on Oct. 24,
1662, was added a letter of protection from the
bishop, Elector Maximillian Henry of Bavaria.
In the same year, 1669, a new constitution was adopted,
which remained in force for more than 150 years
thereafter. Six years later (19 Elul,
5428 = 1688) pious men joined in the

Statutes. establishment of a benevolent soci-
ety ("hebra ha-dassah shel gemilut
hasadalim") in Hildesheim, which society is still in
existence.

In the eighteenth century from 40 to 60 families
were offered protection in the city. During the
Seven Years' war the Jews of Hildesheim were not
freed from the burden of heavy contributions and
numerous taxations. In 1758 they had to pay a
per capita tax and to supply beds, sheets, etc.
After the cessation of the prince-bishop's secular
power the Jews of the diocese of Hildesheim were
for four years (1792-96) subject to Prussian rule;
but under Westphalian government (1801-13) they
enjoyed full liberty and equality with the other in-
habitants. In the canton of Hildesheim there were,
in 1812, seventy-seven Jewish families, 8,184 of whom
lived in the city. At that time a Jewish public school was founded with the cooperation of the consistory in Cassel; it still exists.

After Hildesheim had become incorporated with
the kingdom of Hanover the Jews were again
obliged to pay for protection, until at

Emancipation, the law of Sept. 30, 1842. On Nov.
8, 1849, the consecration of a new

synagogue took place. At present 600 Jews live
in Hildesheim (which since 1866 has belonged to
the kingdom of Prussia). The community has a large
number of benevolent societies and institutions,
among which are several founded by the banker
August M. Dux (d. Dec. 30, 1858), for many years
one of the honorary officers of the community.

Simon Ginzberg, Samuel Hamor (d. 1697),
Mordchaj b. Matthewia ha-Kohen (d. 1686),
Eliezer Gofen (author of the responsa "Rhen ha-
shoham" and "Sefor ha-
shofet") (anonymously);
Jaysit b. Gera (editor of "Zon Eshkolim"); d. in Han-
shaum 1739).
Ze'ev Hirsch b. Isaac Oppenheimer (d. 1759).
Ze'ev Hirsch b. Altgoff (d. 1770).
Ze'ev Hirsch b. Solomon Zalman (Neufeld).
**Menahem Mendel Steinhart** (afterward member of the consistory; d. in Paderborn; author of the responsa "Dibre Menahem" and of "Dibre Igeret").

M. L. (1828).

Aaron Wolfsohn (d. 1580).

L. Rotenheimer, chief rabbi of Krefeld (d. 1687).

M. Landsberg (d. May 3, 1679).

J. Guttmann (hence 1680 rabbi of the community in Breslau).

Since Nov. 4, 1681, Dr. A. Lewinsky has been the district rabbi of Hildesheim.

Of well-known men who were born in Hildesheim may be mentioned: Ludwig Schulmann, editor and author (deceased); Moritz Güdemann (chief rabbi in Vienna); Dr. Wolfsohn (formerly rabbi in Stargard, Pomerania; now living in Berlin as rabbi emeritus); Max Landsberg, rabbi in Rochester, N. Y.; and Professor Landsberg, of the Polytechnic in Darmstadt.


**HILDESHEIMER, ISRAEL (AZRIEL):** German rabbi, and leader of Orthodox Judaism; born at Halberstadt May 20, 1820; died at Berlin July 12, 1899; son of R. Löb Giege Hildesheimer. He attended the "Hasharat-Zewi" school in Halberstadt, and, after reaching the age of seventeen, the Talmudic school of Rabbi Ettlinger in Altona. The hakam Isaac Bernays was one of his teachers and his model as a preacher. While studying rabbinics Hildesheimer was also devoting much attention to classical languages. In 1840 he returned to Halberstadt, took his diploma at the Dom gymnasium, and entered the University of Berlin. There he studied Oriental languages and mathematics, continued his Talmudic studies, and became a disciple of the dominant Hegelian school.

In 1842 he went to Halle and continued his studies under Griesedieck and Roediger (Ph. D. 1844, dissertation being "Cebor die Redte Art der Bibelinterpretation"). Hildesheimer then returned to Halberstadt, and married Henrietta Hirsch, sister of Joseph Hirsch, head of the firm of Aron Hirsch & Sohn of Halberstadt.

In 1851 he was called to the rabbinate of Eisenstadt (= Kis-Marton), Hungary. His first notable act there was to found a parochial school, in which correct German was used, and in which German principles of pedagogy were adopted, in teaching Jewish as well as secular subjects. Hildesheimer next established a rabbinical school, which within a few years attracted a large number of pupils.

**Bibliography:** H. B. *Das Hildesheimer Handbuch der liturgischen Gedenk-Tag.* Hildesheim, 1890. 4. 25, 20, 140, 160; 1881, 222, 1; Martyrologium, p. 25, 109, 35; *Das Menorah der Synagoge.* Hildesheim, 1893.

**HILDESHEIMER, JACOB**: German rabbi, born in Hildesheim Feb. 10, 1857; died at Riga July 10, 1930; son of G. Hildesheimer. He attended the "Hasharat-Zewi" school in Halberstadt. In 1869 he was ordained as rabbi in Eisenstadt, Hungary. His notable act of that time was the founding of a parochial school, the first in which modern education was adopted, and the first in which correct German was used.

In 1870 he was called to the rabbinate of Eisenstadt, and took up the work of his predecessor. He soon established a rabbinical school, which within a few years attracted a large number of pupils.

**Bibliography:** *Das Hildesheimer Handbuch der liturgischen Gedenk-Tag.* Hildesheim, 1890. 4. 25, 20, 140, 160; Martyrologium, p. 25, 109, 35; *Das Menorah der Synagoge.* Hildesheim, 1893.
HILDESDREIWER, SAMUEL BEN JOSEPH: Rabbi at Frankfort-on-the-Main (1818-22). He reorganized the Jewish congregation, whose administration, in consequence of the Fettmilch agitation, was disrupted. Upon his proposition seven representatives, chosen from among the new members, and known as the "Aussengemeinde," were added to the old board of ten; four of these seven were to act, during two months of each year, as collectors and as presidents of the synagoge. Hildesheimer also regulated the functions of the dayyanim.

Bibliography: Horovitz, Frankfurter Rabbinen, ii. 18-24.

HILFA. See Halifat.

HILKIAH (יהלְיָה, יְיהִלְיָה = "my portion is YHWH"): 1. High priest in the reign of Josiah (II Kings xii. 4 et seq.). It is probable that he was the Hilkiah ben Shalum who figures in the genealogy of high priests in I Chron. v. 39 (A. V. vi. 13), and that he was, consequently, father of Azariah and great-grandfather of Ezra the Scribe (ib.; Ezra vii. 1). Kimhi and Abravanel (see above), however, give his father's name as "Shaphan."

Josiah commissioned Hilkiah to superintend the repairs of the Temple; and it was when the latter took the silver from the Temple treasury that he found the scroll of the Law (II Kings xxi. 4-8; II Chron. xxxiv. 9-16). Hilkiah gave the scroll to Shaphan the Scribe; the latter read it before the king, who, terrified by the divine warnings, sent Hilkiah with four other high officials to consult the prophets Huldah (II Chron. xxxiv. 20 et seq.). The finding of the scroll was the cause of the great reformation effected by King Josiah.

The question as to the nature of the scroll and the cause of the impression it made on Josiah, which has evoked so much higher criticism, is answered in a very simple manner by the Jewish commentators Rashi, Kimhi, and many others. They say that when Ahaz burned the scrolls of the Law the priests of YHWH hid one copy in the Temple, and that Hilkiah found it while searching for the silver. The scroll happened to be open at the passage Deut. xxviii. 36; and it was this that terrified Josiah. Kennicott ("Heb. Text," ii. 230) tries to infer from II Chron. xxxiv. 14 that Hilkiah found the original autograph copy of Moses. As to other opinions see Josiah.

2. Father of Eliakim; the controller of Hezekiah's palace, who served as ambassador from Hezekiah to Rabshakeh (II Kings xviii. 18; Isa. xxxvi. 20).

3. Father of Jeremiah (Jer. i. 1). According to Kimhi and Abravanel (see above), he was the same as No. 1.

4. S. M. Sc.
HILLAH. See MEIB.

HILLEL: Doctor of the Law at Jerusalem in the time of King Herod; founder of the school called after him, and ancestor of the patriarchs who stood at the head of Palestinian Judaism till about the fifth century of the common era. Hillel was a Babylonian by birth and, according to a later tradition, belonged to the family of David (Loeb, in "R. E. J." xxxi. 202-211, xxxii. 143). Nothing definite, however, is known concerning his origin, nor is he anywhere called by his father's name, which may perhaps have been Gamaliel. When Josephus ("Vita," § 38) speaks of Hillel's great-grandson, Simeon ben Gamaliel I., as belonging to a very celebrated family (έρυνεν δι' σφόδρα λαοποποδα), he probably refers to the glory which the family owed to the activity of Hillel and Gamaliel I. Only Hillel's brother Shabb-nah (Sotah 21a) is mentioned; he was a merchant, whereas Hillel devoted himself to study. In Sifre, Deut. 357 the periods of Hillel's life are made parallel to those in the life of Moses. Both were 120 years old; at the age of forty Hillel went to Palestine; forty years he spent in study; and the last third of his life he passed as the spiritual head of Israel. Of this artificially constructed biographical sketch this much may be true, that Hillel went to Jerusalem in the prime of his manhood and attained a great age. His activity of forty years is perhaps historical; and since it began, according to a trustworthy tradition (Shab. 15a), one hundred years before the destruction of Jerusalem, it must have covered the period 30 B.C.-10 C.E.

According to an old tannaitic tradition founded upon Hillel's own words, Hillel went to Jerusalem with the intention of perfecting himself in the science of Biblical exposition and of tradition (Yer. Pen. 33c; Tosef., Neg. I.; Sifre, Tuzri'a, 1x.). Shemaiah and Abtalion, the "great Scripture expositors" ("dashanim"; Pen. 79b), became his teachers. The difficulties which Hillel had to overcome in order to be admitted to their school, and the hardships he suffered while pursuing his aim, are told in a touching passage (Yoma 53b), the ultimate purpose of which is to show that poverty cannot be considered as an obstacle to the study of the Law. Some time after the death of Shemaiah and Abtalion, Hillel succeeded in settling a question concerning the sacrificial ritual in a manner which showed at once his superiority over the Bene Bathrya, who were at that time the heads of the college. On that occasion, it is narrated, they voluntarily resigned their position in favor of Hillel (Tosef., Pen. 4v.; Pes. 66a; Yer. Pen. 33a). According to tradition, Hillel thereupon became head of the Sanhedrin with the title of "Nasi" (prince); but this is hardly historical. All that can be said is that after the resignation of the Bene Bathrya Hillel was recognized as the highest authority among the Pharisees and the scribes of Jerusalem. He was the head of the great school, at first associated with Menahem, a scholar mentioned in no other connection, afterward with Shammai, Hillel's peer in the study of the Law (Meg. 2; Gen. 18b; Yev. Meg. 77a). Hillel's only title was "Ha-Zaken" (the elder), a title given not to distinguish him from another of the same name, as some have held, but either to express his position among the leading scribes or to indicate his membership in the Sanhedrin.

Whatever Hillel's position, his authority was sufficient to introduce those decrees which were handed down in his name. The most famous of his enactments was the Prosbul (prosbo), an institution which, in spite of the law concerning the year of jubilee (Deut. xvi. 1 et seq.), insured the repayment of loans (Shab. v. 3). The motive for this institution was the "amelioration of the world" ("tikkun ha-olam"), i.e., of the social order (Git. iv. 3), because it protected both the creditor against the loss of his property, and the needy against being refused the loan of money for fear of loss. A like tendency is found in another of Hillel's institutions, having reference to the sale of houses (Lev. xxv. 32). Of other official acts no mention is found in the sources.

In the memory of posterity Hillel lived, on the one hand, as the scholar who made the whole con-
Hillel asked the question of a prospective proselyte, to whom it was necessary first of all to show how the teachings of Judaism are to be practised by him who wishes to accept them. That the love of God had also a central position in Hillel's conception of religion needs not to be proved; this position had long been assigned to it in Judaism—since the Scripture passage in which this precept is joined immediately to the confession of the unity of God (Deut. vi. 4 et seq.) had been made the principal portion of the daily prayer. Moreover, the Pharisaic scribes who approved of Jesus' answer evidently belonged to Hillel's school. Hillel seems to have connected the precept of brotherly love with the Biblical teaching of man's likeness to God, on which account he calls the love of man “love of creatures” (“obe hata-het-yot”); and it is worthy of note that the term “creatures” for men was then already the common property of the language.

From the doctrine of man's likeness to God Hillel ingeniously deduced man's duty to care for his own body. In a conversation with his disciples (Lev. xxiv. 3) he said: “As in a theater and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the almighty King of the world.” In another conversation Hillel calls his soul a guest upon earth, toward which he must fulfill the duties of charity (ib.). Man's duty toward himself Hillel emphasized also in the first sentence of his saying (Ab. ii. 14): “If I am not for myself, who is for me? and if I am only for myself, what am I? and if not now, when?” The second part of this sentence expresses the same idea as another of Hillel's teachings (Ab. ii. 4): *Separate not thyself from the congregation.* The third part contains the admonition to postpone no duty—the same admonition which he gave with reference to study (Ab. ii. 4): *Say not, 'When I have time I shall study'; for you may perhaps never have any leisure.*

The precept that one should not separate oneself from the community, Hillel paraphrases, with reference to Eccl. iii. 4, in the following saying (Tosef., Ber. ii., toward the end): “Appear neither naked nor clothed, neither sitting nor standing, neither laughing nor weeping.” Man should not appear different from others in his outward deportment; he should always regard himself as a part of the whole, thereby showing that love of man which Hillel taught. The feeling of love for one's neighbor shows itself also in his exhortation (Ab. ii. 4): *Judge not thy neighbor till thou art in his place* (comp. Matt. vii. 1). In the following maxim is expressed also his consciousness of his own insufficiency: *Trust not thyself till the day of thy death.* How far his love of man went may be seen from an example which shows that benevolence must act with regard to the needs of him who is to be helped. Thus a man of good family who had become poor Hillel provided with a riding horse, in order that he might not be deprived of his customary physical exercise, and with a slave, in order that he might be served (Tosef., Peah, iv. 10; Ret. 67b).

That the same spirit of kindness prevailed in Hillel's house is shown by a beautiful story (Derek Erez v.). Hillel's wife one day gave the whole of...
The exhortation to love peace emanated from Hillel's most characteristic traits—from that meekness and mildness which had become proverbial, as is seen from the saying:

**Love of Peace.** “Let a man always be humble and patient like Hillel, and not passionate like Shammai” (Shab. 81a; Ab. R. N. xiv.). Hillel’s gentleness and patience are beautifully illustrated in an anecdote which relates how two men made a wager on the question whether Hillel could be made angry. Though they questioned him and made insulting allusions to his Babylonian origin, they were unsuccessful in their attempt (ib.). In the anecdotes about proselytes in which Hillel and Shammai are opposed to each other, Hillel’s meekness and meekness appear in the most favorable light. In a paradoxical manner Hillel praised humility in the following words (Lev. R. i.1): “My humility is my exaltation; my exaltation is my humility” (with reference to Ps. cxiii.5).

The exhortation to love peace, according to which Hillel made proselytes, correspond to the third part of his maxim: “Bring men to the Law.” A later source (Ab. R. N., recession B., xxvi., toward the end) gives the following explanation of the sentence: Hillel stood in the gate of Jerusalem one day and saw the people on their way to work. “How much,” he asked, “will you earn to-day?” One said: “A denarius.” The second: “Two denarii.” “What will you do with the money?” he inquired. “We will provide for the Sabbath already on the first day of the week,” Hillel referred to Ps. lxi. 19: “Blessed be the Lord who daily loadeth us with benefits” (Deut. 15:10).

The many anecdotes, resting doubtless on good tradition, according to which Hillel made proselytes, correspond to the third part of his maxim: “Bring men to the Law.” A later source (Ab. R. N., recession B., xxvi., toward the end) gives the following explanation of the sentence: Hillel stood in the gate of Jerusalem one day and saw the people on their way to work. “How much,” he asked, “will you earn to-day?” One said: “A denarius.” The second: “Two denarii.” “What will you do with the money?” he inquired. “We will provide for the Sabbath already on the first day of the week,” Hillel referred to Ps. lxi. 19: “Blessed be the Lord who daily loadeth us with benefits” (Deut. 15:10).

The study of the Law, the more worms, and closing of the Law, quired the words of the Law has acquired the life of the world to come. In an Aramaic saying Hillel sounds a warning against neglect of study or its abuse for selfish purposes: “Whoever would make a name [glory] loses the name; he who increases not [hisknowledge] decreases; whoever learns not [in Ab. R. N. xii.; “who does not serve the wise and learn”] is worthy of death; whoever makes use of the crown perishes” (Ab. i. 18). Another group reads (Ab. ii. 5): “The uneducated has no aversion to sin; the ignorant is not pious; the timid can not learn, nor the passionate teach; he who is busied with trade can not become a man” (ib.). In this last sentence Hillel may have recalled how, over- coming his modesty, manfully came forward in Jerusalem after the death of Shammai and Abtalon and gave new impulse to learning, then threatened with decay. To his own activity no doubt refers the saying preserved in Aramaic (Yer. Ber. 14b) and Hebrew (Tosef., Ber. vii.; 63b): “Where some gather, scatter; where they scatter, gather!” That is, “Learn where there are teachers, teach where there are learners” (another form is given in Sifre Zuta on Num. xxvii. 1; Yalk., Num. 775).

The epigrammatic and antithetic form of Hillel’s sayings, as well as the almost mystic depth of his consciousness of God, may be seen in Mystical Utterances, the festival of water-drawing, when, filled with a feeling of God’s presence, he said: “If I am here—so says God—very one is here; if I am not here, nobody is here” (Suk. 58a; Ab. R. N. xii., without stating the occasion of the utterance). In like manner, with reference to Ex. xx. 24, and applying a proverb, Hillel makes God speak to Israel: “To the place in which I light my feet bring me. If thou comest to mine house, I come to thee; if thou comest not to mine, I come not to thee” (Suk. i.e.; Tosef., Suk. iv. 3).

In an epigrammatic form Hillel expresses the moral order of the world, according to which every sin is punished (Ab. ii. 6). Seeing a skull floating on the water, he said (in Aramaic): “Because thou diest drown, thou art drowned; and in the end they that have drowned, shall be drowned.” Hillel was perhaps thinking here of the misdeeds of Herod and of the retribution which he could not escape. No indications exist of Hillel’s relation to the rulers of his time; but his love of peace and his devotion to study as the most important part of his life, no doubt showed the way which his disciple Johanan ben Zakai, under the yoke of the Romans and amidst the strife of parties which brought about the catastrophe of Jerusalem, pursued for the salvation of Judaism. A panegyric tradition concerning Hillel’s pupils (Suk. 58a; B. B. 186a), which glorifies the master in the disciples, recounts that of the eighty disciples whom Hillel had (probably during the last period of his activity), thirty were worthy that the glory of God (the spirit of prophecy) should rest upon them as upon Moses; thirty, that for their sake the sun should stand still as for Joshua. It is possible that this figure, which may have had a historical basis, was a reference to the fact that among Hillel’s disciples were those who, like Joshua, were ready to fight against Israel’s enemy and were worthy of victory; perhaps, also, that to them belonged those distinguished and beloved teachers whom Josephus mentions (“Ant.” xvii. 6, § 3). Judah ben Sarifa and Mattithiah ben Margalot, who shortly before Herod’s death led a revolt directed against fixing the Roman eagle on the Temple gate. This tradition concerning Hillel’s disciples mentions, moreover, two by name: Jonathan ben Uzziel and Johanan ben Zakai (comp. also Yer. Ned. v., toward the end).
In the history of tradition Hillel’s disciples are generally called “the house of Hillel” (æv Bet Hillel), in opposition to Shammai’s disciples, “the house of Shammai.” Their controversies, which no doubt included also those of their masters, concern all branches of tradition—Midrash, Halakah, and Haggadah. Only a few decisions, belonging to these three branches, have been handed down under Hillel’s name; but there can be no doubt that much of the oldest anonymous traditional literature was due directly to him or to the teachings of his masters. The fixation of the norms of the Midrash and of halakic Scripture exposition was first made by Hillel, in the “seven rules of Hillel,” which, as is told in one source, he applied on the day on which he overcame the Be’er Bathyra (Tosef., Sotah vii., toward the end; Sifra, Introduction, end; Ah. R. N. xxxvii.). On these seven rules rest the thirteen of R. Ishmael; they were epoch-making for the systematic development of the ancient Scripture exposition.

Hillel’s importance as the embodiment of the religious and moral teachings of Judaism and as the restorer of Jewish Scripture exegesis is expressed in a most significant manner in the words of lamentation uttered at his death: “Wo for the week one! Wo for the pius! Wo for the disciple of Ezra!” (Tosef., Soṭah, xlii. 8; Soṭah 48b; Yer. Soṭah, toward the end). One day while he and the sages were assembled at Jericho, a heavenly voice is said to have exclaimed: “Among these here present is one upon whom the Holy Spirit would rest, if his time were worthy of it.” All eyes were thereupon fixed on Hillel. No miracles are connected with Hillel’s memory. He lived, without the glory of legend, in memory of posterity as the great teacher who taught and practised the virtues of philanthropy, fear of God, and humility.

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by fire. He deduces this from II Kings ii. 11: had Elijah and Elisha not talked of the things of the Law the fiery chariot and horses would have consumed and not merely have parted them (Sotah 48a).

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HILLEL BEN ELIAKIM: Greek Talmudist of the eleventh and twelfth centuries. He was a pupil of Rashi, and is mentioned by Meir ben Barukh (Haqqah on Git. No. 466). Hillel wrote a commentary to the Sifra in which he often quotes Rashi and Isaac b. Melchizedek; he also wrote a commentary to the Sifre. Both works were known to the tannaiti; the former is mentioned in the "Sefer Yihuse ha-Tannaim" and the Amora'im, "the latter in the Tosefta (Sotah 15a, 38a) and in the Midrash (Git. No. 376). The former is also quoted by Elijah Mizrahi in his commentary on Rashi, by Aaron b. Hayyim in his "Korban Aharon," and by Menahem Azariah Fano in his Responsa (No. 11).

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HILLEL OF ERFURT: Talmudic authority; lived at Erfurt in the fourteenth and fifteenth centuries; a contemporary of Shalom of Neustadt, and a pupil of Meir ben Baruch Faleri. According to A. Brill, Hillel is identical with one "Hiller" who figures in a document of 1416 as having been nominated chief rabbi of Thuringia by Margrave Wilhelm (Ludwig, Reliquiae Manuca, x, 254). Hillel is said to have once left Erfurt for Palestine, where, according to the Bible, a vow was made to spend the remainder of his life in the Holy Land. On reaching Vienna he was sent back with a longing to return, because he considered that the Talmudical school of Erfurt would suffer by his absence. He thereupon addressed himself to the rabbis, who canceled his vow (Moses Minz, Responsa, No. 97). Judah Minz says that he saw bills of divorces issued by the rabbinical college of Hillel which might serve as models for the spelling of proper names (Responsa, Nos. 54, 105).


HILLEL BEN NAFHTALI HERZ: Lithuanian rabbi; born about 1220; died at Zolkiev Jan. 3, 1690. After he had studied under Hirsh Derashan, Hillel went to Wilna, where from 1650 to 1666 he was a member of the rabbinical college. He remained at Wilna until 1666, then became rabbi in Kaidani and several other Lithuanian towns, and was called in 1670 as rabbi to Altorna and Hamburg, and in 1689 to Zolkiev. He was also a delegate to the Council of the Four Lands at the fair of Yaroslav. Hillel was the author of an important work entitled "Bet Hillel," a commentary and novel on the four parts of the Shulhan Aruk, of which his son, Moses ben Hillel, published only the portions on Yoreh De'ah and Eben ha-Ezer, with the text (Demburt, 1691). He also wrote under the same title a homiletic and cabalistic commentary on the Pentateuch, which has not been published.

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HILLEL BEN SAMUEL: Italian physician, philosopher, and Talmudist; born about 1220; died about 1295. He was the grandson of the Talmudic scholar Eleazar ben Samuel of Verona. He spent his youth at Barcelona, where he studied the Talmud and nature sciences, his teacher in the study of the former being Yehou Gerondi, distinguished for his piety and rabbinical scholarship. Hillel, witnessing Gerondi's sincere repentance for his behavior in the Maimonides controversy at Montpellier, himself began to study Maimonides' religious-philosophical works, of which he became one of the most enthusiastic admirers. He studied medicine at Montpellier, and practised successively at Rome, where he formed a friendship with the papal physician in ordinary, Maestro Isaac Gajo; at Capua (1280-71), where, having attained fame as physician and philosopher, he lectured on philosophy, among
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his hearers being Abraham Abulafia; and at Ferrara, where he had relatives.

In his old age he retired to Forli, where he lived in straitened circumstances. Hearing there of Solomon Petit's appearance in Italy with anti-Maimonidean designs, he immediately addressed a letter to Maestro Isaac Gajo, vividly describing the disastrous consequences of the first condemnation of Maimonides' works at Montpellier, and implored him not to join the movement against Maimonides. In order to convince his friend more fully of the absolute groundlessness of the attacks upon the master, Hillel volunteered, with a somewhat exuberant self-complacency, to explain satisfactorily those passages of the "Morch" which gave offense. And in order to quiet once and forever the constantly recurring dissensions, Hillel formulated a somewhat fantastic plan, which reveals at the same time his love of justice and his sincere regret that the sorrows of his people were increased by these discords. The plan was as follows: A council, composed of the most eminent rabbis of the East, should convene at Alexandria, and, after listening to the opponents of Maimonides and examining their objections, should give a decision to be accepted by the entire Jewry. It should furthermore depend upon this decision whether Maimonides' works should be burned or should be preserved for further study. Hillel was firmly convinced that the verdict could not be other than favorable to Maimonides.

Hillel, in spite of his wide philosophical knowledge, remained faithful to the teachings of Judaism in their most orthodox interpretation. He even pledged himself to implicit belief in the miraculous stories of the Bible and the Talmud, incurring thereby the censure of the more logical thinker Seraiah ben Isaac ("Ozar Nehmad," ii. 124 et seq.). In his chief work, "Tagmule ha-Nefesh" (Lyck, 1874), which reviews the philosophical literature, then in vogue, of the Greeks and Arabs, Jews and Christians, Hillel makes constant reference to the Bible and to Talmudic works, advancing his own opinion only when those latter are silent on the subject under consideration.

Hillel's works, in addition to the "Tagmule ha-Nefesh," include: a commentary to Maimonides' 25 Propositions ("Hashamot"), printed together with the "Tagmule ha-Nefesh"; a revision of the "Liber de Causis," short extracts of which are given in Halberstam's edition of "Tagmule ha-Nefesh"; "Sefer ha-Darom," on the Haggadah; a philosophical explanation of Canticles, quoted in "Tagmule ha-Nefesh"; "Chirurgia Burni ex Latinain Hebraica Translatione" (De Rossi MS. No. 1991); two letters to Maestro Gajo, printed in "Hemlal Genuz" (1856), pp. 17-23, and in "Ta'am Zekeinim," p. 70.

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HILLELI B. SAMUEL B. NAHMAN: Palestinian haggadist of the fourth century. It may be assumed that his father was his teacher; but he had other instructors also, among them being Levi b. Hama (Ber. 28b). According to Hillel, the merits of the teacher are, in the sight of heaven, five times as great as those of the pupil; for the Bible says, "Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred" (Cant. viii. 13; Cant. R. ad loc.). Elsewhere he deduces Neh. viii. 17 to prove that contemporary authorities must be accorded the same respect as was shown to the ancients in their days (Ex. r. 1. 4; comp. Y. Ed. i. 61c).

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HILLELI B. ZEBI HIRSCH MILIKOVSKY (Hillel Salautzer): Russian rabbi; born in Zareche, a suburb of Wilna, 1819; died in Mstislavl, government of Moghilef, June 1, 1899. At the age of twenty-five he became rabbi of Kreve, government of Wilna, and was afterward successively rabbi of Salaty, Pouyevez, Shklov, Khaslavich, and, finally, of Mstislavl. He was considered one of Russia's foremost rabbis, and in 1894 was chosen as a member of the rabbinical commission, the sittings of which he attended in St. Petersburg. He left a manuscript work which his grandson, Moses Mendel of Wilna, undertook to prepare for publication. Several of his responsa are published in R. Simon Zabri's "Nahalat Shim'on."
HILLQUIT, MORRIS: American lawyer and socialist; born at Riga, Russia, Aug. 1, 1870; educated at the gymnasium of that town. He emigrated to the United States in 1887, studied law, and was admitted to the New York bar in 1893. In 1888 Hillquit became a member of the Socialist Labor party, and has been active in the Socialist movement in various ways. He was a delegate to the Rochester convention in 1898-99, and assisted in the framing of the platform and resolutions adopted there. Together with Job Harriman and Max Hayes he served as a representative of the Rochester wing of the Socialist Labor party at the Unity convention held at Indianapolis in 1900, and was prominent in the fusion of his party with the Social Democratic party founded by Eugene V. Debs. In the Socialist party he is now (1903) the national committee-man from the state of New York. Hillquit has served as counsel for a number of trade-unions during labor disputes. In addition to numerous articles contributed to the Socialist press of America, he has written "The History of Socialism in the United States," New York, 1903.

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HILLTJKIM. See PILPUL.

HIMYARITES. See SABEANS.

HIN. See WEIGHTS AND MEASURES.

HINNOM. See GU-HINNOM.

HIPPOCRATES: Greek physician; born in Cos 460 B.C.; died at Larissa in Thessaly about 390 B.C. He studied medicine under Herodetus of Sylambrida and under his father, Hermocles, and philosophy under Gorgias of Leontini and Democritus of Abderas. He undertook many travels, and lived for a long time in the island of Thassos and in Thessaly.

Hippocrates' influence and reputation in the Middle Ages among the learned Moslems and Jews increased as his works became better known by translation. He is the only Greek author that has received in Hebrew sources the honorific epithet "the Pious" (יִנָּה). Mainonides ("Shemenah Penkim, i., beginning) calls him "head of the physicians" (יהב בֵּית הַלֻּחָה). The Arabs gave to his name the forms "Abukrat" and "Bukrat." Jewish authors rendering his works from Arabic translations, quote his name in these forms; when rendering from Latin translations they use the forms "Ippokrat" and "Ippokras.

The influence of Hippocrates' medical principles upon the treatment of diseases among the Jews must have been very deep, as may be learned from their profound study of his works. Of his writings the "Aphorisms" (Αφορίσμοι) were most studied by the Arabs. They transcribed the Arabic translation of Heslin b. Isak ("Elah al-Fusil") in Hebrew characters (Vatican MS. No. 463), and also paraphrased and translated the work into Hebrew under the title "Penkim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2245). The Latin translation of Constantinus Africanus was likewise rendered into Hebrew by Hillel ben Samuel (thirteenth century) in Italy (Vat. MS. No. 996; 50; Paris MS. No. 1111); and this Hebrew translation, again, was commented on by Moses de Rieti (born in 1388; Steinschneider, "Cat. d'Univ. de Paris," Nos. 62, 68; Parma, De Rossi, MS. No. 1185; Amsterdam MS. No. 4052). Judah ben Samuel Shalom composed in Hebrew (about 1450) a commentary on the "Aphorisms" for his pupil Raphael b. David ha-Kohen of Lunel (Florence MS. No. 88; Paris MS. No. 1113; Vienna MS. No. 139).
Hippolytus: Christian theologian of the second and third centuries; schismatic Bishop of Rome in opposition to Calixtus I (217); deposed in 235 to Sardina, where he died. Hippolytus was one of the most prolific writers among the Church Fathers, and his criticism, however sharp, has no touch of bitterness or of Ira. In the fragments of a work on thirty-two heresies, found by Dositheus, and translated into Hebrew with the titles "Hakdamath Yehudah" (Leyden MS. No. 2, 3; Paris MS. No. 1106, 12; Parme, De Rossi, MS. No. 560), and paraphrased in Hebrew under the title "Hidot we-Hashgahot" (1197-99), of which many manuscripts are in existence. Moreover, his "On Regimen in Acute Diseases" (Epi'wv exap'sev) was translated into Hebrew (probably from the Arabic) by Xantherus (finished in Rome, 1282) under the title "Hanagat ha-Holyanin ha-Hadlyinim" (Leyden MS. No. 2, 18). The same Xantherus translated Hippocrates' "On Airs, Waters, and Places" (Epiwv exap'sev, oui Tro'wv) into Hebrew with the title "Sefer ba-Awewrin ba-Zenammin ba-Menot weha-Arzn." His interest in the Jewish religion as revealed in his "Exegesia" (ch. 25) is evident in the following passage: "We may estimate the Jews' habits and temper from their study of Scripture. The reader will find in himself something of their seclusion and the amount of diligence lavished on customs legally sanctified in reference to man... The superiority of their ritual is easy for those who wish to ascertain, provided they read that which furnishes information on these points.

The same generous spirit is seen in the following chapter, where he speaks of the Jewish doctrine of the Messiah, which he gives clearly and succinctly, though naturally opposing it. In book x, he treats also of the Ebionites (ch. 18), and of Jewish chronology (ch. 26) as proving the antiquity of Christian truth. In various manuscripts containing an Arabic catena of the Pentateuch (ed. Lagarde, "Materialien zur Kritik des Pentateuchs," II, Leipzig, 1867) there are extracts from "Hippolytus, the commentator of the Targum" or "of the Syriac," which are undoubtedly by this author. Jean Gagnier had already seen parallels in these extracts to such works as the Pirke Rabbi Eliezer and the targums of Onkelos and Jonathan. What the word "targum" means in this connection is quite uncertain; and additions have undoubtedly been made in the course of time. As Lagarde had seen, the work is very much in the nature of a Jewish midrash, indicating the source from which many of the ideas have been borrowed (see Achelis, "Hippolystudien," Leipzig, 1897). As an exegete, Hippolytus uses the allegory and the type, but in a moderate degree. He finds references in the Book

**Exegesis** of Daniel to Antichus and the Macabees. He admits also that the historical character of the story of Susanna is questioned by the Jews.


**Hippo** is a common Greek word meaning "beach." It was used in the KJV for the city of Hippos in Palestine, which was later renamed Arbel. The city was located on the eastern shore of the Sea of Galilee and was a center for Jewish learning. The city was also the site of a major temple complex.

The city of Hippos is mentioned in the New Testament as the location of the martyrdom of John the Baptist (Matt. 14:12-16). It was also the site of the Council of Tagaste (A.D. 117), which declared that the Jewish scriptures should be considered as part of the Christian canon. The city was famous for its harbor and was a major center of shipping and trade.

The city of Hippos was destroyed by an earthquake in A.D. 365, and its ruins are still visible today. The city was resettled after the earthquake, and its new location is known as Hippos-Sussita.
Hiram seems to have been an important city, as the whole district was called, after it, "Hippene" (Josephus, "B. J." iii. 3, § 1). It was conquered by Alexander Jannseus and afterward freed by Pompey (idem, "Ant." xiv. 4, § 3; "B. J." i. 20, § 8), after whose death it was again wrested from the Jewish dominions ("Ant." xv. 7, § 3; "B. J." i. 20, § 8). Hiram's friendship for Solomon did not diminish; and he sent Solomon a hundred and twenty talents of gold (ib. verses 12-14). Hiram permitted Solomon's ships to sail with his own to Ophir; and the Jewish sailors were guided by the Tyrians, who were the better mariners (ib. ix. 27, 28; x. 22).

In Rabbinical Literature: Hiram, Solomon's friend, is identified by some with Judah's friend Hirah (Gen. xxxviii. 1); and even those who regard Hirah and Hiram as two personages, admit Hiram's great age, as he was still living at the time of the prophet Ezekiel, whose prophecy concerning the King of Tyre is directed against Hiram (Ezek. xxviii. 2 et seq.; Gen. xxxviii. 2; Jerome in his commentary on Ezek. xxviii. 11 calls the identification a "fabula Hebrorum"; comp. Aphraates, "Homilites," v., ed. Wright, pp. 84, 85). Hiram's friendly correspondence with Solomon, which is mentioned in Scripture, was for centuries after preserved in the archives of Tyre (Josephus, "Ant." viii. 2, §§ 6-8; idem, "Contra Ap." i. 18-19; Eupolemus, in Eusebius, "Praeparatio Evangelica," ix. 88, 84, calls King Hiram "Suron"). Their intercourse was not confined to the exchange of gold, silver, and cedar- and fir-wood for grain, oil, and wine; for they also exchanged questions and answers. On one occasion Solomon sent Hiram riddles, asking for some in return; and he proposed that the one who could not solve them should pay a forfeit in money. Hiram accepted this proposition, and subsequently had to pay large sums, since he was unable to solve Solomon's riddles. Later, however, a Tyrian, Abdamon by name, came to Hiram's aid and propounded riddles to Solomon; and as the latter could not solve them, he was obliged to pay large sums to Hiram (Josephus, "Ant." viii. 3, § 5).

Hiram, instead of being grateful to God for allow-
ing him to attain to a good old age, began to imagine that he himself was a god, and endeavored to make people believe in him by means of seven heavens that he had artificially constructed. He had four iron pillars fastened to the bottom of the sea, and on these he erected seven heavens, the first being of glass, the second of iron, the third of lead, the fourth of molten metal (brass), the fifth of copper, the sixth of silver, and the seventh of gold. These heavens were separated from each other by channels of water, ranging in size from 500 to 5,500 square ells, so that each heaven was 500 square ells larger than the one below it. Furthermore, Hiram collected huge boulders in the second heaven, the rolling of which resembled thunder; and flashes of lightning were produced by great precious stones. While Hiram was floating on high the prophet Ezekiel was brought to him through the air, to reprove him for his arrogance. But the Prince of Tyre replied haughtily that he, like God, was sitting on the sea and in seven heavens, and had already survived David, Solomon, twenty-one kings of Israel, twenty kings of Judah, ten prophets, and ten high priests. Thereupon God said: "What! a mortal dares to deem himself a god because he has furnished cedars for the building of My Temple?" Well, then, I will destroy My house in order that meet punishment may come upon him." And this was brought about; for, after the destruction of the Temple, Nebuchadnezzar determined his stepfather Hiram (read "bâlâm immo." following Lev. R. xviii. 2); and every day a piece was cut from his body, which he had to eat until he died a miserable death. The wonderful palace sank into the earth, where it is preserved for the pious in the future world." (Yalk. Ezek. 367; variants in this text in Jellinek, "B. II." v. 111-112; H. M. Horowitz, "Bet 'Ekedh ha-Aggadot," iii. 28-31). According to one haggadah Hiram entered paradise alive, and in order to reconcile this statement with the story as given above, it is said in the Second Alphabet of Ben Sira (ed. Venice, 29a): "God brought Hiram, the King of Tyre, alive into paradise for he built the temple; at first he was God-fearing and lived in paradise a thousand years; but then he became haughty and claimed to be a god, whereupon he was driven out of paradise into hell." It is highly probable, however, that this haggadah was originally referred to Hiram, the builder of the temple of David (II Kings vii. 15; comp. Hiram [3], below).

The self-deification of Hiram is also mentioned several times in the Midrash; an old midrash (Gen. R. ix. 5; comp. B. B. 75a, foot) says that the only reason why God pronounced death on Adam and on the human race was because he foresees that Nebuchadnezzar and Hiram would pretend to be gods. The identification of the anonymous Prince of Tyre in Ezek. xxviii. with Hiram was probably due in part to the fact that the Biblical Hiram was confounded with Hiram, a contemporary of Nebuchadnezzar, of whom Josephus speaks ("Contra Ap." i. 21).

In Non-Jewish Sources: According to Dius the Phenician and Menander the Ephesian (see Josephus, "Contra Ap." i. §§17, 18), Hiram, the son of Abiba'al, reigned thirty-four years, and died at the age of fifty-three. Solomon built the Temple in the twelfth year of Hiram's reign, which, according to this statement, must have lasted from 909 to 866 B.C. This does not agree with the Biblical data; for if Hiram sent materials to David after his conquest of Jerusalem and was still alive twenty years after the construction of Solomon's Temple, his reign must have lasted about sixty years. It is likely, however, that the Hiram of David's time was the father of the Hiram of Solomon's; and this supposition is confirmed by II Chron. ii. 12. Josephus, relying on the two above-named historians, relates further (i.e.) that Hiram built first the temple of Hercules, and then the temple of Astarte when he made his expedition against the Tityans. According to other Phenician historians (quoted by Tatian, "Contra Grecos," § 37), Hiram gave his daughter in marriage to Solomon.

M. SKL.

1. Artificer sent by Hiram, King of Tyre, to Solomon. He was apparently of a mixed race; his father being a Tyrian, and his mother of the tribe of Naphtali (I Kings vii. 15, 14) or of the tribe of Dan (II Chron. ii. 12 [A. V. 14]). The words "hram abi," which terminate II Chron. ii. 11 (A. V. 13), generally translated "Hiram my father's" (see No. 1), are taken by some to be the name of the artificer; with this name compare "Hammarabi," of which "Hiram Abi" may be a local variant or misreading. The name is curiously used in Freemasonry. There is an essential difference, as regards the nature of Hiram's technical specialty, between I Kings and II Chronicles. According to the former, Hiram was an artificer only in brass; and the pieces which he executed for the Temple were the two pillars Jachin and Boaz, the molten sea with its twelve oxen, the ten lavers with their bases, the shovels, and basins, all of brass (I Kings vii. 14-45). But in II Chron. ii. 13 [14] it is said that Hiram was "skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in cinnabar; also to grave any manner of graving." Thus he seems to have superintended all the work of the temple. Josephus says ("Ant." viii. 3, § 4) that Hiram's father was Ur of the stock of the Israelites; that he was skillful in all sorts of work, but that his chief skill lay in working in gold, silver, and brass. Josephus apparently interprets the words "is h,grát" to mean a man who lived in Tyre, and the name of "Ur" probably originated in the confusion between "Hiram" and "Bezaleel." In I Kings vii. 40 (A. V. margin) the form "Hirôn" (םירון) occurs.

K. G. R.

HIRING AND LETTING. See Hiring and Letting; Master and Servant.

HIRING AND LETTING (Hebr. "sekirat"): Hiring is a transaction by which parties, for a compensation, contract for a definite period for (a) the use of property or (b) personal service.

I. The Mishnah (B. M. 98a) distinguishes four kinds of bailies: (1) the gratuitous bailie or deposit-
Hiring

**Landlord**

The landlord is not compelled to rebuild the house if it is lost or stolen, or if it is injured through negligence. He is free from responsibility if it is impossible to prevent the loss; for instance, if an animal in his care dies or receives an injury accidentally or is violently abducted by robbers. In all other respects, hiring is subject to the same laws as selling (cf. 56b), both as regards the manner of acquiring possession of the object (see ALIENATION AND ACQUISITION) and as regards deceit or overcharge (cf. 98a; Malmönkes, "Yad," Sekirut, ii. 8; Mekiráh, xiii. 17; Shulhan Aruk, Hoshen Mïshpat, 307, 2; 237, 35).

The hirer may use the object only for the purpose for which it was hired; and if he employs it in any other way, he becomes responsible for all accidents. The Rabbis, however, distinguish between accidents that are due directly to the change from the original purpose and those that can be ascribed to other reasons. If one who hires an animal for the purpose of taking it up a hill leaves it on a beach, thereby allowing the animal to slip and become injured, the hirer is free; for this might have happened on the hill as well. But if it becomes overheated for want of pure air, the hirer has to make restitution; for this could not have occurred if he had taken the animal on the hill (B. M. 78a; "Yad," Sekirut, iv.). If it is stipulated that the animal is to be laden with a burden of a certain weight, or if there is an established custom as to the weight of a burden to be put upon an animal, and the hirer adds one-thirtyfifth or more thereto, he becomes responsible for all accidents. The hirer may not change from the original terms either in the weight or as regards the kind of burden put upon the animal (B. M. 80a; "Yad," ib.; Hoshen Mïshpat, 309, 5; 311, 1). Whether the owner has to substitute another object for the use of the hirer in case an accident happens to the one originally hired, depends greatly on the conditions made in the contract ("Yad," i.e. vi. 1-3). One who hires an object may not sublet it; for it is presumed that no one desires his property to be in hands other than those to whom he entrusts it (B. M. 29b). But if the hirer does let it to another, he assumes all responsibility; while all the profits derive from the transaction go to the owner of the object ("Yad," i.e. i. 4).

The landlord who lets a house for a definite period, may not retract from his contract, even when he himself has no place of abode. During the period of the lease he may not evict his tenant, nor may he compel the latter to leave the house, even for a short period, in order to make necessary repairs. If the lease is indefinite, containing no provision as to time, the tenant may be ejected after thirty days' notice. In the winter, however, the tenant may not be ejected. The lease is permitted to let the house to another tenant as long as the number of the members of the two families is the same ("Yad," i.e. v. 5). If the lease specifies a certain house, and this is destroyed, the landlord is not compelled to rebuild the house for the use of the tenant; but he must return to him whatever rent has been paid in advance for the unfulfilled portion of the contract. When, however, the lease specifies no particular house, and the landlord provides the lessee with a house which is later destroyed, the lessee may demand that the landlord provide him with another dwelling (B. M. 108a; "Yad," i.e. vi. 7; Hoshen Mïshpat, 312, 17). If the landlord sells the house during the occupancy of the tenant, the buyer becomes obligated by the terms of the lease; and all the laws that applied to the first owner apply with equal force to the second. See EJECTMENT.

In some places there was a fixed time when all tenants changed their leases or moved from place to place. If, in such a place, the tenant continued to live in the house for a short period thereafter he might be compelled to pay the year's rental even if he removed before the expiration of the year (Hoshen Mïshpat, i.e. 14). The landlord was compelled to make all necessary repairs. The tenant had to bear all expenses incidental to the carrying out of a religious command, as the placing of the mezuzah on the door-post or the raising of the roof (Deut. xxii. 8), or to the securing of greater convenience. In all these matters, however, the custom of the landlord helped to decide the matter (B. M. 101b; "Yad," i.e. vi. 3; Hoshen Mïshpat, 314).

With regard to the manner of paying the rental, the Rabbis recognize three kinds of hirers of fields or gardens: (1) one who hires a field as In Fields an annual rental payable in money; and (2) one who stipulates to pay the rental in grains or fruit, the produce of the land ("boker"); and (3) one who stipulates to pay as his rent a certain percentage of the produce ("mekabbel"). The first two are subject to the same laws. They have to pay the stipulated sum, in money or in crops, whether the harvest is successful or not. The landlord, however, may not demand the full amount when the failure of the crops is general in the locality (B. M. 105b; "Yad," i.e. viii. 5; Hoshen Mïshpat, 321, 322). But he whose rental is a certain percentage of the produce has to pay such percentage even when the calamity is universal. He may not cease from labor as long as the land produces two measures ("se'ah") more than the expense of cultivation; and if he leaves it fallow, the court estimates how much the land would have produced by careful management, and adds that sum from the hirer (B. M. 104a; "Yad," i.e. 18; Hoshen Mïshpat, 328). While all authorities agree that the landlord must provide all the necessary implements for tilling and harvesting in the case when the rental is a share of the produce, there is a difference of opinion as to when it is a fixed amount payable in money or crops; some hold that in these cases the tenant has no such claim upon the landlord after he obtains the land (B. M. 100b; "Yad," i.e. 2; Hoshen Mïshpat, 320, 8; comp. Israël's gloss). Local custom was of importance also in regulating the kind of seed to be sown, and the manner of sowing and harvesting, as also the mode of payment when this was not specified.

**Houses.**

The period of the lease may not exceed that of the original term either in the weight or as regards the kind of burden put upon the animal (B. M. 80a; "Yad," ib.; Hoshen Mïshpat, 309, 5; 311, 1). Whether the owner has to substitute another object for the use of the hirer in case an accident happens to the one originally hired, depends greatly on the conditions made in the contract ("Yad," i.e. vi. 1-3). One who hires an object may not sublet it; for it is presumed that no one desires his property to be in hands other than those to whom he entrusts it (B. M. 29b). But if the hirer does let it to another, he assumes all responsibility; while all the profits derived from the transaction go to the owner of the object ("Yad," i.e. i. 4).

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wages of the day-laborer be paid promptly (Deut. xxiv. 14, 15; see Wages). In the Talmud, however, there are extended discussions concerning the rights both of the laborer and of the master. Two kinds of laborers are recognized by the Rabbis: (1) the day-laborer (סנדל), and (2) the piece-worker (משטר). 1. The day-laborer may cease from his work in the middle of the day (B. Ṣ. 110; B. M. 10a, 77a). This law is based upon the principle that the working man is to be considered with great favor and leniency by the law. 2. If the laborer hires a fixed sum per day, and he ceases from work in the middle of the day, he receives half the sum for his half-day’s work, even though the master may have to pay more to another man to complete the work. If the master obtains a laborer for the rest of the day for less than half the sum, the original laborer is entitled to the difference. The Rabbis base this liberal principle upon the Scriptural passage (Lev. xxv. 55), “For unto me, the children of Israel are servants”—but they are not servants of servants (B. Ṣ. 116a). In accordance with this principle, it is provided that no Israelite shall hire himself out for a period longer than three years, even in the capacity of a teacher or a scribe (Hoshen Mishpat, 333, 3, Isserles’ gloss; comp. Deut. xv. 19; Isa. xvi. 14). 3. When, however, the work, if not finished betimes, would be spoiled (PopupMenu), the laborer may not cease work, except when he is prevented from some accident from conflicting. If he does cease, the master may hire other workmen to finish the work and charge all the expense to the original laborer (B. M. 77a; “Yad,” I.e. ix. 14, 4, Hoshen Mishpat, 333). The hours of the day-laborer, as well as the amount of food to be given to him during work, depend on local custom. The master Overtime, may not compel the workman to work overtime if the custom is to cease labor at a certain hour, even though he be willing to pay for the extra time. If he specifies in his contract that he hires the laborer according to the laws of the Torah, the laborer must work from sunrise to sunset, except on Friday, when he is permitted to go home earlier in order to prepare himself for the Sabbath (B. M. 83a; Hoshen Mishpat, 331, Isserles’ gloss). If the laborer finishes the work given to him in less than a day, the master may give him some other occupation equally difficult with, but not more difficult than, the first to engage him for the rest of the day. In case the master has no other occupation for him, the laborer is entitled only to the payment of a laborer who is not at work; that is to say, the minimum amount which is paid for labor. If the laborer is hired for the purpose of fetching a certain object and he does not find it, he may claim the full amount of his wages (B. M. 77a; “Yad,” I.e. ix. 7, 8, Hoshen Mishpat, 335). If the laborer is hired for a number of days in succession, he is not permitted to work at night; for so doing he might become less fit for the next day’s labor. In general, the laborer is warned to perform his work faithfully, and not to waste the time that belongs to his master. Then he will be blessed, even as Jacob was blessed with great wealth because he worked faithfully for Laban (Gen. xxx. 43; Tosef., B. M. viii. 2; “Yad,” I.e. xii. 6, 7; Hoshen Mishpat, 307, 19, 20). 2. The piece-worker is not as much favored by the Law as the day-laborer, and if he retracts from his contract he has to suffer the loss. The Piece-Worker. If he undertakes to finish a piece of work for a certain sum, and after he has completed one-half of it he retracts, he is not entitled to half that sum, the value of the work done, but the court estimates how much it will cost to finish the work, and this amount is subtracted from the original sum, and the remainder is given to him. In case the work is spoiled through not being finished the same day, the piece-worker is subjected to the same laws as the day-laborer (B. M. 76b; “Yad,” I.e. ix. 4, 4, Hoshen Mishpat, 333, 4, 5). The merchant workman (’yakar) who undertakes to do the work at his own home is in some respects regarded as a bailee and in others as a seller. If the material is given to him, and he has merely to prepare it or to put it into a certain shape, most authorities agree that he is to be regarded as the paid bailee (see Bailments). If he finishes the work and the master is notified to come and claim it, from that time he is regarded as a gratuitous bailee, and is not responsible for any accident that may happen to the object, except when caused by wilful neglect. If he has to provide the material also, he is in all respects regarded as a seller; and the master assumes no responsibility for the object until it is delivered to him. If the material is supplied by the master, but the workman adds something to it, the latter is regarded as a paid bailee for the material given to him, but not for the addition made by him (B. Ṣ. 99a; B. M. 80b; “Yad,” I.e. ix. 3, 4, Hoshen Mishpat, 308). For further particulars regarding the relations of master and laborer see Fee; Master and Servant; Wages.
Hirsch, Clara de  

Hirsch, Clara de Hirsch (Baronesse de Hirsch-Gereth): Wife of Baron Maurice de Hirsch; born at Antwerp June 13, 1839; died in Paris April 1, 1899. Her mother was a sister of Solomon II. Goldschmidt, who for many years acted in the capacity of president of the Alliance Israélite Universelle.

The baroness, then Clara Bischoffsheim, received a liberal education; she was an accomplished linguist, able to speak and write fluently in French, German, English, and Italian. After leaving the schoolroom she acted as her father's secretary, and thus became conversant not only with his business affairs, but also with his work as legislator and philanthropist. This proved to be a valuable experience even during her husband's lifetime, and particularly so after his death, when she was left sole administrator of his large estate. She was a true writer, and was her husband's only assistant while he was abroad; and at home, when his secretaries were overtaxed, she often relieved them of long and arduous duties.

She was married to Baronde Hirsch in 1855 and lived first in Munich, then in Brussels, and finally in Paris. Two children were born to them, a girl and a boy. The daughter died in infancy, and Lucien in 1887, at the age of thirty-one. From this death of her son, nor did she thereafter lay aside her apparel of mourning. Shortly after his son's death the baron went to Constantinople. The baroness accompanied him; while there she spent most of her time in the poor districts of the city, and, after careful investigation, distributed more than $125,000 among needy families, without distinction of creed. Uninfluenced, Baron de Hirsch, cosmopolitan as he was, might have devoted his fortune to totally different purposes; but in philanthropic matters he yielded to his wife's judgment. It was she that gently guided his interests toward philanthropy. She would not permit money, of which the poor, persecuted, and oppressed Jews stood in so much need, to be deflected into alien

Bibliography: La Grande Encyclopédie; Nettac Laverroust, Illustr. V. E. Hirsch, August: German physician and medical-historical writer; born at Danzig Oct. 4, 1817; died at Berlin Jan. 29, 1894. After having followed commerce for a few years, he began the study of medicine at the University of Leipsic in 1839, and completed his course of study at Berlin in 1843, when he received the degree of doctor of medicine. The following year he established himself as a physician in Elbing, West Prussia. Two years later he removed to Danzig.

As it was his intention to enter the Anglo-Indian service as a surgeon, he gave special attention to geographic-pathological studies. The results of his researches were published in the "Hamburger Medizinische Zeitschrift" in 1848, under the title "Ueber die Geographische Verbreitung von Malariafieber und Lungenschwindung und den Räumlichen Antagonismus dieser Krankheiten.

These investigations led him to historical pathology; his "Handbuch der Historische-Geographischen Pathologie" (2 vols., Erlangen, 1859-64; 3d ed., 5 vols., 1881-86; translated into English by the New Sydenham Society, 1886) has become indispensable to military surgeons and practitioners in the tropics.

In 1866 he was called to the University of Berlin to fill the chair of medical history, which position he held until his death. In 1865 he was sent by the government to the Vistula districts in West Prussia to report on the epidemic there of cerebrospinal meningitis. His report was published under the title "Die Meningitis Cerebro-Spinalis Epidemica" (Berlin, 1866). During the Franco-Prussian war (1870-71) he was in charge of a sanitary train. The following year he joined with others in founding the "Deutsche Gesellschaft für Öffentliche Gesundheitspflege," of which he was president until 1885.

In deference to his and Pettenkofer's representations, the government appointed an imperial commission on cholera. As a member of this body Hirsch was sent to Russia to report on the prevalence of cholera in the government of Astrakhan. "Mittheilungen über die Pest-Epidemie im Winter 1873-74 im Russischen Gouvernement Astrakhan" (Berlin, 1880) is their conjoint report.

From 1866 Hirsch acted with Virchow as editor of "Jahresbericht über die Fortschritte und Leistungen in der Medizin." From 1884 to 1888 he was one of the editors of the "Biographisches Lexikon der Hervorragenden Ärzte aller Zeiten und Völker." (Vienna). He also contributed to several medical biographies to the "Allgemeine Deutsche Biographie."

Hirsch was a prolific writer. Besides the foregoing works, he wrote: "Ueber die Anatomie der Alten Griechischen Ärzte" (Berlin, 1864); "J. F. C. Becker: Die Grossen Volkskrankheiten des Mittelalters: Historisch-Pathologische Untersuchungen" (ib. 1865-66); "Ueber Verhütung und Bekämpfung der Volkskrankheiten" (ib. 1872); "Geschichte der Augenheilkunde" (Leipsic, 1877); "Geschichte der Medizinischen Wissenschaft in Deutschland" (Munich and Leipsic, 1894).


F. T. H.
channels. She determined that her husband should turn his restless energies to relieving the distress of his coreligionists.

In the work of founding colonies in Argentina and Canada, as an outlet for the persecuted Jews in Russia and the Orient, she was her husband's associate and inspiration. She was thoroughly convinced with all his schemes, so that at his death she was able to continue, develop, and complete, as well as add to, the undertakings begun by him. The strongest evidence of his complete confidence in her is in the fact that he left her sole administrator and residuary legatee of his vast fortune. After his death in 1896 she continued the administrative office in her house in the Champs Elysées, where she devoted herself to her work from early morning until late at night, surrounded by her secretaries. A year after the baron's death the baronesse sent a million dollars to America to help in relieving the congestion in the New York ghetto. Her plan was to encourage the immigrants to move away from the city into the rural districts, by offering more comfortable dwellings at very low rents.

Charities. She also sent $150,000 to erect a building for the Baron de Hirsch Trade-School in New York city, thereby enabling that institution to extend its curriculum. She gave $200,000 to build the Clara de Hirsch Home for Working Girls, which she endowed with $600,000 for carrying on its work of providing temporary shelter for homeless working girls, as well as a domestic training-school for immigrants. She created a pension fund of $700,000 for the officials of the Oriental railways built by her husband, and a similar pension fund for the instructors of the Baron de Hirsch schools in Galicia. She established benevolent bureaus in Vienna and Budapest, and gave half a million dollars each to the Pasteur Institute of Paris and to the philanthropic society of Paris. The entire amount devoted by her to benevolent purposes during her widowhood exceeded $15,000,000, and she further endowed her various foundations by leaving them $15,000,000 in her will. It was her intention to give away her entire fortune, with the exception of an income sufficient for her own personal wants and for the provision for her two adopted sons, Arnold and Raymond de Forest; but she died before she had an opportunity of completing her plan.

Among the chief bequests in her will were the following:

Oeuvre de Nourriture (for providing food and clothing for poor children attending Alliance benevolent schools), $300,000.
Baron de Hirsch Fund, New York city, $1,000,000.
Jewish Board of Guardians, London (a loan fund), $300,000.
Ruebe Normale Orthopédique de l'Alliance Israelite in Paris, $800,000.
Pension Fund for Teachers, Their Orphans and Widows, $900,000.
Baron de Hirsch Institute, Montreal, $1,000,000.
Baron de Hirsch Foundation for Providing Schools in Galicia, $2,000,000.
Baronesse Clara de Hirsch's Emperor Francis Joseph's Jubilee Foundation (for support of children in Austria), $800,000.
Clara de Hirsch Home for Working Girls, New York city, $800,000.
Philanthropic Society of Paris, $300,000.
Committee of Jewish Charities, Paris, $200,000.
Minor bequests to individuals and societies, $900,000.

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Hirsch, Franz Arnold: Austrian dramatist and miscellaneous writer; born in Horitz, Bohemia, June 15, 1815; died in Vienna Nov. 24, 1896. After leaving the gymnasium Arnold studied medicine at the University of Vienna (1838-41). He practised very successfully in Vienna as a homeopathic physician until 1852, when he definitively abandoned medicine for literature. After marrying Sophie Wehle he traveled several years, and lived by turns in Dresden, Florence, Rome, Paris, and London. In 1861 he settled in Paris.

Hirsch wrote, often under the pseudonym of "Eginhard Quelle," numerous papers on political economy and medicine, literary essays, short stories, and novels, mostly in "Das Familienbuch des Oesterreichischl Lloyd" in Triest, and pamphlets in Viennese periodicals. Among his plays were: "Der Familien-Diplomat" (1859), comedy in three acts, produced at the Hofburgtheater in Vienna, the famous comedian Beckmann making a great hit in it; "Sand in die Augen" (1881); "Eine Tour aus dem Contre-Tanz, oder So Passt's" (1862; after the French of Fournier and Meyer), "Zu Jung und Zu Alt" (1866), one-act pieces; "Blanca von Bourbon," tragedy in five acts, produced at the Dresden Theater Royal in 1860 (this play won for its author from the Grand Duke of Weimar, before whom he read it, the scholar's gold medal): "Die Fremde," "Dora," "Freund Fritz," "Postscriptum," etc., adapted from the French. Hirsch translated into German Napoleon III.'s "Idees Napoleonienes."


Hirsch Fund, Baron de: A fund of $2,400,000 for ameliorating the condition of certain Jewish immigrants to the United States. This fund was incorporated under the laws of the state of New York, Feb. 12, 1891, the trustees being M. S. Janacs, president; Jacob H. Schiff, vice-president; Jesse Seligman, treasurer; Dr. Julius Goldman, honorary secretary; Henry Rice, James H. Hoffman, and Oscar S. Straus, of New York; and Mayer Sulzberger and W. B. Hackenburg, of Philadelphia. The large immigration to the United States in 1890-1891, caused by the enforcement in Russia of the May Laws of 1891, induced Baron Mauritz de Hirsch, who had learned of the conditions in New York from Oscar S. Straus, to establish this foundation. The deed of trust directed that the funds be used to afford relief to the Jewish immigrants from Russia and Rumania and to educate them, and to furnish transportation to immigrants—selected, after their arrival in America, on account of fitness in regard to age, character, and capacity—to places in which the condition of the labor market gives promise of their becoming self-supporting; to provide free transportation to others to places where relatives or friends reside who will take care of the immigrants until they can care for themselves; to teach immigrants trades and to contribute to their support, if necessary, while learning; to furnish the tools or implements needed for carrying on such trades after the course of instruction has been completed; to afford to immigrants instruction in agricultural work; and, finally, to provide adequate instruction in the English language.

The trustees of the Baron de Hirsch Fund at first used the amount at their disposal in relieving the immediate material necessities of the refugees; and, in order to make the attempts at relief more effective, numbers of immigrants self-supporting, numbers were given instruction in the manufacture of clothing, white goods, etc. The United Hebrew Charities of New York was made the agent through which the material necessities were relieved, and a monthly sum is still given to that institution to be used exclusively for the relief of needy Russian and Rumanian Jews who have been less than two years in the United States.

When the great pressure due to the rapid immigration of indigent refugees had been somewhat relaxed, the trustees carefully matured their plans for the amelioration of the condition of these people. The aim of all their activities was the permanent elevation of the standard of Life of the Russian and the Rumanian Jew in America and the bringing about of a feeling of loyalty to their adopted country.

The main channels whereby these ends were to be reached were education and colonization. In order to teach children and adults the English language, day classes for the former and evening classes for
the latter were established on the lower East Side of New York. In these classes the children of Jewish immigrants are prepared to enter the public schools, special attention being given to the rapid acquisition of English. In 1890 these classes, which met in the building of the Educational Alliance at East Broadway and Jefferson street, were turned over to that institution together with an annual appropriation from the Baron de Hirsch Fund sufficient to carry on the work. There are now from 500 to 600 children under instruction by a principal and eight teachers.

The evening school in English for adult foreigners was also consigned to the Educational Alliance at the same time and under similar conditions.

The Baron de Hirsch Trade-School was established for the purpose of providing free instruction in the mechanical trades to immigrants from Russia and Rumania. For a time the school was conducted in a leased building; but later a new school building was erected on East Sixty-fourth street, between Second and Third avenues, at a cost of $150,000, which sum was given by the Baroness de Hirsch for the purpose of instruction from the Baron de Hirsch Fund sufficient to carry on the work. In 1897, lesson in English, arithmetic, etc., were given to the boys, and for them as well as their parents illustrative lectures on practical agriculture were delivered once a week during the winter months. The result was so encouraging that a preliminary course was given from March to Oct., 1894, when 42 pupils received practical training in planting, grafting, and the care of fruit-trees, and in the growing of truck and field crops. In Oct., 1894, the first regular class, consisting of 15 boys, was organized. Since that time the school has gradually grown; there are now at the present (1903) 100 resident pupils, the full capacity of the dormitory, besides a number of day pupils, the children of residents of Woodbine and of the surrounding farmers.

The school is entirely free. Since 1900 the course of study and work extends over a period of four years. The graduates have become farmers, florists, machinists, etc., for the most part, but pupils of exceptional ability have obtained positions under the government and in educational institutions. The object of the school is "to raise intelligent, practical farmers." A competent faculty of experts in particular lines of work and study is in charge of the pupils under the direction of the superintendent, Prof. H. L. Sabin. The conditions of admission are good moral character, good health, and an elementary education; and the minimum age of entry is fourteen years. The pupils work from six to eight hours in summer, and from four to five hours in winter, and study from two to five hours daily.

The Baron de Hirsch Fund gives a portion of its yearly income to the Jewish Agricultural and Industrial Aid Society, which has its offices in New York. Among the objects of this association is the encouragement of agriculture among Jews by lending money on mortgage for the purchase of farms. It also, through a system of agents, organized as the Industrial Removal Office, secures work in cities and towns throughout the United States for newly arrived Jewish immigrants and for dwellers in the overcrowded part of New York, furnishing them with free transportation to such places. A regular annual subscription is also granted to this society by the Jewish Colonization Association.

The Baron de Hirsch Fund also grants yearly sums to be used in Americanizing newly arrived Jewish immigrants by means of education, etc., in Philadelphia, Baltimore, St. Louis, Brooklyn, and Boston.

Hirsch, Gaston: French dramatic author; born at Metz 1830. His chief plays are: "Le Préjugé," "La Marquise des Rues" (music by Hervé), 1879; "I l'Affaire de Viroly," 1883; "Famille," 1883; "Une Actrice en Voyage," 1884; "En Grève," 1885; "Fla-fla," 1888; "Revenu," (music by Diaz), 1890; "Au-Delà du rêve" (music by Massenet), 1903. Hirsch is also the author of the following works: "Les Lagunes et le Tibre," 1862; "Télégraphe," 1862; "Le Roman de Deux Femmes," 1887; and "Quelqu'un," 1889.

Bibliography: "Nouveau Larousse Illustré."
HIRSCH, JACOB VON: German banker; grandfather of Maurice de Hirsch; born in 1764 at Königsberg, near Würzburg; died March 23, 1841, at Munich. Although in his youth he had received an exclusively Talmudic education, he later in life achieved the position of “Hofbankier” (court-banker) at Munich. He was the first Jew in Bavaria permitted to engage in agricultural enterprises. Hirsch took an active interest in Jewish matters, and contributed large sums toward the founding of many charitable and religious institutions. During the German War of Liberation (1813-1815) he organized, equipped, and supported a regiment of soldiers at his own expense.


S. MAN.

HIRSCH, JACOB VON: German banker; father of Maurice de Hirsch; born July 2, 1805, at Würzburg; died Dec. 9, 1885, at Munich. After completing his studies he entered his father’s banking establishment, and in 1841, on the latter’s death, succeeded to the management of the firm. Hirsch was the chief constructor of the Bavarian Ostbahnen, a member of the central committee for the promotion of forest-culture, and was connected with many other agricultural and industrial enterprises. He was an administrator of a number of charitable institutions, and during the cholera epidemic of 1854 he helped greatly to relieve the sufferings of its victims by establishing hospitals and supplying the funds necessary for their maintenance.

Bibliography: Kayserling, Gesellschaftblätter, No. 32, Leipzig, 1882; Der Israelt, Dec. 31, 1885.

S. G. D.

HIRSCH, JANOW: Polish rabbi; born about 1750; died at Fürth, Bavaria, Nov. 13, 1785. On account of his great keenness in Talmudical discussions he was commonly called “Hirsch Harif” (the acute). When in 1776 his father-in-law, Raphael Kohn, was elected rabbi of the three congregations Hamburg, Altona, and Wandsbeck, he succeeded him as rabbi of Posen. In the following year he was called to the rabbinate of Fürth. In 1779 he interdicted Moses Mendelssohn’s German translation of the Pentateuch. Salomon Maimon, in his “Lebensgeschichte” (pp. 280 et seq.), highly praises Hirsch Janow for his benevolence.

Bibliography: Grätz, Gesch. xi. 44, 555-557.

HIRSCH, JENNY: German authoress and advocate of women’s rights; born Nov. 25, 1829, at Zerbst, Anhalt; died March 9, 1902, at Berlin. After the death of her parents she lectured in her native town at the ducal high school for girls, and was empowered by the authorities to open a private school. In 1860 she was called to Berlin to assist in editing “Der Bazar,” a journal for women. She retained this position until 1864, after which she devoted herself exclusively to an independent literary career.

Jenny Hirsch’s work naturally led her to take an active interest in all movements for the advancement of her sex. She attended the first women’s congress (“Frauenrat”) in Leipzig, from which sprang the Allgemeine Deutsche Frauenverein; and she was among the first to join the Lette-Verein, a society founded to assist women in supporting themselves, and whose history she published in 1861 under the title “Geschichte der 55 Jahrigen Wirksamkeit des Lette-Vereins.” For seventeen years she devoted her literary activity to the interests of the society, and was its secretary until 1888. Thenceforward she lived quietly in Berlin.


M. W. L.

HIRSCH, JOSIAH VON: German banker; father of Maurice de Hirsch; born about 1750, at Schottland, near Danzig; died at Königsberg May 29, 1833. Destined by his parents for a commercial career, he worked for three years as a clerk in a small business house, but studied privately during that time, though under great difficulties. In 1780 he entered the University of Königsberg, where he studied medicine (M.D. 1791), his dissertation being “De Necrois Ossium”). In 1793 he became prosector in the anatomical section; in 1795, docent; in 1803, director of the Entbindungs- und Hebammen-Lehr-Institut at the Königsberg University. When, as a result of the French invasion, the funds of the institute had been confiscated, and its existence as an institution imperiled, Hirsch provided the means necessary for its continuance. Hirsch rendered great services during the cholera epidemic, and was rewarded by the King of Prussia with the title (1808) of “Medicinalrathe” and the gift of a diamond ring.

Bibliography: Jowitt, Gesch. der Juden in Königsberg, 1887, pp. 117-118.

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HIRSCH, LEVIN JOSEPH: German physician; born at Schottland, near Danzig, 1758; died at Königsberg, Dec. 9, 1885. He was an administrator of a number of charitable institutions, and during the cholera epidemic of 1854 he helped greatly to relieve the sufferings of its victims by establishing hospitals and supplying the funds necessary for their maintenance.

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Bibliography: Jowitt, Gesch. der Juden in Königsberg, 1887, pp. 117-118.

S. MAN.

HIRSCH, MARKUS: Chief rabbi of Hamburg; born at Tiszabesö, Hungary, Feb. 17, 1833. In 1853 he went to Prague, where he became the pupil of I. L. Rapoport, attending at the same time lectures at the university. In 1856 he became rabbi at Karacag, whence he was called to Boé as district rabbi; and in 1891 he became rabbi of Alt-Boé, where he was also appointed director of a great Talmudical Seminary. At that time Hungarian Judaism was in a state of unrest, and Hirsch was urged by the government to make peace between the conflicting parties. His “Dubre Shalom ve-Emet” was written to that end. In the congress of Hungarian Jews (1869-1870) Hirsch was the leader of the Status Quo party. He was a member of the committee entrusted with the elaboration of the statutes for the Budapest Talmudical Seminary. In 1890, after refusing calls to Raba and Papa, Hirsch went to Prague as chief rabbi in succession to his former teacher Rapoport.
too conservative, and being unable to realize his ideals there, he accepted in 1889 the chief rabbinate of the Orthodox community of Hamburg, remaining there many years. He founded the Jüdische Hildesheimer Tcherschule, and did much for the Talmud Torah school, whose spiritual head he was. He died May 19, 1909.


HIRSCH, BARON MAURICE DE (MORITZ HIRSCH, FREIHERR AUF GERETH):
German philanthropist; born at Munich Dec. 9, 1831; died near Ersek-Ujvar, Hungary, April 21, 1896; eldest son of Baron Joseph von Hirsch, and grandson of Baron Jacob von Hirsch, by whom the family fortune was founded. Maurice de Hirsch received a good, plain education at Munich and Brussels. His mother, née Caroline Wertheimer of Frankfort, took care that he should have the best instruction in Hebrew and religion. His mind was very alert and quick of comprehension; but he did not possess the disposition of the student. While yet in his teens he took part in several business ventures. In 1855 Hirsch married Clara, eldest daughter of Senator Raphael Bischof Tsheim of the firm of Bischof Tsheim & Goldschmidt at Brussels, which had branches in London and Paris. Though only a clerk he soon became the master mind of this great international banking-house. Still, although he was the son-in-law of the senior member of the house, he never became a partner, for he was regarded as too enterprising and aggressive in his plans to suit the conservative ideas of the heads of the firm. Having inherited from his father and grandfather a considerable fortune, which was largely augmented by his wife's dowry, he embarked in railway enterprises on his own account in Austria, in the Balkans, and in Russia. A Brussels banking-firm which had secured from the Turkish government concessions for building a railway through the Balkans to Constantiopolis, was unable to carry the project through. Hirsch obtained control of these concessions, went to Constantiopolis, and, after tireless effort, succeeded in Foundation having them amended and renewed, of His Connection an annual income of 400,000 francs. with the In 1878, during the Russo-Turkish Alliance war, he established and maintained Israélite hospitals for both armies, and sent to the Empress of Russia £40,000 for charitable purposes.

Deplorable as was the status of the Jews in Galicia, Turkey, and the Balkans, their condition was not to be compared with that of their coreligionists in Russia, who suffered untold hardships under prescriptions calculated to deprive them of every possible means of earning a respectable livelihood. In 1883 Hirsch, with the assistance of a commission, drew up a scheme for improving the condition of the
Russian Jews. It was his idea at this period that that object might be best attained by measures applied in Russia itself, without resorting to emigration. For the preliminary endowment of this scheme he offered the Russian government 50,000,000 francs to be used for purposes of education. This offer the government declined to accept unless the fund be entrusted to it for exclusive control and distribution.

Hirsch finally but reluctantly came to the conclusion that, in view of this disposition on the part of the Russian government, the only hopeful plan of relief for the Russian Jew lay in emigration. He therefore directed all his energies to investigating and studying the best plans of colonization, which resulted in the formation of an International association, incorporated under English laws and known as the Jewish Colonization Association. The nominal capital, which was contributed entirely by Hirsch, was £2,000,000, of which save a hundred shares he retained in his own hands as trustee. The purposes of the association, as stated by Hirsch himself, were:

To assist and promote the emigration of Jews from any part of Europe or Asia—principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities—to any part of the world, and to form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial, and other purposes.

Immediately after the formation of the association he addressed an appeal to the Jews of Russia with regard to the scheme of emigration which he intended to carry out, urging them to assist him by obeying certain necessary prescribed regulations, so that their emigration should not be hasty and reckless and end in failure. He reminded them that he could do nothing without the support of the Russian government; that they should bear their burdens patiently, as at first the number of emigrants would have to be limited, but that as time progressed the emigration could assume larger proportions.

Baron de Hirsch was a great believer in the regeneration of the Russian Jews through industrial pursuits, and especially through agriculture, from which occupations they had been barred in Russia. With this object in view he caused careful inquiries and investigations to be made in countries that offered suitable lands for agricultural development. He sent agents to make investigations in various parts of America—in Brazil, Mexico, Canada, and Argentina. Through the agency of Dr. Löwenthal, who was chiefly entrusted with these inquiries, he came to the conclusion that Argentina, in the first instance, presented conditions most favorable for the commencement of the plan of colonization. Large tracts of land were purchased in Buenos Ayres, Sante Fé, and Entre-Ríos. The Russian government, which had rejected the baron’s offer for the amelioration of the condition of the Jews in the empire, cooperated with him in the organization of a system of emigration. A central committee, selected by the baron, was formed in St. Petersburg, at the head of which were Baron Horace and David Ginzburg, together with S. Poliakoff, M. Sack, Passower, and Raffalovich, the latter three being distinguished members of the St. Petersburg bar. The baron also formed a governing body in Argentina; and the personal direction of the colonies was entrusted to Col. Albert Goldmark, who obtained temporary leave of absence from the English War Office for the purpose.

The gigantic plan of colonization thus initiated met with the usual percentage of failure and success attending such enterprises. Baron de Hirsch continued to give his personal attention to every detail of this great work, and organized a regular business staff, which attended him wherever he was residing, in Paris or in London. The first floor of his residence was converted into a business bureau, where he regularly spent the morning hours receiving reports and dictating his correspondence.

The large number of Russian Jews who emigrated to the United States attracted his benevolent interest; and in 1891 he caused to be organized under the laws of the state of New York the Baron de Hirsch Fund, with a capital of $5,500,000, which was afterward increased.

Since Hirsch lived the greater part of his life in Austria, it was quite natural that the deplorable condition of the Jews in that empire Galician should especially appeal to him. In 1886, after consultation with Dr. Jellinek of Vienna, he formulated a plan to aid the Jews of Galicia. The objects of his proposed foundation, which was to commemorate the forty years’ jubilee of the reign of Emperor Francis Joseph (1888), were to be as follows:

1. The establishment of primary schools and of children’s recreation-grounds in Galicia and Bukowina.
2. The granting of subsidies to teachers.
3. The providing of school-books and other educational requirements and of clothing and food for pupils.
4. The granting of subsidies for the establishment of schools for Jewish children.
5. The apprenticing of Jewish youths to handiworkmen and agriculturists.
6. The granting of assistance to Jewish pupils at commercial and professional schools.
7. The granting of loans, free of interest, to artisans and agriculturists.
8. The establishment of commercial, technical, and agricultural schools.

In 1891 the Austrian government agreed to the plan; and the baron thereupon placed 12,000,000 francs at the disposal of the trustees. The foregoing are only a few of the benevolent foundations made by the baron. In addition may be mentioned the Guardian Baron de Hirsch Fund, and the large sums given to London hospitals, to which he also devoted the entire proceeds of his winnings on the turf. He always said that his horses ran for charity.

It is impossible to form an accurate estimate of the amount of money Baron de Hirsch devoted to benevolent purposes. That, including the large legacy (amounting to $45,000,000) left to the Jewish Colonization Association, it exceeded $100,000,000 is an estimate justified by the amounts given by him from time to time to the foundations already referred to.

There were, besides, many gifts to individuals of which there is no record. In an article referring to his charitable work he said:
in the settler, and should "site every man under his channel exclusively, so that they should become a part of the sturdy yeomanry of the countries where vine and under his fig-tree." He realized that colonializing, like planting a forest, required time and patience. His hopes rested upon the second generation; he knew that the forty years in the wilderness might be shortened but not escaped. His idea was that as colonies became firmly rooted in different parts of the world, they would become self-attracting, and would draw from Russia greater and greater numbers, so that in one or two generations Russia would materially suffer from the loss of the energy and activity of her Jews, and would either stop the exodus by according to those who remained full civil rights, or would fall, as she deserved, the logical victim of her own intolerance.


HIRSCH, MAX: German economist and deputy; born in Halberstadt Dec. 30, 1832. His parents removed at the end of the thirties to Magdeburg, where Max received his early education. He studied (1850-55) natural science, foreign languages, and jurisprudence at the universities of Tübingen, Heidelberg, and Berlin. After having graduated (1860) he traveled through France and northern Africa to study the economic conditions of these regions. In 1861 he founded at Frankfurt-on-the-Main a publishing-house, which he soon transferred to Berlin. On the death of his father (1862) he succeeded to the latter's great produce business. Cherishing political ambitions, he took an active part in the organization of various political societies, and became so prominent that in 1864 he was elected as a member of the permanent executive committee of the German Arbeitsbildungsverein. From 1867 he devoted all his energies to politics. After a visit to England, where he studied thoroughly the organization of the English working classes, he became one of the principal promoters of the Deutsche (Hirsch-Duckersche) Gewerksvereine. He was the attorney and law of this great organization, and at the same time editor of its organ, "Der Gewerksverein." In 1869, 1877, 1881, and 1890 he was elected to the Reichstag. In 1888 he was elected to the Chamber of Deputies of Prussia. As a member of the progressive party he turned his attention principally to commercial and industrial questions. At Hirsch's instance the Humboldt-Akademie, an institution similar to the American university extensions, was founded in Berlin in 1878 by the Wissenschaftliche Centralverein. Hirsch was at the head of the institution.

Hirsch wrote the following works: "Über den Einfuss der Maschinen auf die Volkswirtschaft"; "Skizze der Volkswirtschaftlichen Zustände in Algerien" (Göttingen, 1857); "Reise in das Innere von Algerien Durch die Kabylie und die Sahara" (Berlin, 1862); "Soziale Briefe aus England"; "Normalstatuten für Einigungsgemäther" (2 vols., ib. 1874); "Gedanken über den Arbeitsvertrag und Bruch" (in the writings of the Verein für Sozialpolitik, Leipsic, 1874); "Die Gegenseitigen Hilfskassen und die Gesetzgebung" (Berlin, 1873); "Gewerksvereins Rechtsfragen" (with Polke, 1876); "Der Staat und die Versicherung" (1881); "Das Krankenversicherungsgesetz vor dem Reichstag" (1888); "Die Hauptstecherlichen Streitfragen der Arbeiterversicherung" (1889); "Die Grundzüge der Alters- und Invalidenversicherung und die Arbeit" (1888); "Arbeiterstimmen über Unfall und Krankheitsverhütung" (1888); "Die Gegenseitigen Hilfskassen und die Gesetzgebung" (Berlin, 1873).
Hirsch, Samson Raphael: German rabbi; born at Hamburg June 20, 1808; died at Frankfurt-on-the-Main Dec. 31, 1888. His father, though a merchant, devoted much of his time to Hebrew studies; his grandfather, Mendel Frankfurter, was the founder of the Talmud Torah in Hamburg and unsalaried assistant rabbi of the neighboring congregation of Altona; and his granduncle, Löb Frankfurter, was the author of several Hebrew works. Hirsch was a pupil of Hakan Bernays, and the Biblical and Talmudical education which he received, combined with his teacher's influence, led him to determine not to become a merchant, as his parents had desired, but to choose the rabbinical vocation. In furtherance of this plan he studied Talmud from 1823 to 1829 in Mannheim under Jacob Bernays, and the Bible under Moses Rabinowitz (the author of several Hebrew works). Hirsch received his ordination as a rabbi in the local congregation of Altona, and in 1830 he was elected chief rabbi of the city. He then entered the University of Bonn, where he studied at the same time as his future antagonist, Abraham Geiger. In 1833 he published his "Die Humani- täts- und Altersversicherungsgesetz." (2 vols., Breslau, 1889), "Die Arbeiterchafts-gesetzgebung" (2 vols., 3d ed., 1892); "Leitfaden mit Musterstatuten für Freie Hilfskassen" (Berlin, 1892); "Die Arbeiterfrage und die Deutschen Gewerkschaften" (Leipzig, 1895). He died March 4, 1909.


S. HIRSCH, SAMUEL: American rabbi; born at Thaifang, near Treves, Rhinish Prussia, June 8, 1815; died in Chicago, Ill., May 14, 1889; educated at the universities of Bonn, Berlin, and Leipzig (Ph.D.). In 1838 he was appointed rabbi of the congregation in Dussau, where he remained until 1841 (Allg. Zeit. des Juden: 1841, No. 15), when, on account of his advanced views, he resigned. In 1843 he published his "Die Messias-Lehre der Juden," and "Religionsphilosophie der Juden." In the same year he was appointed chief rabbi of the grand duchy of Luxembourg by the King of Holland, which office he filled until 1866. During this period he published his "Die Humanität als Religion." He took an active part in the annual rabbinical conferences held at Brunswick (1844), Frankfurt-on-the-Main (1845), and Breslau (1846). In 1844 he published his "Reform im Juden-

Hirsch, Maurice: B. D.
Hirsch, Samuel

Hirschfield, Gustav

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Deutschen Reiches" (Berlin and Leipzig, 1892-75, 3 vols.)

BIBLIOGRAPHY: Meyer, Konversations-Lexikon, 1857; Allgemeine Deutsche Biographie; De la Rés., Juden-Mission, Index.

S.

HIRSCH, SOLOMON: American merchant, diplomatist, and politician; son of Samson Hirsch and Eila Kuhn; born in Württemberg March 25, 1859. He went to the United States at the age of fifteen, and lived successively in the states of New York, Connecticut, and New Hampshire. In 1884 he removed to Oregon, and in 1886 became a resident of the city of Portland, being the head of one of the largest mercantile establishments in the Northwest. In 1872 he was elected a member of the state legislature, as representative of Multnomah county; and upon the expiration of his term of office (1874) was elected state senator for the same county for a term of four years, being reelected for two successive terms in 1878 and 1882. He was president of the state senate in the session of 1880. In 1885 he was a candidate for the office of United States senator from Oregon. The legislature adjourned without proceeding to an election, though Hirsch would have been elected had he voted for himself. In 1899 President Harrison appointed him United States minister to Turkey, which position he filled until 1892, when he resigned. He was president of the Jewish congregation in Portland, and has been prominently associated with many Jewish organizations.

S. W.

HIRSCHBERG, ERNST: German statistician; born March 8, 1859, at Königsberg, East Prussia. He was educated in his native town, graduating in 1878. Soon afterward he was employed in the statistical office of the city of Berlin, where he at first (1880) was assistant-director and then (1889) became director. He is also chief of the statistical bureau of the city of Charlottenburg. The title of "professor" has been conferred upon him by the government.

F. T. H.

Hirschberg, Julius: German ophthalmologist; born at Potsdam Sept. 18, 1848. He received his education at the gymnasium of his native town and at the University of Berlin, graduating as doctor of medicine in 1867. In the same year he became assistant in the ophthalmologic clinic of A. von Graefe. He commenced to practise in 1869, and founded a private dispensary and hospital for diseases of the eye. He was admitted in the following year to the medical faculty of Berlin University as privat-dozent in surgery and ophthalmology. In 1879 he was appointed assistant professor; in 1895 he received the title "Geheimer Medizinalrat," and in 1900 was appointed honorary professor.

Hirschberg is one of the leading ophthalmologists of Germany. He has traveled extensively in Europe, Asia, and North America, visiting all the important ophthalmological hospitals.

In 1877 Hirschberg founded the "Centralblatt für Praktische Augenheilkunde." In 1878, in an appendix to his report of twenty-five years' work of the ophthalmological hospital, he published a complete list of his writings, numbering nearly 200.


Hirschel. See Voltaire.

Hirschel, Levi Elias: German physician; born Oct. 8, 1741, at Berlin; died there Dec. 17, 1773; educated at the Joachimsthalische Gymnasium in his native town and at the University of Halle (M.D. 1763). He practised medicine for two years in Berlin, then removed to Posen, and in 1770 traveled through Germany, returning to Posen. Visiting Berlin in 1772, he died there.


Bibliography: Hirsch, Begr. Lex. F. T. H.

Hirsch Levin. See Levin, Hirschel.

Hirschel, Moses (Christian Moritz): German writer; born at Breslau Sept. 18, 1847, at Pyritz, Pomerania; died April 30, 1885, at Wiesbaden. He studied philology and archeology at the universities of Berlin, Tubingen, and Leipsic.

Hirschfeld, Hartwig

Hirschfeld, Ludwig Maurycy

Polish anatomist; born at Nadarzyn, government of Warsaw, 1816; died at Warsaw 1876. Hirschfeld received a Talmudical education at home, but, not being studiously inclined, at the age of seventeen he went to Berlin, where he earned his living as a violinist. Later he went to Paris, where, after many experiences, he became assistant junior at the anatomical institute of the Sorbonne. Professor Orfila took an interest in him, and Hirschfeld soon showed his skill in making anatomical preparations. His patron rendered it possible for him to study medicine, which resulted in his receiving the degree of M.D. from the Sorbonne in 1852. Till 1857 Hirschfeld was assistant at the anatomical institute, and from 1857 to 1859 assistant at Rostan's clinic. In 1859 he was appointed professor of descriptive anatomy at the medicosurgical academy at Warsaw, and in 1871 was elected to the chair of anatomy in Warsaw University, which position he held until his death.


Hirschfeld, Ludwig Maurycy

Hirschfeld, Otto

German historian, epigrapher, and archeologist; born March 15, 1843, at Königsberg, Prussia. He studied philology and history at the universities of Königsberg and Bonn (Ph.D. 1868); and then spent two years in Italy. In 1869 he acquired the right of holding university lectures in Göttingen, where he was baptized. In 1872 he was called to the University of Prague as professor of ancient history, going thence to Vienna in 1875 as professor of ancient history, archology, and epigraphy. Here he made valuable contributions to archéology, especially in connection with the numerous Roman inscriptions found in Austria, organizing together with Alexander Conze the Archaeologo-Epigraphic Seminary at the University of Vienna, which has gained a wide reputation as a model for similar institutions.

In 1885 Hirschfeld went to Berlin University as professor of ancient history, which position he still (1903) holds. On the occasion of his sixtieth birthday a "Festschrift," was dedicated to him by his colleagues and pupils under the title "Beiträge zur Alten Geschichte und Griechisch-Römischen Altertumskunde" (Berlin, 1903).


Bibliography: Jewish Year Book, 1900-01.

J. V. E.

Hirschfeld, Hartwig Hirschmann

and was particularly influenced by his teacher, Ernst Curtius. He took his Ph.D. degree (Berlin, 1870) with the dissertation "De Titulis Statuarum Sculptorumque Graecorum Capita Duo Prima," which he subsequently enlarged under the title "Tituli Statuarum Sculptorumque Graecorum cum Prolegomenis" (Berlin, 1871). From 1871 to 1873 he traveled through Italy, Greece, and extensively in Asia Minor, returning to Berlin with many epigraphic treasures and historic-topographic sketches. From 1873 to 1877 he directed the excavations at Olympia undertaken by the German government. His name will forever be associated with the unearthing of the Heraion, the Temple of Zeus and most of its friezes, and the famous statues of Nike by Paeonios and Hermes by Praxiteles, which he himself lifted out of the ground.

In 1877 Hirschfeld embraced Christianity, and in the following year was appointed assistant professor of archeology in the University of Königsberg. Two years later he was made professor. His work there was interrupted only by travels through Asia Minor.


F. T. H.


Bibliography: Jewish Year Book, 1900-01.

J.
Hirschmann, Henri Louis: French composer; born at Saint-Mandé, department of the Seine, April 30, 1873. He studied under André Gedalge, and, for two years, under J. Massenet at the Paris Conservatoire. His chief works are: "Abhasturus," an oratorio (crowned by the French Institute at the Concours Rossié, and performed at the concerts of the Paris Conservatoire, 1892); a suite for orchestra in four parts (presented at the Opéra Jan., 1896); "J'Amour à la Bastille," comic opera (crowned at the Concours Creusot; performed at the Opéra Comique 1898); "Leovlace," opera in four acts (Théâtre Lyrique, 1898); five ballets: "La Favorite" (1898), "Folies Amours" (1899), "Néron"
HIRSCHSPRUNG, HEINRICH: Danish manufacturer and art-collector; born in Copenhagen Feb. 7, 1830; son of Abraham Marcus Hirsch sprung (1799-1871), who in 1839 founded one of the largest tobacco-factories in Denmark, of which Hein rich Hirschsprung is still (1868) the proprietor. Hirschsprung's great collection of paintings, pastels, water-colors, etc., was exhibited in Copenhagen in 1888. He is the founder of a legacy for Danish artists (Hirschspring og Hustru's Kunstnerlegat).

Hirschsprung's brother, Harald Hirschsprung (born in Copenhagen Dec. 14, 1830), graduated as M.D. from the University of Copenhagen in 1861. In 1877 his alma mater conferred upon him the title of professor; and since 1879 he has been physician-in-chief of the Queen Louise Hospital in Copenhagen. He was president of the pediatric section at the International Congress of Physicians in 1884.

BIBLIOGRAPHY: C. F. Bricka, Dnmk Biografisk Lexicon; Salmonsen's Store U illustrerede Konversations-Lexicon.


BIBLIOGRAPHY: Encyclopedicheskii Slovar, St. Petersburg, 1887.

HIRSZENBERG, SAMUEL: Polish painter; born at Lodz 1866. He studied at the Academy of Cracow from 1881 to 1885, and completed his studies at Munich (1885-89). He began his artistic career with the paintings "Unrada" and "Yeszybolen," for which he received a silver medal at the Paris Exposition of 1889. In Paris he assimilated with the French school, the result being seen in his "Esther and Haman." Returning to Cracow in 1891, he produced "Silence of the Field," a Jewish cemetery being the subject. From 1893 he resided in his native town, Lodz. Among his later paintings are "A Little Conference," which won a silver medal at the Berlin Exposition, and "Sabbath Peace," awarded the first prize at Warsaw and Cracow (1894). His greatest work, "The Wandering Jew," was warmly praised at the Paris Exposition of 1900. He died Sept. 13, 1906.

BIBLIOGRAPHY: Encyklopediya Powszechna, VII, Warsaw, 1900.

HISDA: Babylonian amora of the third genera tion; died in 620 of the Seleucid era (= 306-305; Sherira Geon, in Neubauer, "M. J. C." I. 90; in 300, according to Abraham Ibn Daud, "Sefer ha-Kabbalah," in Neubauer, i.e. p. 95), at the age of ninety-two (M. K. 28a); descended from a priestly family (Ber. 44a). Hisda studied under Rab (Abba Ariska), who was his principal teacher; after the latter's death he attended the lectures of Huna, his companion, and of the same age as himself. He and Huna were styled "the haikdim of Babylon" (Ta'an. 29b); he was also one of those just ones ("zadikim") who could bring down rain by their prayers (M. K. 29a). At first he was so poor that he abstained from vegetables because they excited the appetite (Shab. 140b), and when they walked in throngy places he raised his garments, saying: "The brushes in my legs will heal of themselves, but the brushes in my garments will not" (B. K. 91b). Later, as a brewer, he became fabulously rich (Pesi. 112a; M. K. 28a). At the age of sixteen he married the daughter of Hanan b. Raba (Kid. 29b), by whom he had seven or more sons and two daughters. One of his pupils, Raba, became his son-in-law (Niddah 61b).

Hisa was a great casuist (Er. 67a), and his acute mind greatly enhanced the fame of Huna's school at Sura. But his very exactness indirectly caused a rupture between himself and Huna. The separation was brought about by a question from Hisda as to the obligations of a disciple toward a master to whom he is indispensable. Huna saw the point and said, "Hisda, I do not need thee; it is thou that needest me!" Forty years passed before they became reconciled (R. M. 32a). Hisda nevertheless held Huna in great esteem, and although he had established a school, built at his own expense, at Mata Mehashia four years before Huna's death (Sherira, i.e.), he never published any decision during the lifetime of Huna (Er. 62b). Huna came to recognize Hisda's merit later, and recommended his son Rabbah to attend his lectures (Shab. 82a).

Hisda presided over the Academy of Sura for ten years following the death of R. Joshua (398-399; Sherira, i.e.), or following the death of Huna, according to Abraham Ibn Daud (i.e.). He always preserved great respect for the memory of Rab, whom he referred to as "our great teacher, may God aid him" (Suk. 33a, passim). Once, holding up the gifts which are given to the priest, he declared that he would give them to the man who could cite a hitherto unknown halakah in the name of Rab (Shab. 10b). Hisda's halakot are frequent in the Babylonian Talmud, some being given on the authority of his pupils. His principal opponent was Sheshet. Besides deducting his halakot in a casuistic way, Hisda was peculiar in that he derived his halakot less from the Pentateuch than from other parts of the Bible.

Hisda was also an authority in Haggadah, and employed special assistants to lecture in that department (Er. 21b). Many ethical sentences of his have been preserved (see especially Shab. 140b), mostly for students. The following two sentences may be cited: "Forbearance on the part of a father toward his child may be permitted, but not forbearance on the part of a master toward his disciple" (Kid. 32a); "He who opposes his master is as though he opposed the Shekinah" (Sach. 110a). It is said that the Angel of Death, not being able to approach Hisda because he never ceased from studying, cleft the trunk of a cedar-tree. Terrified by the noise, Hisda
After the fall of Jerusalem and the dispersion of the Jews, the absence of communication between the scattered communities prevented any systematic account being written of their doings; for a long time, indeed, the only approach to historic composition was connected with ritual observances, as in the Megillat Ta'anit, or list of fast-days, or with the succession of tradition, as in the Pirke Abot, continued later on in the Seder Taanaim we-Amoraim (c. 887) and the Epistle of Sherira Gaon (c. 980). The series of sketches giving the relations of various rabbis to their predecessors, and which occur in later works, though often containing historical facts, are mainly useful in throwing light upon literary annals, and do not call for treatment here. The only work of the Talmudic period which can be considered as historic in tendency is the Seder Olam Rabbi. A smaller work, Seder Olam Zuta, on the same subject, is devoted to proving that Bostan was not descended from David. The "Megillat Eibaster," published in Scheccher's "Saddurana," may also be mentioned here.

The revival of independent interest in history appears to be shown, in southern Italy, in the tenth century, by the "Yosippon," a history of the period of the Second Temple, attributed to Joseph b. Gorion, and written in fluent Hebrew. Some "Yosippon" additions to this were written by one Jerahmeel b. Solomon, about a century later, in the same district. Of the same period is the Ahimaaz Chronicle, describing the invasion of southern Italy by the Saracens, with an account of the Jews of Bari, Otranto, etc. (see Ahimaaz). The series of historic chronicles was begun in Spain by the "Sefer ha-Qabbalah" of Abraham ibn Daud of Toledo (1616). A continuation of this, by Abraham ben Solomon of Torutiel, has been lately discovered and published by Neubauer. The concluding chapter of Joseph b. Zaddik of Arvalo's "Zeker Zaddik" gives a chronicle of the world from the Creation to 1467. It was followed by Abraham Zacuto's similar but fuller work, "Sefer Yuhasin," carried down to the year 1505. Items of Jewish interest are contained in general Jewish histories written in Hebrew, like those of Elijah Capsali (1338; on the history of the Ottomans) and Joseph ha-Kohen (1594; on the same subject). David Gans gave a general history of the world up to 1599, while Joseph Sambra, in a work carried down to the year 1675, deals more with the Jews of the East. Material for the history of the Jews in the Middle Ages is given in the various accounts of persecutions, especially in the accounts of the Crusades by Eleazar ben Nathan (on the First Crusade), Eleazar de Worms, and Euphras of Bonn (on the Second Crusade), and in the Memor-Books, some of which were recently printed by the German Jewish Historical Commission.

After the fall of Jerusalem and the dispersion of the Jews, the absence of communication between the scattered communities prevented any systematic account being written of their doings; for a long time, indeed, the only approach to historic composition was connected with ritual observances, as in the Megillat Ta'anit, or list of fast-days, or with the succession of tradition, as in the Pirke Abot, continued later on in the Seder Taanaim we-Amoraim (c. 887) and the Epistle of Sherira Gaon (c. 980). The series of sketches giving the relations of various rabbis to their predecessors, and which occur in later works, though often containing historical facts, are mainly useful in throwing light upon literary annals, and do not call for treatment here. The only work of the Talmudic period which can be considered as historic in tendency is the Seder Olam Rabbi. A smaller work, Seder Olam Zuta, on the same subject, is devoted to proving that Bostan was not descended from David. The "Megillat Eibaster," published in Scheccher's "Saddurana," may also be mentioned here.

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The attention of Europe became attracted to the constitutional position of the Jews, and efforts became directed toward their emancipation, recourse was had to the large amount of material contained in the medieval archives of western Europe. The investigation of the sources began in England. There Prynne, in his "Short Demurrer," utilized his unrivaled knowledge of the records to oppose the return of the Jews to England. He was followed later on by Tovey, Webb, and Blunt. On the Continent, in the eighteenth century, similar collections of archival materials were made, by Ulrich for Switzerland, by Aretin for Bavaria, and by Würfel for Nuremberg. Other workers, dealing on the same lines with the general history of a country, often came across material relating to the Jews, which they included in their works, as Madox, in his "History of the Exchequer," and Laurent, in "Ordonnances des Rois de France." With the increased attention paid to the study of sources by Ranke and his school, this source of information for Jewish history proved increasingly fruitful. In England, in particular, a mass of material was collected from the publications of the Record Commission and the Rolls Series; in Germany, from Porta's "Monumenta Germaniae Historica."

Before these additional sources of information were completely accessible to the inquirer, the interest of the Jews themselves was once more attracted to their own history, and attempts were made to summarize it. J. M. Jost attempted, in his "Gesch. der Israeliten," to give the annals of the purely political history of the Jews, combining at times an estimate of their spiritual and literary development, which he ultimately summed up separately and more exhaustively in his "Gesch. der Juden im großen und ganzen." He was followed at even greater length by Heinrich Grätz, who made his "Gesch. der Juden" in large measure a study of the development of the Jewish spirit as influenced by its historic environment. Grätz's attention was accordingly attracted mainly to the literary and religious development of Judaism rather than to the secular lot of the Jews, though his work also contained a fairly full account of their external history so far as it bore upon the general development. He scarcely claimed, however, to deal fully or adequately with the history of the Jews in the strict constitutional sense of the term. Besides these should be mentioned the remarkable sketch of S. Casei in the article "Juden" in Erez and Graber's "Encyclopädie," still, in some ways, the most satisfactory survey of the whole subject; though later sketches by Issidor Loeb, in Vivien de St. Martin's "Dictionnaire Universel de Géographie," and Théodore Reinsch, in "La Grande Encyclopädie," have also great merit.

Meanwhile the establishment of many specialist scientific journals devoted to Jewish topics paved the way for the collection, based on the local records, of many monographs on special parts of Jewish history, such as those of Perles on Poen, Wolf on Worms, etc. The attention of specialist historians and of the Jewish race was again drawn to the subject, resulting in such works as those of Depping ("Les Juifs dans le Moyen Age"), Stobbe ("Die Juden in Deutschland"), Amador de los Rios, Berdisky, Salgo ("Les Juifs de Languedoc"), and Lagumina ("Gli Giudei in Sicilia"). The number of these monographs has become so great that they are common currency in the "Jahresberichte der Geschichtswissenschaft," as first by Steinshneider, later by Rayserling.

The year 1857 to a certain extent marks an epoch in the development of Jewish historical studies, when Jews themselves turned to the secular archives of their native lands. The Anglo-Jewish Historical Exhibition, the first attempt to bring together historical records of the Jews; in the same year the first publications of the German Historical Commission were issued, and a society founded in honor of Julius Bansch started a series of historical researches into the history of the Jews of Rumania which have thrown altogether new light on the history of the Jews in eastern Europe. The Anglo-Jewish Historical Exhibition included a series of works, among which was a whole volume devoted to a bibliography of Anglo-Jewish history by Jacobs and Wolf, and which was itself followed by similar attempts in Russo-Jewish history ("Ukazatel") and Spanish-Jewish history (Jacobs, "Sources").

In 1882 the American Jewish Historical Society was founded, and in 1895 the Jewish Historical Society of England, while the Société des Etudes Juives has throughout given marked attention to the history of the Jews in the French provinces and colonies. These various societies have produced a number of works and transactions during the past decade which have for the first time put the constitutional history of the Jews in various countries on a firm basis. All has been given in this direction by the collection of laws relating to the Jews in France (Uhr and Haiphen), Prussia (Heinemann), and Russia (Levanda, Minz, and Gradowsky). The first attempt at summing up conclusions with regard to the medieval position of the Jews in Europe has been made by J. Scherer in an introductory
As a rule, few strictly historical records exist in Hebrew. For the Middle Ages these consist mostly of business documents, such as the "sheta'ot," published by the Anglo-Jewish Historical Exhibition and a Hebrew ledger published by Eissedro Loech in the "Revue des Etudes Juives." Items of historic interest, however, occur often in family papers or judicial reports; and David Kaufmann produced a considerable number of monographs in which he made use both of the public archives and of private family papers. He also showed great interest in the genealogies of Jewish families, which often throw light on obscure historical points. He contributed to the publication of cemetery inscriptions, and edited Glückel von Hameln's valuable diary, which throws considerable light upon the social history of the Jews in Germany in the seventeenth century.

Attention has also been given to the "Culturgeschichte" of the Jews of the Middle Ages, chiefly by Gudemann, Berliner, and Israel Abravanel ("Culturgeschichte" of the Jews in the Middle Ages). Work in this direction has also been undertaken by the various societies for the study of Jewish ecclesiastical art and folklore, especially that founded at Hamburg by Grunwald. As far as any general direction can be discerned at the present day in Jewish historiography, it is in the direction of the study of "Culturgeschichte" and constitutional history.

As regards the historical treatment of the Biblical phases of Jewish history, this has become part of general Biblical exegesis, and does not call for treatment in this place, especially as scarcely any Jewish writers have produced works of importance on this subject, Herzfeld being perhaps the only exception. The portion of Gizitz's history relating to this subject is generally recognized to be the weakest side of his work. On the other hand, the studies of the development of the Jewish religion and literature, as by Zunz, Geiger, Weiss, Balz, Karpeles, etc., can scarcely be regarded as history in the strict sense of the word (see Literature, Hebrew; Judaism, Historical Issues, Synagogue, and Art; Hebrew, Biblical; Judaism, History, Development of the Jewish Religion and Literature).


J.

HISTORISCHE COMMISSION: Commission appointed by the German Government in 1885 for the collection and publication of material relating to the history of the Jews in Germany. It consisted originally of Privy Councillor Kristeller, and Professors Birwald, Breslau, Geiger, Lazarus, Steinthal, Bob, Wattenbach, and Weizsäcker. The commission treated the subject as part of German history, and made a special point of utilizing the archival sources. It published, under the editorship of Prof. L. Geiger, "Jewish Life in Germany," 5 vols., 1886-90. Its special publications were divided into (1) "Reisen," or calendars of the history of the German Jews (including those of the Carolingian Empire up to 1273, edited by Aronius (Berlin, 1887-1890); and (2) sources, including the "Judenarchivbuch" of Cologne (1889); the Hebrew accounts of the Jewish persecutions during the Crusades, edited by Neubauer and M. Stern, and translated by S. Rein (1882); and the "Munsterbuch of Nuremberg," edited by Hulfheid (1886). Much comment was attracted at the time of the formation of the commission owing to the fact that Professor Gizitz was not made a member of it. The omission perhaps indicated the strict policy of the commission, which disregarded the history of the Jews in Germany as part of the history of that country.

b.

HITI, AL-: Karaite chronicler; flourished (probably in Egypt) in the first half of the fifteenth century. He was a native of Hit (whence his surname), on the Euphrates, about thirty leagues to the west of Bagdad. He is supposed by Margoliou to be identical with David ben Sa'adel ben Joseph, the writer of a manuscript (dated 811 a.H. = 1408-9) quoted by Pinsker ("Lilwut Kadmonyot," p. 64). Margoliou further assumes that Al-Hiti was a son of Joshua ibn Sa'adel ibn al-Hiti, who is cited by Solomon ben Jeroham, the adversary of Saadia. Al-Hiti was the author of a chronicle in which he registered all the Karaite scholars and their works down to Israel al-Magharibi. Although the author was missed in some important points, his work furnishes valuable information concerning well-known Karaite scholars, and mentions a great

essay to his elaborate work on the legal position of the Jews of the Austro-Hungarian empire (1901). As a result of these various lines of inquiry many monographs have been produced devoted to special sections of Jewish history, and derived in large measure from manuscript and secular sources, which are sometimes reproduced verbatim, as in Stimp's "Urkundliche Beiträge"; sometimes translated, as by Jacobs' "Jews of Angevin England;" and sometimes worked into a continuous narrative, as in Kayserling's "Gesch. der Juden in Portugal." Work of a similar kind has also been executed in the form of calendars, or "regesta," such as those made by Aronius for Germany (up to 1273), and as the "Regesten y Nadpisi" for Russia (up to 1670).

Scarcely any country has yet had its Jewish history adequately described. The few monographs that exist—like those of Koenen ("Geschichte der Juden in Deutschland," 1834), on Holland; A. D. Cohen ("De Mosaikne Troechschonende," Odense, 1887), on Denmark; Wertheimer ("Gesch. der Juden in Oesterrich;" on Austria; J. Piccolio ("Sketches of Anglo-Jewish History," London, 1875), on England; Daly ("Settlements of the Jews in North America," New York, 1883), on the United States—were mainly written before any serious study of the sources had been undertaken. The Belgian Peninsula has fared somewhat better, the works of Amador de los Rios and Kayserling still remaining the best monographs on the history of the Jews in any one country. Few of the chief communities have been adequately treated, the most thoroughly described being those of Berlin (by L. Geiger), Vienna (by G. Wolf, "Gesch. der Juden in Wien," published by the Anglo-Jewish Historical Exhibition), Paris (in a series of monographs by L. Kahn), and, above all, Rome (two excellent works by A. Berliners, 1893, and Rieger and Vogelstein, 1895).

As a rule, few strictly historical records exist in Hebrew. For the Middle Ages these consist mostly of business documents, such as the "sheta'ot," published by the Anglo-Jewish Historical Exhibition and a Hebrew ledger published by Eissedro Loech in the "Revue des Etudes Juives." Items of historic interest, however, occur often in family papers or judicial reports; and David Kaufmann produced a considerable number of monographs in which he made use both of the public archives and of private family papers. He also showed great interest in the genealogies of Jewish families, which often throw light on obscure historical points. He contributed to the publication of cemetery inscriptions, and edited Glückel von Hameln's valuable diary, which throws considerable light upon the social history of the Jews in Germany in the seventeenth century.

Attention has also been given to the "Culturgeschichte" of the Jews of the Middle Ages, chiefly by Gudemann, Berliner, and Israel Abravanel ("Culturgeschichte" of the Jews in the Middle Ages). Work in this direction has also been undertaken by the various societies for the study of Jewish ecclesiastical art and folklore, especially that founded at Hamburg by Grunwald. As far as any general direction can be discerned at the present day in Jewish historiography, it is in the direction of the study of "Culturgeschichte" and constitutional history.

As regards the historical treatment of the Biblical phases of Jewish history, this has become part of general Biblical exegesis, and does not call for treatment in this place, especially as scarcely any Jewish writers have produced works of importance on this subject, Herzfeld being perhaps the only exception. The portion of Gizitz's history relating to this subject is generally recognized to be the weakest side of his work. On the other hand, the studies of the development of the Jewish religion and literature, as by Zunz, Geiger, Weiss, Balz, Karpeles, etc., can scarcely be regarded as history in the strict sense of the word (see Literature, Hebrew; Judaism, Historical Issues, Synagogue, and Art; Hebrew, Biblical; Judaism, History, Development of the Jewish Religion and Literature).


J.

HISTORISCHE COMMISSION: Commission appointed by the German Government in 1885 for the collection and publication of material relating to the history of the Jews in Germany. It consisted originally of Privy Councillor Kristeller, and Professors Birwald, Breslau, Geiger, Lazarus, Steinthal, Bob, Wattenbach, and Weizsäcker. The commission treated the subject as part of German history, and made a special point of utilizing the archival sources. It published, under the editorship of Prof. L. Geiger, "Jewish Life in Germany," 5 vols., 1886-90. Its special publications were divided into (1) "Reisen," or calendars of the history of the German Jews (including those of the Carolingian Empire up to 1273, edited by Aronius (Berlin, 1887-1890); and (2) sources, including the "Judenarchivbuch" of Cologne (1889); the Hebrew accounts of the Jewish persecutions during the Crusades, edited by Neubauer and M. Stern, and translated by S. Rein (1882); and the "Munsterbuch of Nuremberg," edited by Hulfheid (1886). Much comment was attracted at the time of the formation of the commission owing to the fact that Professor Gizitz was not made a member of it. The omission perhaps indicated the strict policy of the commission, which disregarded the history of the Jews in Germany as part of the history of that country.

b.

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number of previously unknown names. Al-Hiti's chronicle was published by Mangoliouth from a geniza fragment ("J. Q. R." ix. 420).

**HITKÖSEGI HIVATALNOK.** See PRE-CLASSICAL.

**HITTITES (Hebrew, הִיטִיתִים, היטיתים; LXX, Χερτίται, Χερτίων; Latin, "Vulgata", "Hetha", "Cethlæi", "Cethlæi", "filii Heth"; Assyrian, "Khattīr"; Egyptian, "Kh-tu")**: A race of doubtful ethnic and linguistic affinities that occupied, from the sixteenth century until 717 B.C., a territory of vague extent, but which probably centered about Kadesh on the Orontes and Carmel on the upper Euphrates. The sources for present knowledge of this people are five: the Old Testament, and Egyptian, Assyrian, Hittite, and Vanni inscriptions.

--- Biblical Data: In the Old Testament the Hittites are represented as dwelling in the mountains in the heart of Palestine (Num. xiii. 29), and are frequently mentioned with the Canaanites, Amorites, Perizzites, Hivites, and Jebusites (Ex. ii. 17; xii. 5; xxii. 23; xxxiv. 11; Deut. xx. 17), as well as with the inhabitants of Jericho (Josh. xxiv. 11), all dwelling to the west of the Jordan, between Baal-gad in the valley of Lebanon and Mount Seir (Josh. vii. 7-8). To this list the Ogrians are added in Deut. vii. 1, Josh. iii. 10; and Neh. ix. 8, while Gen. xv. 19-21 adds also the Kenites, Kenizzites, Kadmonites, and the Rephaim. Of all these the Hittites, Canaanites, and Hivites seem to have been the most important (Ex. xxii. 28). The geography of these lists is, however, quite vague. In Josh. i. 4 the Hittite territory stretches from Lebanon to the wilderness of the Egyptians (though "all the land of the Hittites" is omitted in the LXX.). Hittites also dwelt at Hebron, for Abiram was buried in a cave in the field of Ephron, son of Zohar, a Hittite (Gen. xxiii. 10, 20; xxvi. 9; xlix. 10; i. 13), and the Hittites preserved a certain individuality as late as David's time, since Uriah and Ahimelech are expressly characterized as Hittites (I Sam. xxvi. 6; II Sam. iii. 6, 17, 21, 24; xil. 10; xxiii. 30; i. 13). They were regarded as aliens, however, and taxed as such by Solomon (I Kings ix. 20-21; II Chron. vii. 14). They were not related to the Hebrews, who adopted some portion of the Hittites' religious cult soon after the invasion of Palestine, but had intermarried with them (Judges iii. 5-6), even as they had done (Gen. xxv. 34) and as Rebekah feared Jacob might do (Gen. xxvi. 46).

The Hittites are identical with the "children of Heth" (נִתָּה, "נִתָּה; "נִתָּה; Xer.; Gen. xxii. 3, 7, 10; xv. 20; xxv. 10; xxvi. 32), while their close ethnic affinity with the Canaanites and the other tribes with which they are usually mentioned is implied by the genealogical table of the sons of Canaan (Gen. x. 12-19; I Chron. i. 13-16, where the LXX. and the Vulgate respectively render סְתִי by סְתִי וּסְתִי וּסְתִי; i. Chron. l. 13-16 is omitted in the LXX.). While the Hittites mentioned in the Old Testament are usually regarded as dwelling in the south central part of Palestine, there are distinct traces of a more northerly habitat in the location of the new city of Hazor in the land of the Hittites (Judges i. 30), and this is confirmed by II Sam. xxiv. 6; if, on the basis of the Septuagint (I) γῆν Χερτινόν Καθαρά, the correct passage be read "γῆν Χερτινόν Καθαρά structured as late as David's time, since Uriah and Ahimelech are expressly characterized as Hittites (I Sam. xxvi. 6; II Sam. iii. 6, 17, 21, 24; xil. 10; xxiii. 30; i. 13). They were regarded as aliens, however, and taxed as such by Solomon (I Kings ix. 20-21; II Chron. vii. 14). They were not related to the Hebrews, who adopted some portion of the Hittites' religious cult soon after the invasion of Palestine, but had intermarried with them (Judges iii. 5-6), even as they had done (Gen. xxv. 34) and as Rebekah feared Jacob might do (Gen. xxvi. 46).

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Egypt their name disappears from the Egyptian inscriptions.

There is a gap of almost a century in the history of the Hittites after their defeat by Ramses III. About 1100, however, they became the enemies of the Assyrians. The first expedition of Tiglath-pileser I. was undertaken against them. He forced his way through Kummukh, or Commagene, as far as Malatiyeh, and penetrated to Carchemish. Despite a series of expeditions, however, he was unable to pass the last-named city. After the reign of Tiglath-pileser II., there is no mention of the Hittites in the Assyrian inscriptions until the time of Assur-nasir-pal (885-860), who extended his conquests to the Hittite cities of Carchemish, Gaza, and Kanah, penetrating as far as the Mediterranean, and returning laden with booty. The succeeding Assyrian monarch, Shalmaneser II. (860-825), continued the war, and repeatedly ravaged Syria, draining its wealth, and defeating the Hittites, by this time rich and decadent, at Pethor, Sarras, Carchemish, Karkar, and other cities, thus crushing the Hittite power south of the Taurus. In the reign of Tiglath-pileser III., war against the Hittites again broke out, and in 717, during the rule of Sargon, Carchemish was finally conquered, and its last king, Pitsiris, became an Assyrian captive.

The inscriptions of Van, dating from the ninth and eighth centuries B.C., contain several allusions to expeditions against the Hittites. In the ninth century the Vanic king Yannus II. Menas plundered the Hittite cities and the northern bank of the Euphrates, the eastern boundary of the Hittite territory at that period, as Malatiyeh was the western. Argisht, successor of Menas, continued his father’s policy, conquering Nisibis and Malatino.

The Hittites are not mentioned by any of the classical writers excepting Herodotus (who speaks of them as “Syrians”), Strabo (who [p. 737] calls them “White Syrians”; [Arxenoiopias], localizing them about Mount Taurus and the Black Sea), and possibly Homer (if the Krêna or Kṣren, named once in the “Odyssey” [IX. 521] as allies of the Trojans, were really the Hittites).

The Hittite monuments are numerous and are found over a wide extent of territory. In their sculpture Babylonian influence is evident, although the physiognomy and costume of the subjects represent a large extent, and adapted their language and their names to those of the Semites. In religion the Hittites were in great part dependent on the Babylonians. The chief god, according to the Egyptian inscriptions, was Sutekh, or Atys, and the chief goddess Antarata, who later became Athar’Ati—respectively the Atargatis and Derceto of the classics. Antarata corresponds closely in attributes and in art with the Babylonian Ishtar; her husband seems to have been the sun-god Tar, or Tarku, called “Sandan” in Cilicia and Lydia. At a later period she apparently replaced Sutekh as the chief divinity. The deluge-legend was known to the Hittites, who called its hero “Shythes.” They seem, moreover, to have had cities of refuge and to have practised sacred prostitution.

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most noteworthy sculptures was found at Sakche-
gozii in northern Syria. Representations of the
Hittites are found also on Egyptian monuments, as
at Abu-Simbel and Medinet-Abu. The character of
Hittite art is solid, at times even heavy, but excel-
less in the portrayal of animal forms. The Hittites
were also skilled lapidaries and carvers on ivory, as
well as clever silversmiths, while their paintings of
Egypt give a vivid idea of Hittite tactics in war.

The inscriptions, which must be regarded as still
uninterpreted, are written in a script partly picto-
graphic and partly alphabetic, syllabic, or ideo-
graphic. The number of pictographs frequently
aids materially in determining the general
content of an inscription, even though the text cannot be de-
ciphered. The lines are in boustrophedon style, reading alter-
nately from right to left and from left to right, and possibly in-
fluenced in this regard archaic Greek inscrip-
tions. Determinatives, or conventional signs,
denoting "god," "king," "country," etc., seem to have been
employed. It has been plausibly suggested that the script origi-
nated in Cappadocia, since the shoe with pointed,
upturned toe (reminiscent of a snow-shoe) and the mitten (used
incold countries) are among the most common signs,
whilst the ideogram for "country" is a mountain
peak. The characters thus far discovered number
over two hundred, and the list is doubtless still in-
complete. The style of carving is peculiar to the
Hittites, in that the figures and characters are in re-
lief, the stone having first been carefully dressed,
and the portions about the figures and characters
then cut away. The most important inscriptions
have been found at Babylon, Hamath, Jerabhis (the
ancient Carchemish), Marash, Izlin, and Bulgar-
"Hittite Divinity."

(Hitik. "Empire of the Hittites."

d.

m.

genitive. Further developments of this view were
advanced by Leopold and Hommel. The latter
connects Hittite with New Elamite, Cossian,
Vanni, and the modern Georgian, and this entire
group with Sumarian, thus ultimately with the
Turko-Tatar branch of Ural-Altaic. The Altaic
affinity of Hittite has been especially emphasized by
Conder, whose arguments, however, overlap them-
selves and prove too much. Rejecting the Altaic
hypothesis, Hertzfeld and, for a time, Bull sought to
prove Hittite a Semitic language. Their conclu-
sions, however, based on proper names obviously
borrowed in many cases from neighboring but un-
related stocks and languages, can not be regarded
as valid. The hypothesis has also been advanced
that Hittite was an Indo-Germanic language, and was
most closely akin to Armenian. The protagonist
of this theory is Jensen, who, though confidently
not an expert in Armenian linguistics, has built up
a series of ingenious and daring identifications of
Hittite words with Armenian. The two Arzava
letters, discovered in 1902, are regarded by Bugge
and Knudtzon as Hittite, and as connected linguis-
tically with Armenian and even Lyceian. The time
does not seem yet to have come for a final declara-
tion regarding the linguistic position of the Hittite
speech. It is not impossible that a better knowledge
of the languages of Asia Minor, shown by the re-
searche of Kretschmer to be neither Semitic nor
Indo-Germanic, will throw new light on this prob-
lem. Meanwhile, the view which regards Hittite as
Georgian in its affinities seems on the whole most
probable, although the Armenian hypothesis has
certain arguments in its favor. The date of the ex-
tinction of Hittite is unknown. If as is not improb-
able from the presence of Hittite monuments in
Lyceania Lyceanian was a Hittite dialect, it was
spoken as late as the first century B.C. (Acts xiv. 11).

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tensive. Many studies are published through Oriental and
theological journals; most of them are unindexed, and many
important contributions are never published. Every com-
plete book dealing with the subject is: Clarke, The Hittites
and Elamites (2 vols., London, 1863); Conder, Hittites
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Paris, 1907; idem, Hittites and the Bible, Philadelphia, 1908;
Jessen, Hittiter und Armenier, Strassburg, 1885; Moer-
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analysis, 1907; idem, The Hittites, 1909; Knudtzon, Die Zwei Arzava-
Briehe, Leipzig, 1910; idem, Hittite History, 1910.

HITZIG, FERDINAND: German Christian
theologian; born at Hasingen, Baden, June 23, 1807;
died at Heidelberg Jan. 22, 1875. After studying
under Genestin at Halle and under Ewald at Göts-
tingen, he taught at Heidelberg from 1830 to 1833,
in which year he received a call from the newly
founded University of Zurich. He returned to Hei-
delberg in 1851. Hitzig was one of the most eminent
and independent theologians of the nineteenth
century. He was an indefatigable worker, and edited
all the prophetical books and nearly all the poetical
HIWI AL-BALKHI (12th century; born at Balkh, Persia). He was the author of Barzillai's commentary on the "Sefer Yezirah," ed. of a work in which he offered two hundred objections to the divine origin of the Bible (Judah ben Barzillai's commentary on the "Sefer Yezirah," ed. Halberstam, p. 21; Luzzatto, "Bet ha-Ozar," p. 12a: idem, in Polak's "Halikot Kedem," p. 71). Hiwi's critical views were widely read, and it is said that his contemporary Saadia Gaon found in Babylonia, in the district of Sura, some schoolmasters who, in teaching children, used elementary textbooks which were based upon Hiwi's criticisms (Abraham ibn Daud, in "M. J. C." i. 66). Saadia not only prohibited the use of these books, but censured Hiwi's arguments in a work entitled "Kitab al-Rudd'ala Hiwia al-Balkhiai" (see Saadia's "Kitab al-Amanat" w/l. Talbat, ed. Landauer, p. 57). Unfortunately both Saadia's and Hiwi's books are lost.

Hiwi's book seems to have been one of the most important contributions to skeptical Jewish literature. Only a few of his objections are preserved, in quotations by other authors. In this way it became known that Hiwi raised the question why God preferred to live among unclean mankind instead of living among the clean angels (Judah ben Barzillai), and why He required sacrifices and showbread if He did not eat them, and candles when He did not need light (Solomon ben Jeruham's commentary on Ex. v. 10; Pesseke, "Likute Eshmoniyot," p. 25). Another objection of his was based on the claim that God broke a promise which He had made under oath (Harkavy, "Meassef Nidahim," p. 6). All these objections are preserved in Saadia's "Kitab al-Amanat" (ed. Landauer, pp. 140 et seq.), among twelve other objections of a similar kind, most of which are supposed to have originated with Hiwi. They point out several discrepancies in the Scriptures, and infer therefrom a non-divine authorship. Hiwi even objected to the teaching of the unity of God, and referred to Deut. xxxii. 9. In this case, as in several others, Saadia combats Hiwi without mentioning his name. Some others of Hiwi's views are preserved in Ibn Ezra's commentary on the Pentateuch. The passing of the Israelites through the Red Sea Hiwi explained by the natural phenomenon of the ebb-tide; and the words "the skin of his [Moses'] face shone" ("karan," literally, "east horns" or "rays"); Ex. xxxiv. 28, he explained as referring to the dryness of his skin in consequence of long fasting (see Ibn Ezra on the passage in Exodus). Hiwi further inquired why manna from heaven no longer descends in the desert of Sinai as it is said to have done in olden times (Ibn Ezra to Ex. xv. 12).

These few instances of Hiwi's criticisms are sufficient to show his skeptical and irreverent spirit, the cause of which D. Kaufmann traced back to anti-Jewish polemical Pahlavi literature (cf. Durmester, in "R. E. J." xviii. 5 et seq.). In "J. Q. R." xliii. 329 et seq. Schechter has published one of the most interesting genizah fragments, containing a long series of critical remarks on the Bible which, as Schechter demonstrates, recall very vividly Hiwi's method of argumentation. Continuing his essay, Schechter gives also the reasons which speak against the presumption that Hiwi was the author of the fragments; he comes to the conclusion, however, that "they at least emanated from the school of Hiwi" (see ib. pp. 345 et seq.; Bacher, ib. pp. 741 et seq.; Poznanski, ib. pp. 747 et seq.; Porzgen, ib. xiv. 119 et seq.). Karaites and Rabbinites agreed in denouncing Hiwi as a heretic. His real surname, "Al-Balkhi,"

writings of the Old Testament. His publications include: "Judith," 1833; "The Psalms," two editions, 1833-36 and 1836-45; "The Twelve Minor Prophets," 1839; "Jeremiah," 1841; "Ezekiel," 1847; "Ecclesiastes," 1847; "Daniel," 1850; "Song of Solomon," 1853; "Proverbs," 1858; "History of the People of Israel," 1859; "Jub," 1874; and various minor works. Hitzig united extensive scholarship and brilliant penetration with a talent for combination which often led him astray. He always aimed at positive results, and endeavored, for instance, to ascertain the author and date of every psalm. As early as 1836 he maintained that some psalms before the seventy-third, and all psalms after and including the seventy-third, were Masorean.


K. H. C.

HIVITES (יהִיו): One of the Canaanitic nations dispersed by the children of Israel (Gen. x. 17; Ex. xxii. 23, 25 et al.). In the Hebrew text the name occurs only in the singular; its meaning is, according to Gesenius, "the villager" (comp. יִיוֹב, or, according to Ewald ("Gesch. des Volkes Israel," i. 318), "the midlander," the Hi-vites having previously inhabited central Palestine. The Hivites were Shechemites, they are represented as peaceful, credulous, and given to trade and cattle-raising.

The number of the Israelites, is stated to have come to Baal-hermon to Hamath (Judges iii. 3). Joab, when of Mizpeh (Josh. xi. 3), "in Mount Lebanon," from the passing of the Israelites through the Red Sea Hiwi explained by the natural phenomenon of the ebb-tide; and the words "the skin of his [Moses'] face shone" ("karan," literally, "east horns" or "rays"); Ex. xxxiv. 28, he explained as referring to the dryness of his skin in consequence of long fasting (see Ibn Ezra on the passage in Exodus). Hiwi further inquired why manna from heaven no longer descends in the desert of Sinai as it is said to have done in olden times (Ibn Ezra to Ex. xvi. 12).

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HIYYA BAR ABBA: Palestinian amora of priestly descent; flourished at the end of the third century. In the Palestinian Talmud he is also called Hiyya bar Ba or Hiyya bar Wa (Yer. Ber. iii. 6a, iv. 7d); and in both Talmuds he is frequently mentioned merely as R. Hiyya, the context showing that Hiyya bar Abba is meant. Though a native of Babylon, where, perhaps, for a very short time he came under the influence of Mar Samuel (Weis, “Dor,” iii. 94), he migrated to Palestine at a very early age. There he studied under Hanina and Joshua b. Levi, and came into very close contact with Simeon b. Lakish. He is, moreover, known as a disciple of Johanan, after whose death he and his friends Ammi and Asiel were the recognized authorities on the Halakah in Palestine.

Hiyya was distinguished for the care with which he noted the sayings of his masters (Ber. 38b), and in questions of doubt as to the phraseology of a tradition the version of Hiyya was preferred (Ber. 38b). Though he was the author of many aggadot, he denounced every attempt to collect and commit them to writing, and upon seeing such a collection he cursed the hand that wrote it (Yer. Shab. vii. 56b). His interest was centered in Halakah, in the knowledge of which he probably excelled all his Palestinian contemporaries. Together with Ammi and Asiel, he formed a court of justice before which a certain woman named Tamar was tried. The sentence involved Hiyya and his associates in difficulty; and might have had disastrous results had not Abba Elihu promptly come to their assistance (Yer. Meg. iii. 74a).

Hiyya was very poor, and therefore was compelled to go lecturing from town to town in search of a livelihood; he even temporarily left Palestine (Yer. Meg. Ma’as. Sh. v. 56b). He was greatly annoyed that the lecturer on Haggadah drew a larger audience than he (see Jow. Encyc. i. 96, a. c. Abba Elihu). Through stress of poverty he accepted a commission from Judah II. to collect money to defray the expenses of the decaying patriarchate. The esteem in which Hiyya was held is manifested in the credentials obtained for him by Eleazar b. Pedat: “Behold, we have sent you a great man, our envoy. Until his return he possesses all the powers that we do.” According to another version the introduction ran: “Behold, we have sent you a great man. His greatness consists in this, that he is not ashamed to say ‘I know not’” (Yer. Hag. 1:76d; Yer. Ned. x. 42b).

At another time Hiyya, Ammi, and Asiel were appointed by Judah II. to visit the various communities in Palestine, with the view of reawakening interest in the study of the Law (Yer. Hag. 1:76c). Hiyya had several brothers: R. Nathanael ha-Kohen, also known as R. Kohan (or R. Nathan), b. Abbah; Rabbannai, or R. Bannai; and R. Simeon b. Abbah. He had several children, among whom were R. Abbah, R. Kahanah, and R. Nehemiah.


M. Sc.
Hiyya bar Abba

Hiyya al-Daudi

in discovering the truth of this wonderful cure, and his respect for Hiyya increased (Yer. Kil. 1.1.). It was a current saying among the Palestinians that since the arrival of Hiyya in Palestine storms did not occur and wine did not turn sour (Josef. 58:1a).

His prayers are said to have brought rain in a time of drought and to have caused a lion, which had rendered the roads unsafe, to leave Palestine (Gen. R., xxxi.). Other miracles of the same kind are credited to him. He was especially lauded by his Babylonian compatriots. Simeon ben Lakish names him after the other Babylonians, Ezra and Hillel, who came to Palestine to restore the study of the Torah (Suk. 29a). However exaggerated this assertion may be, Hiyya was certainly very active in the promotion of learning in Palestine. He founded schools for children and often acted as instructor. It is related that when Hanina boasted that he could reconstruct the Torah by logic should it be lost, Hiyya said: “To prevent such a loss I proceed in the following way: I cultivate flax, spin thread, twist ropes, and prepare traps by means of which I catch deer. The flesh of these I distribute among poor orphans, and the hides I use to make parchments, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children” (Ket. 108b).

Hiyya’s activity in the field of the Halakah was very extensive. To him and his pupil Hoshea is ascribed the redaction of the traditional halakot which had not been included by Judah in the Mishnah. These halakot are known under the various names of “Baraitot de-Rabbi Hiyya,” “Mishnayot Gedolot,” and “Mishnayot de-Rabbi Hoshea.” Some of them are introduced in the Talmud with the words “Tane Rabbi Hiyya,” and are considered the only correct version of the halakot omitted by Judah (Yeb. 14a). Hiyya was the author of original halakot also, which he derived from the Mishnah by the hermeneutic rules. Although very conservative, he opposed the issuing of new prohibitions. “Not make the fence higher than the Law itself lest it should fall and destroy the plants” (Gen. R., xix.). Hiyya seems to have contributed to the Sifra the redaction of the tannaitic midrash to Leviticus, where his sayings are often quoted. From the time of Sherira Gaon, Hiyya was generally regarded as the Sifra of the Tosefta; but the supposition has been rejected on very strong grounds by modern scholars (see Tosefta).

His Halakot. He compared to obnoxious insects (Tan., Wayeshebe, 17). “God foresaw that the flesh of these I distribute among poor orphans, and the hides I use to make parchments, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children” (Ket. 108b).

As a Babylonian Hiyya hated the Romans, whom he compared to obnoxious insects (Tan., Wayeshebe, 17). “God foresaw that the flesh of these I distribute among poor orphans, and the hides I use to make parchments, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children” (Ket. 108b).

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As a Babylonian Hiyya hated the Romans, whom he compared to obnoxious insects (Tan., Wayeshebe, 17). “God foresaw that the flesh of these I distribute among poor orphans, and the hides I use to make parchments, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children” (Ket. 108b).

According to him the Book of Job is not the work of a Jew (Yer. Sotah 16a); and Solomon wrote his works in his old age (Cant. R. 2b). Hiyya’s haggadot are particularly rich in thoughts concerning the moral life and the relations of human beings to one another.

Hiyya was a physician of high repute. The Talmud quotes many of his medical utterances, among which is a description of the development of the embryo in the womb which betrays considerable medical knowledge (Nid. 25a). Hiyya is represented in the Talmud as having being a model of virtue and goodness; his house is said to have been always open to poor people (Shab. 101b); even his death is connected by legend with an act of charity. “The angel of death,” recites a haggadah, “could not approach him. The angel therefore disguised himself as a poor man and knocked at Hiyya’s door. Hiyya, as usual, gave the order to bring bread for the poor. Then the angel said: ‘Thou hast compassion on the poor; why not have pity upon me? Give me thy life and spare me the trouble of coming so many times.’ Then Hiyya gave himself up” (M. K. 28a).

At his death, Hiyya left another haggadah, stones of fire fallen from the skies (M. K. 23b).


I. BR.

Hiyya bar Adda: Palestinian amorah of the first half of the third century; son of the scribe Bar Kappara; pupil of Simeon ben Lakish.

His name is connected with several halakot (Yer. Hor. iii. 5), and he handed down a number of halakic opinions in the names of Aba, Hanina, and Johanan (Yer. Ber. vi. 1; Sanh. iv.). He disputed with his uncle Bar Kappara concerning the explanation of the word לָדַע (Deut. v. 25), which he rendered “they embellished” (Lev. R., xxxii.; Cant. R. ii. 14). Hiyya died young, and in the funeral sermon pronounced by Simeon ben Lakish he is compared, in allusion to the verse, “My beloved [God] is gone down into His garden, to the bed of spices, to feed in the garden, and to gather lilies” (Cant. R. ii. 2), to a lily which the gardener is desirous to gather.

Bibliography: Bacher, Seder ha-Dorot, ii. 128; Bacher, Ap. ha-Pil Amor. i. 341, 401.

I. BR.

Hiyya al-Daudi: Liturgical poet; died in Castile in 1154; descendant of the Babylonian ni praise, hence the name of Hiyya (though all are by the subject of this article is uncertain) are found in the Mahzorim of Thiers, Oros, Avignon, and in the Sephardic Mahzor. In the siddur he is called Hiyya bar Adda. Hiyya is represented in the Talmud as having being a model of virtue and goodness; his house is said to have been always open to poor people (Shab. 101b); even his death is connected by legend with an act of charity. “The angel of death,” recites a haggadah, “could not approach him. The angel therefore disguised himself as a poor man and knocked at Hiyya’s door. Hiyya, as usual, gave the order to bring bread for the poor. Then the angel said: ‘Thou hast compassion on the poor; why not have pity upon me? Give me thy life and spare me the trouble of coming so many times.’ Then Hiyya gave himself up” (M. K. 28a).

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I. BR.
HIYYA GABRIEL: Turkish Talmudist; lived at Safed in the seventeenth century. Wolf ("Bibl. Hebr." ii., No. 380) and First ("Bibl. Jud." i, 173) call him "Hyya ben Gabriel." He was the author of a work called "Seder Ze'evenim," a calendar for the years 1545-64 = 1673-1704 (Venice, 1675).

BIBLIOGRAPHY: Steinheim, Cat. Bodl. col. 409. M. SEL.

HIYYA B. GAMMADA: Palestinian amora of the fourth generation (6th and 4th cent.). His principal teacher was Jose b. Saul, in whose name Hyya transmitted several halakot (M. K. 22a; R. H. 34a, 35a); but he was also a pupil of Jose b. Hanina (Botah 7b) and of Asai (Meg. 31b). He transmitted halakot in the name of the council ("haburah") of the last of the Tannaim (Rul. 30a; Shab. 3a; Pes. 64a, 73b). The following haggadic sentence Hyya transmitted in the name of Jose b. Saul: "At the death of a just man the angels proclaim that one who is righteous has come, and God answers, 'Let the other submit to come out to meet him!'" (Ket. 104a). A sentence of the same nature and ascribed to Eleazar b. Pedat (6b) is attributed to R. Hyya ha-Gadol in Pesik. R. 2 (ed. Friedmann, p. 5, a, b). Bacher accordingly suggests that the name is to be amended into "Hyya b. Gammada." Hyya's love for Palestine was so great that he rolled in the dust of that country (Ket. 112b).


HIYYA KARA: Palestinian scholar of the third and fourth centuries. He was a pupil of Samuel b. Nahman, in whose name he asserted that since the destruction of the Temple neither good wine nor white earthenware could be obtained (Lam. R. iv. 5). The name "Kara" was given him on account of his familiarity with the Bible (comp. "Mattenot Kethunoth" on Lam. R. iv. 5). Bacher accordingly suggests that the name is to be amended into "Hyya b. Gammada." Hyya's love for Palestine was so great that he rolled in the dust of that country (Ket. 112b).


HIYYA, MEIR BEN DAVID: Italian Talmudist; lived in the sixteenth century. He was dayyan of Venice 1570-90, during the rabbinate of Benedet ben Eliezer Ashdor, who esteemed him highly. Like Benedet, he took part in the dispute between Jacob Polak and Abraham Minz, being mentioned third in the list of Italian rabbis who expressed their views concerning this dispute. After 1590 he was employed in the printing establishment of Daniel Hohenberg. He is often quoted in the Buda and Vienna manuscripts of the "Mordecha ben Hillel" as well as in a manuscript of De Rosel, in the last under the name of "Abraham Hadlik." In addition to these Talmudic decisions of Abraham there have been preserved minhagim by him for the whole year (Codex De Rosel, Poma, No 506) and a sekhiah commentary in manuscript (Munich, No. 346). Perles attempts to identify Abraham Hadlik with Abraham b. Azriel, author of "Arugatha-Bosem."

BIBLIOGRAPHY: Gross, Gallia Judaica, p. 106; Neubauer, Cat. Bodl. Hebr. Miss. No. 60, 1; 904, 2. M. SEL.

HIYYA BEN SOLOM HABIB: Spanish Talmudist of the thirteenth and fourteenth centuries; a native of Barcelona. He was a contemporary of Solomon Adret, but the assertion of Gross that Hyya was Adret's pupil is without foundation, for Hyya never refers to Adret as his master. Hyya was the author of a work entitled "Sefer ha-Shanah," a treatise, in four parts, on matters of ritual. Gross conjectures that it is this work that is quoted by Isaac b. Shehet in No. 40 of his responsa. See Gereshon ben Solomon ben Asher.


HLADIK, ABRAHAM: Bohemian Talmudist; flourished about 1290. The name indicates a Czech origin, an assumption supported by the fact that in his commentary on the sekhiah he often explains Hebrew by means of Bohemian words. He seems, however, to have lived in France, according to Zunz, and was the teacher of Hezechiah b. Jacob of Magdeburg. He is often quoted in the Budapest and Vienna manuscripts of the "Mordecha ben Hillel" as well as in a manuscript of De Rosel, in the last under the name of "Abraham Hadlik." In addition to these Talmudic decisions of Abraham there have been preserved minhagim by him for the whole year (Codex De Rosel, Poma, No 506) and a sekhiah commentary in manuscript (Munich, No. 346). Perles attempts to identify Abraham Hadlik with Abraham b. Azriel, author of "Arugatha-Bosem."

BIBLIOGRAPHY: Zunz, Biala, pp. 27, 124, note 3; Steinheim, Cat. Munich, p. 921; Samuel Kolon, Mordecha ben Hillel, pp. 26, 156, note; Perles, in Monatshefte, xxv. 393. A. PE.

HOBAB (הובא): Name occurring twice in the Bible, and borne either by Moses' father-in-law or by his brother-in-law. In the first passage (Num. x. 29),
Hochheimer is said to have been the son of Raguel (R. V. "Renel"), the Moabite, Moses' father-in-law (comp. Ex. ii. 18), while in Judges iv. 11 Hobah himself is called Moses' father-in-law. The Jewish commentators, as Rashi and Nahmanides, are inclined to agree with the latter passage. They explain (Ex. ii. 18) that Raguel, who was Zipporah's grandfather, was called "father" by his granddaughters. Ibn Ezra, however, favored the interpretation of "beten Mosheh" (Judges iv. 11) as "Moses' brother-in-law." Hobah, whoever he was, seems to have been well acquainted with the desert. For Moses requested him to stay with the Israelites and serve them as their "eyes" (Num. i. 6).

**HOBAH ( Hebrew: hidning-place):** Place to the north of Damascus to which Abraham pursued the defeated army of Chedorlaomer (Gen. xiv. 15). Wetzstein identified the Biblical Hobah with the modern Hobah, 60 miles north of Damascus (Deutzach, "Genezal," pp. 561 et seq.). But the Jews of Damascus affirm that the village of Jolez, not far from Damascus, is the Hobah of the Bible. Rashi, following pseudo Jonathan, takes "Hobah" as a substitution for "Dan," where Jeroboam had erected a golden calf as an object of worship (I Kings xii. 29), interpreting "Hobah" as the "sinful place." The Targum of Jerusalem renders it by "Awweta." E. G. W.

**HÖCHHEIMER ( HöCHHEIM, HÖCHHEIMER, HECHEIM):** Bavarian family, named after its original home in Hochheim. The following are its more important members:

- **Elias ben Hayyim Cohen Hochheimer:** Astronomer of the eighteenth century; born in Hochheim; died in Amsterdam, and before he had removed after living a long time in Hildburghausen. He was the author of: "Shebiledi-Reki'a," on trigonometry and astronomy (2 vols., Prague, 1784); "Sefer Yaldcha-Zeman," a commentary on Jedediah Bedersi's "Behinatha-'Olam" (ib. 1786); and two German text-books on arithmetic.

**BIBLIOGRAPHY:** Allg. Zeit. des Jud. xiv. 682; Fürst, Bibl. Jud. i. 365, 484 (where Elias Weinil and Elias Höchheimer are treated as two different authors).

D. M. K.

Henry (Hayyim) Hochheimer: American rabbi; born Oct. 3, 1818, at Ansbach, Middle Franconia. His father, Isaac Hochheimer, succeeded his paternal grandfather, Meyer Ellinger, as rabbi at Ichenhausen, whither, at the age of ten, the boy removed with his parents. Three years later he returned to Ansbach to pursue secular studies at the Lateinschule, and Hebrew studies under his paternal grandfather, Moses Höchheimer. In 1835 he entered the gymnasium at Augsburg, and in 1839 the University of Munich, graduating in 1844. Meanwhile his Hebrew studies were continued under Rabbis Guggenheimer, in Kriegshaber, near Augsburg, and Hofrichter, in Munich. From the latter he received his rabbinical diploma in 1845. From 1844 to 1849 he acted as his father's assistant in Ichenhausen.

**BIBLIOGRAPHY:** Fürst, Bibl. Jud. i. 367; Steinacher, Bibliographisches Handbuch, p. 91, who follows Eizen, in citing Hochheimer as "Hechim" (Hechingen); Geiger, Wiss. Zeit. Phil. Theol. i. 129.

D. M. K.

Simon Hochheimer: Physician and author; born in Hochheim toward the middle of the eighteenth century; died in Fürth after 1822. He was a very learned man and traveled extensively; but he led an adventurous life. He lived for some years in Berlin, where he associated with Moses Mendelssohn and his friends. On his departure from that city in the summer of 1785, Mendelssohn, Marcus Herz, Marcus Elizer Bloch, David Friedlander, and several of Mendelssohn's Christian friends gave him their autographs. From Berlin he went to Munich, and thence to Frankfort-on-the-Main. In 1781 he was living in Freiburg-im-Breisgau, and in 1783 in Vienna. On account of his erudition he was exempted from the personal tax. At the time of his emigration to the United States, and on his arrival (Oct. 3, 1849) in New York he was invited to become the rabbi of the Nidche Israel congregation, the oldest in Baltimore. There he officiated until Oct., 1859, when he accepted the rabbihood of the Sephardic Hebrew Friendship Congregation. After an incumbency of thirty-three years he retired from active life in 1892. Since 1841, when he published an address in Fürst's "Orient," he has been a contributor to the Jewish press, especially to "Die Deborah" (Cincinnati), and to the "Allg. Zeit. des Jud." under Philippson's editorship. Several sermons by him appeared in Kayserling's "Bibliothek Jüdischer Kanzelredner"; and many of his addresses have been published in pamphlet form. His best-known contribution to general journalistic literature is "Die Napoleoniden in Amerika," which appeared in "Die Europä" (Stuttgart). He collaborated with Benjamin Stolz and Marcus Jastrow in the revision of the prayer-book "Ábodat Yisrael" (1871).

H. S.

**Isaac Hochheimer:** Rabbi; born in Ansbach 1790; died at Ichenhausen 1881; son of Moses ben Hayyim Cohen Hochheimer. He was rabbi of Ichenhausen from 1829 until his death.

D. M. K.

**Lewis Hochheimer:** American attorney; born Aug. 1, 1855, at Baltimore, Md.; son of Rabbi Henry Hochheimer. A graduate from the law department of the University of Maryland, he now practices law in Baltimore. He is actively identified with child saving and prison work, and is the author of two text-books, "Custody of Infants" (1891) and "Digest of Criminal Procedure in Maryland" (1892), and of occasional magazine articles on subjects relating to legal and social science.

H. S.

**Moses ben Hayyim Cohen Hochheimer:** Grammarian; born at Hochheim; died at an advanced age, Feb. 10, 1835, at Ansbach; brother of Elias Cohen. He was dayyan in Fürth, and from 1798 till his death district rabbi of Ansbach. He was the author of "Sefer Safah Berurah," a Hebrew grammar (Fürth, 1790), and of a commentary on David Kimhi's "Mikhal" (ib. 1790). A number of his Hebrew poems appeared in different periodicals.

**BIBLIOGRAPHY:** Fürst, Bibl. Jud. i. 367; Steinacher, Bibliographisches Handbuch, p. 91, who follows Eizen, in citing Hochheimer as "Hechim" (Hechingen); Geiger, Wiss. Zeit. Phil. Theol. i. 129.

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death he was physician to the Jewish hospital at Fürth.


Biography: Körte, Gesch. 3d ed., ix. 101-104 (where the older sources, notably Wiener's Register, are quoted); Liwenstein, Gesch. der Juden in der kaiserl. p. 3; Frankfort-on-the-Main, 1850; Frankfurter, Gesch. der Juden in Krems, i. 14 et seq.; Breslau, 1890; Ben Chananja, v. 17, 1890, Zeit. des jud. 1892, pp. 196 et seq.

HOCHMEISTER: Name used in German medieval documents for "rabbi" or "grand rabbi." It seems to have been first used in the Palatinate in the fourteenth century. In 1364 Sussmann, the "Hochmeister" of Ratisbon, received permission to open a school in Amberg. The most important incident in connection with the name was the emperor Rupert's appointment (1406) of Rabbi Israel of Krems as "Hochmeister" of the Jews of the Holy Roman Empire. He failed, however, to obtain the acquiescence of the Jews. The emperor's intention was to establish a supreme judicial authority for the Jews of Germany, who formed a separate body, the motive being to strengthen his claim to the exclusive right of taxing the Jews of the empire, which right at that time was contested by the territorial lords. This title is hardly different from Reuven or the Jews, or "Judemeister," or similar equivalents for "rabbi." 

Bibliography: Gratz, Oesch. 3d ed., ii. 101-104 (where the older sources, notably Wiener's Register, are quoted); Liwenstein, Gesch. der Juden in der kaiserl. p. 3; Frankfort-on-the-Main, 1850; Frankfurter, Gesch. der Juden in Krems, i. 14 et seq.; Breslau, 1890; Ben Chananja, v. 17, 1890, Zeit. des jud. 1892, pp. 196 et seq.

D.

HOCHMUTH, ABRAHAM: Hungarian rabbi; born at Bán, Hungary, Dec. 14, 1814; died at Veszprém June 19, 1888. While attending the University of Prague he pursued the study of the Talmud with S. L. Rapoport. In 1846 he was appointed principal of the newly founded Jewish school in Miskolc, where in 1858 he opened a private school. In 1859 he was called to the rabbinate of Kula; in 1869, to that of Veszprém. He was a prominent member of the Hungarian Jewish Congress and, later, of the board of the rabbinical seminary in Budapest. He was a contributor to "Ben Chananja," "Neuzeit," and other periodicals. His works include: "Die Judische Schule in Ungarn, Wie Sie Ist und Wie Sie Soll," Miskolc, 1851; "Leopold Löw als Theologe, Historiker and Publicist, Gewürzg.," Leipzig, 1871; "Gotteserkenntniss und Gottesverehrung auf Grundlage der Heiligen Schrift und Syntacerien, Bearbeitet als Lehr- und Handbuch zum Religionsunterricht" (also in Hungarian), Budapest, 1882.

Bibliography: Magyar Zsidó Szemle, vi. 56 et seq.; Pallos Lex. lx. 894.

M. K.

HOCHSCHULE, BERLIN. See Lehranstalten für die Wissenschaft des Judentums.

HOCHSTÄTTER, BENJAMIN: German rabbi; born 1810 at Vürben, Bavaria; died at Frankfurt-on-the-Main Dec. 8, 1888. As teacher and preacher at Heidelberg, near Frankfort (1833-39), and at Wiesbaden (1838-45), and as rabbi at Langenwalbach and at Ems, he exercised a great influence upon Jewish affairs in the duchy of Nassau. It was chiefly at his suggestion that by the new regulations of the Jewish cult (Feb. 3, 1843) four district rabbis were organized; in 1869, when Treuenfels of Weilburg was elected rabbi of Stevin, these were reduced to three. In 1846 Hochstätter established a teachers' seminary, which by order of the government received an annual subsidy from the general Jewish fund. At Wiesbaden Hochstätter had already prepared some young men for the teacher's vocation, among whom was Seligman Baer of Hiebrich. In 1851 Ems became the seat of his rabbinate and of the seminary. The latter existed until 1896, when Nassau was annexed to Prussia. Hochstätter remained at his post until 1898, when he retired to Frankfort. He took an active part in the Jewish synods of Leipsic and Augsburg.


S. M.

HOCHWART, LOTHAR VON. See Franek, Ludwig August, Ritter von Hochwart.

HOCK, SIMON: Austrian writer; born at Prague Nov. 27, 1815; died at Vienna Oct. 23, 1877. For several decades he gave his spare time to the collection of material relating to the history of the Jews in Prague. The accumulated material was edited and published by David Kaufmann in 1892, under the title "Die Familien Pragens nach den Epitaphien des Alten Judischen Friedhofs in Prag." Hock is also known as the author of the biographical sketches in Koppelmans Lieben's "Gal Ed," 1859.

Bibliography: Kaufmann's preface to Hock, Die Familien Pragens, Prag, 1892.

HODAVIAH (יהודהיה): 1. The son of Elkanah, one of the last members of the royal line of Judah (I Chron. iii. 34, "the kethib" being יְהוֹדָה). 2. A Levite, founder of an important family of Levites ( Ezra ii. 40). In the parallel list of Nehemiah (vii. 43) the name is written יִהְוָדָיה, but its "keri" is יֹהָדָיה.

E. G. H. M. S.

HODU. See Hallel.

HODU. See Hallel.
Hoffmann, Joseph: German philologist and archeologist; born Aug. 18, 1806, at Cassel; died about 1848. His father was paymaster of the army. In 1816 he entered the lyceum at Cassel, and in 1821 went to the University of Marburg, where he devoted himself chiefly to philology and archeology, continuing these studies for a year at Heidelberg. Forced by poverty to leave the university, he went, with letters of introduction from the historian Schlosser, to Frankfort-on-the-Main. Here he taught for two years at the institute of Dr. Weis and then acted as private tutor. He took his Ph. D. degree in 1823 with the dissertation "De Senatu Romano," part i. In the fall of 1827 he obtained the "venia legendi."

During his short life Hoffmann displayed a many-sided literary activity, being equally at home in classical, French, and English literature. He published chiefly manuals and text-books, including the following: "Des C. P. Plinius' Lebőre auf den Käser Traian," from the Latin, with introduction and notes, Marburg, 1834; "Qu. Ciceronis de Petillione Consulatus ad M. Tullium Poetrum Liber . . .," Leipsic, 1837; "Isocrates' Panegyricus," from the Greek, with notes, Marburg, 1838; Cicero, "Cato der Aeltere, oder Abhandlung vom Greisenalter," from the Latin, with introduction and notes, 7th ed., Cassel, 1841; "Handbuch der Römischem Antiquitäten Nebst einer Kurzen Römischem Literaturgesch.," from the Dutch of C. F. Bojesen, Giessen, 1841; "Häftliche zum Erlernen der Englischen Sprache - . . .," Marburg, 1841; "Ciceronis Epistoliarum ad Q. Qntrem. I. lili . . .," with notes, Heidelberg, 1848.


Hoffer was one of the founders of the Pester Schuhklob, and founder and honorary secretary of the British Chess Association.

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Hoffmann, Charles Isaiah: American editor and communal worker; born at Philadelphia, Pa., Jan. 3, 1864; educated at the University of Pennsylvania, at that of Cambridge, England, and at the Jewish Theological Seminary of America. Hoffmann was the editor and one of the founders of "The Jewish Exponent" (Philadelphia); president of the Beth Israel congregation of Philadelphia; president of District No. 3, I.O.B.B.; and was one of the founders and for fifteen years the secretary of the Association of Jewish Immigrants, at Philadelphia.


He published the following essays in the programs of the Rabbinical Seminary: "Die Zeit der Omer-Einleitung," 1874; "Der Osterer Gerichtshof in der Stadt des Helligehthes," 1878; "Die Erste Mischna und die Controversen der Tannaim," 1883; "Zur Einleitung in die Midrashischen Midrashen," 1888; "Neue Collectionen aus einer Mechilta zu Deuteronomium," 1897. Of his commentary to the Pentateuch the first volume (Levitica) has been published (1904). He edited the "Magazin für die Wissenschaft des Judenthums" (with Dr. A. Berliner), 18 vols., Berlin, 1876-93. From 1894 to 1895 he edited the "Israelitische Monatschrift," the literary supplement to the "Jüdische Presse." Hoffmann has contributed many articles to these and other periodicals, among which may be mentioned: "Die Neueste (Wellhausen'sche) Hypothesen über den Pentateuchischen Priesterorden," in Berliner's "Magazin," 1879 and 1889, and "Die Mechilta des R. Simon ben Joachai," in "Ha-Peles," 1-2v. (1890-95).

Hoffnung, Die. See Periodicals.

Hofmann, Isaac Lówe, Edler von Hofmannsthal: Austrian merchant; born June 10, 1759, at Prostiebor, near Kladrau, in the district of Pisen, Bohemia; died at Vienna Dec. 13, 1849. During the famine in Ansbach in the middle of the eighteenth century, Hofmann's parents had emigrated from Pretzendorf, near Bayreuth, to Bohemia, where they lived in very poor circumstances. His early training he received at home, and from his thirteenth year he studied at Prague as a "bajur" (Talmudic scholar) under Rabbi Abraham Plohn. After completing his studies he entered as teacher the house of Joel Baruch, a rich merchant who farmed the tobacco monopoly for the Austrian government. Besides giving instruction to the children, Hofmann took charge of the books of his employer. When in 1788 Baruch moved to Vienna and opened a wholesale house there, Hofmann was appointed manager of the entire business.
received the same year a permit from the Austrian government to do business in Vienna, he chose the name "Isaac Löw Hofmann." On the death of Baruch he was made a partner in, and in 1794 became sole member of, the firm, which bore the name "Hofmann und Löwinger." Becoming interested in 1766 in the manufacture of silk, he was one of the first to form the silk monopoly from the Hungarian government (1805), a privilege which his house retained for nearly half a century. At his instigation his son Emanuel wrote a pamphlet, "Einleitung zur Seidenzucht," of which more than 16,000 copies were distributed. Hofmann was very active in business, and succeeded in making his firm one of the leading houses of Austria-Hungary.

Hofmann took great interest in the Jewish community of Vienna, being president in 1806 and representative in 1812, which latter office he held until his death. In 1822 he founded the institution for the poor ("Armenanstalt"), which is still flourishing. He received many honors, and was knighted by the Emperor of Austria in 1835.


F. T. H.

HOGA, STANISLAUS: English convert to Christianity; lived in London in the nineteenth century. He published "Songs of Zion," a selection of English and German hymns translated into Hebrew (1834; 2d ed., with additions, 1842). Hoga also wrote, in Hebrew, "A Grammar of the English Language for the Use of Hebrews" (London, 1840), and "The Controversy of Zion: A Meditation on Judaism and Christianity" (1845). He translated into Hebrew Bunyan's "Pilgrim's Progress" (London, 1844; 2d ed., 1851-53), and McCaul's "Old Paths" (1851). It is said that he ultimately reverted to Judaism.

J. S. L.

HOHAM: King of Hebron in the time of Joshua. He was one of the five kings who made war on the inhabitants of Gibeaon to punish them for making peace with Israel (Josh. x. 12-27). Joshua went to the aid of the Gibeonites, and the five kings, defeated, hid in a cavern. They were put to death by order of Joshua, and hanged on trees till evening (Josh. x. 23).

M. Sel.

HOHE RABBI LOW, DER. See Judah Löw b. Bezaleel.

HOHENZOLLERN: Two principalities, Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, named from the castle of Zollern, in Swabia; formerly sovereign states, but since 1851 incorporated into the kingdom of Prussia. In a total population of 66,788 there are 578 Jews.

Whereas in the Middle Ages the Frankish line, that of the Burggrave of Nuremberg, had a great many Jews in its territory, under the house of Swabia, which was divided in the seventeenth century into Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, they were found only in isolated cases. In 1701 Prince Frederick William I. (1671-1732) took six Jewish families under his protection, and later gave them a burying-ground "near the gallows." His successor, Frederick Ludwig (1738-1750) was tolerant toward the Jews; but Joseph William (1750-1798), at the wish of his bride, Princess Marie of Spain, proposed to drive them out. This measure, however, was prevented by the sudden death of the prince. The Jews then, through letters of protection, received permission at various times to settle in Hohenzollern; and in 1754 for the first time a small Jewish colony was formed in the Friedrichstrasse of Hechingen. The Jewish community of that town was organized in the following year.

The condition of the Jews soon improved through the influence of Frau Kaulla, daughter of President Bapheal of Buchau who had removed to Hechingen from Haigerloch in 1754, and through the efforts of her brother and her son-in-law, Jacob Kaulla, who induced Prince Hermann Frederick Otto (1798-1810)
to treat the Jews kindly. The latter could then settle in the principality without difficulty; so that in 1843 their number had increased to 809.

The conditions in Hohenzollern-Sigmaringen were similar to those in Hohenlohe-Hechingen; the Jews suffered there also at first from Emancipa-prejudices and restrictions, which dis- tinguished them. The community forms a department of the public administration; the Jewish population is divided into "church" communities which are administered by a board. The rabbis are state officials; the religious teachers are examined by the state; and the state holds the right of supervision.

Among the rabbis who have held office in Hohenzollern may be mentioned the following:

Nathan Weil, rabbi of the Schwarzwald district, resided in Mühlhausen from 1763 to 1785, when he was called to Baden-Durlach. Simon Günther, who was afterward rabbi at Darmstadt, David Sieg (1779), afterward rabbi at Ratisbon, and Nathan Wolff, who was afterward rabbi at Frankfort-on-the-Oder, were also rabbis of the Schwarzwald district.

To-day (1903) the Prussian governmental district of Sigmaringen has only the following three communities: Dettenau (19 Jews, 2 be'ah kaddishas, 1 school-fund), Haigerloch (274 Jews, 2 be'ah kaddishas, and numerous benevolent societies), and Hechingen (rabbi, Felix Wolff; 102 Jews, 1 public school, 1 be'ah kaddisha for men and women, and several benevolent institutions).

Holdeim Holdeim Holdeim

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to demonstrate the injustice done to the Jews by the Prussian courts. Another of his Frankfurt publications bears the title "Der Religiöse Fortschritt im Deutschen Judenstaate," Leipsic, 1849. The occasion which called forth this booklet was the controversy raging around Geiger's election as rabbi in Breslau. Holdeim pleads for progress, on the ground that at all times the Torah has been taught in accordance with the changing conditions of succeeding ages; but this progress he holds to be a gradual development, never a noisy opposition to recognized existing standards.

In the meantime Holdeim had received the degree of Ph.D. from the University of Leipsic, and had come to be looked upon by congregations as well as by Jewish scholars as a leader. (See "Orient, Lit." 1840, No. 35 et passim; Jost's "Annalen," 1840, No. 89.) Frankfort having become too restricted a sphere for him, he accepted a call to Schwerin as Landesrabbiner, leaving Frankfort on Aug. 15, 1840.

In his new field Holdeim gave his first attention to the founding of schools for Jewish children. The Hamburg Temple controversy led him to take part in the discussion (see "Annalen," 1841, Nos. 43, 46). He hailed the new movement as an important augury of the quickening influences of modern views. He defended the Hamburg program as thoroughly founded in Judaism and in the very line of the Synagogue's own history, though he was not blind to its inconsistencies. Yet, even though authentically orthodox, tradition was denied and recognized at one and the same time, the movement stood for the differentiation of the Jewish national from the Jewish religious elements. He wrote an opinion ("Gutachten") on the prayer-book of the Hamburg Temple (Hamburg, 1841), justifying its departures from the old forms by appealing to Talmudical precedents (Sotah vii. 1; Ber. 16a, 37a; 38a; Maimonides, "Yad," Tefillah, xi. 9). Among the many rejoinders which Hakam Berneys' excommunication of this prayer-book evoked, Holdeim's deserves to be ranked as the most thorough and incisive.

Soon after, the most important work by Holdeim appeared under the title "Die Autonomie der Rabbiner," Schwerin and Berlin, 1848. In this he pleads for the abolition of the antiquated Jewish marriage and divorce regulations mainly on the ground that the Jews do not constitute a political nation. The Jewish religious institutions must be rigidly kept distinct from the Jewish national ones, to which latter belong the laws of marriage and divorce. The laws of the modern states are not in conflict with the principles of the Jewish religion; therefore these modern laws, and not the Jewish national laws of other days, should regulate Jewish marriages and divorces (see Samuel Hirsch in "Orient, Lit." 1848, No. 44). The importance of this book is attested by the stir it created among German Jewish communities, many members of which found in its attitude the solution of the problem of loyalty to Judaism which could be combined with unqualified allegiance to their German nationality. Evidence of its incisive character is furnished also by the polemical literature that grew out of it. In these discussions such men as A. Bernstein, Mendel Hess, Samuel Raphael Hirsch, Zacharias Frankel, Raphael Kirchheim, Leopold Zunz, Leopold Löw, and Adolf Jellinek took part.

The foundation of the Reform Verein in Frankfort-on-the-Main led to another agitation in German Jewry. Elholt, Stein, Samuel Hirsch, and others deplored the rise of the Verein as a step toward schismatic separation. The obligatory character of the rite of circumcision was the focal issue discussed by no less than forty-one rabbis. Holdeim, in his "Ueber die Beschneidung Zunächst in Religiösen-Dogmatischer Belehrung" (Schwerin and Berlin, 1844), takes the position that circumcision is not, like baptism, a sacrament of initiation, but is merely a command like any other. Nevertheless he classifies it not as a national but as a Jewish religious law, and pleads for its retention. Indeed, he was not unreservedly an adherent of the program of the Frankfort Reform Verein. This is clear from his "Vorträge über die Mosaische Religion für Denkende Israeliten" (Schwerin, 1844). While the Verein assumed unlimited possibilities of development, according to Holdeim the Mosaic element, after the elimination of the national, is eternal. Religion must be placed above all temporal needs and desires. To yield to the spirit of the age would make that spirit the supreme factor and lead to the production of a new nineteenth-century Talmudism, which assuming the inviolability of all Biblical laws, still recognizes the suspension of many. Hence the Talmudic insistence on the restoration of the Jewish state. Some ceremonial laws were meant to assure the holiness of the people; others to assure that of the priests. These ceremonies lose their meaning and are rendered obsolete the moment Israel no longer requires special protection for its monotheistic distinctness. As soon as all men have become ethical monotheists, Israel is nowhere in danger of losing its own monotheism; nor is its distinctness further required. Hence in the Messianic time the ceremonies will lose all binding or effective force.

This book, too, called forth much discussion, in which Reform rabbis like Herzfeld took a stand opposed to Holdeim's. Answering some of his critics' objections, Holdeim insisted upon being recognized as an adherent of positive historic Judaism. The doctrines, religious and ethical, of Biblical Judaism are, he claimed, the positive contents of Judaism; and a truly historical reform must, for the sake of these positive doctrines, liberate Judaism from Talmudism.

Holdeim took part in the rabbinical conferences at Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846). The stand taken by the last with regard to the Sabbath did not satisfy him. He right away held it to be a weak compromise. For him
Holiness


Holdehim an arch-enemy of Judaism—a second Paul—has to admit that none of the families connected with Holdheim's congregation has deserted Judaism through baptism. This fact is sufficient reply to Gratz's misconceptions.

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Holidays. See Holy Days.

Holiness (Heb., "kosheh" and "kedushah," from a root preserved in the Assyrian "kudusu" = "bright"): Unapproachableness; the state of separation from, and elevation above, things common, profane, or sensual, first in a physical and external, and later in a spiritual, sense; moral purity and perfection incapable of sin and wrong.

Biblical Data: To Moses and afterward to Israel, Yhwih on Sinai manifested God and Angels. "Like devouring fire"; comp. Ex. xix. 20-23, the radiant face of Moses being the effect of his intercourse with Yhwih.

In his first vision Isaiah sees the Lord surrounded by "fiery beings," seraphim, their faces covered with wings so that they can not gaze upon the Lord; and he hears the seraphim cry, "Holy, Holy, Holy [that is, "unapproachable"] is the Lord of Hosts: the whole earth is full of His glory." Isaiah is in fear for his life because his eyes have seen the Lord (Isa. vi. 1-5). Henceforth the burden of his message to Israel is God's holiness (Isa. i. 4; v. 19; x. 14; xii. 6; xvi. 7; xxii. 19; xxv. ii. et seq.; Exxvii. 29, and the Isaiah expression, "the Holy One of Israel," reappears in the exilic chapters (Isa. xii. 14 et seq.; xliii. 5 et seq.; xlvii. 11; xlvii. 4; xlviii. 17; xlviii. 5; lx. 9, 14). It was owing to this conception that the fiery nature of God, which made Him unapproachable, and His nearness awful in its effects upon frail human beings (Lev. xi. 1; Num. iv. 20; iii Sam. vi. 7), was so sublimated and spiritualized that it became a power for righteousness, a fire devouring wrong-doing and injustice, and purifying the doers of evil. Compare Deut. iv. 22-23 ("Take heed unto yourselves, lest ye forget the covenant of the Lord . . . and make you a graven image . . ., for the Lord thy God is a consuming fire, even a jealous God"). Or Josh. xix. 20-20 ("Ye can not serve the Lord: for he is an holy God; he is a jealous God; . . . if ye forsake the Lord . . . he will . . . consume you") (comp. I Sam. vi. 20).

There is still something of that elemental holiness or fiery nature implied when it is said in Job that before Him man and stars, the heavens, and His angels (literally, "His holy ones") are not clean (job xiv. 15-15, xxv. 5; comp. iv. 18). On account of their fiery nature the angels, though not pure when compared with God, are called "the holy ones," that is "unapproachable" or "majestic" (Job v. 1, vi. 10, xv. 15; Ps. xxxix. 6; Zech. xiv. 5; Prov. ix. 10, xxx. 8; Dan. iv. 14[A. V. 17]). But God alone is the Holy and Incomparable One (Hab. iii. 3; I Sam. ii. 2; Ex. xx. 11: "None is wrapped [A. V. "glorious"] in holiness like him").

God's holiness is manifested chiefly in His punitive justice and righteousness (Isa. v. 16; Ps. xix. 3-5; Lev. x. 3; Num. xx. 12-13; Ezek. xxviii. 22, xxix. 22). Therefore sinners must stand in awe of His "devouring fire," and only those free from blemish shall behold the King in His beauty (Isa.
Holiness

Jewish

Ideal of Holiness

sight of wrong (Isa. viii. 8). At times it is the unapproachable loftiness of God that is expressed in the term “holiness” (Ps. xlv. 4, A.V.; 1 [V. 13]): “Thy way is in holiness”; Ps. cxlvii. 33 [A.V. 24]: “The goings of my God and King in holiness” [A.V., in both cases inaccurately, “in the sanctuary”]; Isa. xv. 15: “I dwell in the high and holy place”; comp. Jer. xviii. 13; Ps. ciii. 20. It is by this “holiness,” in the sense of “majesty” or “exaltedness,” that God swears (Amos li. 2; comp. vi. 8; Ps. lixxxiv. 33 [A.V. 34]; comp. Isa. xi. 8), and it is the arm of His holiness (A.V., “his holy arm”) that does all His wondrous deeds (Isa. xlvi. 9; Ps. xxxvii. 1). His holiness invests His “words” with power (Jer. xxxii. 9; Ps. cvr. 42) and His “name” with awe (Amos ii. 7; Ezek. xx. 39; Lev. xx. 9). Finally, God, as the Holy Beloved, high above all things profane and sensual, became the highest ideal and pattern of purity and perfection; “Ye shall be holy, for I the Lord am holy” (Lev. xix. 2; xx. 7). Here must be noted the striking contrast between the specifically Jewish and the general Semitic conception of holiness. The term “kadosh” (also “herem”; = “holy”),—perhaps originally “kadesh” (““En Kadesh”); see Brugsch, “Gesch. Aegyptens,” 1877, p. 390; Mövser, “Phönizier,” i. 188)—is applied to Astarte, the goddess of fertility, known for abominable orgies, and her lascivious priests and priestesses are called “kedeshim” and “kedeshot” (the holy ones; Gen. xxxvi. 19; Deut. xxiv. 18; II Kings xviii. 47; II Kings xxiii. 7; also Hosea xi. 9, xii. 1, where the Masoretic text betrays later emendation). It was the imitation by Israel of this abominable Astarte cult that roused the prophet’s indignation (Amos ii. 7), and caused the Israelitish lawgiver to draw the distinction between the holy God of Israel and the gods of the surrounding nations (Lev. xvii. 10; xx. 8, 22; Deut. xvi. 18-19), and to insist on the avoidance of every impure act in the camp of Israel, in the midst of which God as the Holy One was present (Deut. xxiii. 15 [A.V. 14]; Num. xv. 39-40).

It is in congruity with this view that God as the Holy One also sanctifies persons and things. In the ancient conception holiness was a transmissible quality; wherever they that offered incense before the Lord were “hallowed” (Num. xviii. 2-3), and whosoever touched the altar was thereby made holy (Ex. xx. 37, comp. xxx. 39; Lev. vii. 10; II Sam. xxii. 6; Hag. ii. 12); even he who touched the officiating priest (Ezek. xxiv. 19, xlvi. 30; Isa. cxxv. 6) was rendered holy. In the Mosaic system the holiness of consecrated persons and things emanated from God, but men must at the same time declare them holy (comp. Ex. xxix. 44 with xxxviii. 41, xxxix. 1, 21, 31; Lev. viii. 11; Num. vii. 1; I Sam. xv. 4; II Sam. viii. 11; I Kings viii. 41; II Kings iv. 20; it is the Lord who sanctifies the priestly house of Aaron (Lev. xxvi. 15, 28; xlix. 9, 16; Ezek. xx. 16), the Levites (Num. viii. 17); the first-born (Num. iii. 13; comp. Ex. xxii. 2; Deut. xv. 19); Israel (Ex. xxxi. 18; Lev. xx. 8, xxvi. 12, xxvii. 18; Deut. xxxi. 9); the Sabbath (Gen. ii. 1-3; Ex. xx. 11; and the prophet [Jer. iv. 5]).

All things become “holy” that are excluded from common or profane use (“hol”; I Sam. vi. 1) by being connected with the worship of God: (1) The places in which God is supposed to dwell or where He appeared (Ex. iii. 5; Josh. vi. 15; Deut. and xxi. 13; II Chron. viii. 11); hence, every sanctuary (“midwash,” Ex. xxv. 8, or “kodesh,” Ex. xxviii. 29; Ezek. xi. 20), and every part of the sanctuary, and every vessel therein (Ex. xxvi. 30; I Sam. vii. 6; Ezek. xli. 18; Num. iii. 31). Such a place with its site was marked off as holy (Ex. xix. 3; Ezek. xlv. 1). The hill of the Temple (Isa. xli. 9 and elsewhere) became “the holy hill,” Jerusalem, “the holy city” (Psalms vi. 5; Zeph. iii. 11; Isa. xlviii. 2); and Palestine, “the holy land” (Zech. ii. 10; comp. Hosea ix. 1-4). God’s heavenly habitation, “the seat of His holiness,” is holy, because of His unapproachable (fetid) majesty (Micah i. 2; Hab. ii. 20; and elsewhere); so, likewise, is “the throne of His holiness” (Ps. xlvii. 9; comp. Ezek. xxxviii. 14: “the fiery mountain of the [heathen] gods”).

(2) All things consecrated or brought as sacrifices to God (Ex. xxxviii. 38, xxxix. 6, xxxvi. 6; I Sam. xi. 5; Num. xvii. 13, 22; Lev. x. 10; Zech. xiv. 20), and whatever is used in worshiping in the sanctuary (Ex. xxviii. 30 et seq.; xxx. 35, 39). These things are not holy in themselves, but “holy unto the Lord” (Ex. xxviii. 30, xxx. 37; Lev. xiv. 28, xxvi. 39, and elsewhere); that is, their relation to the divinity renders them holy; and in accordance with their more or less close external or internal relationship to God and His dwelling-place they are differentiated in their degree of holiness, as “holy,” or “holy of holies” (Ex. xxvi. 33; xxx. 10, 25, 36; Lev. xxi. 33; and elsewhere).

(3) All persons “separated” from the rest of mankind to serve God or serve in the sanctuary of God. The priest is “holy unto God” (Lev. xvi. 7), and Aaron, being separated from the rest of the Levites, is called “holy of holies” (I Chron. xxiii. 10 [A.V., incorrect]); so also are the Nazarites (Num. vi. 2) and the prophet (II Kings iv. 4).

Especially is Israel “holy unto the Lord” (Deut. vii. 6; xxv. 21; xxxvii. 9; Jer. i. 7); Israel is “His holy kingdom” (Ps. civ. 1). “His holy people” (Isa. lxii. 3, lxiii. 18; Dan. xi. 7), “His holy seed” (Jer. xx. 12).

People (Isa. vi. 13; Ezra ix. 2); Israel is “the people of holy ones” (Dan. vii. 21, 27; viii. 34). It is “a holy nation” because it has been separated as “a kingdom of priests” from amongst the nations of the earth (Ex. xix. 6); and as “holy men” the people of Israel are to abstain from uncleanness (Ex. xxii. 20; Deut. xiv. 19; Lev. xxi. 30-36; comp. Ezek. xlv. 1). From intermarriage with the idolatrous nations (Deut. vii. 3-5; Mal. ii. 11; Ezra iv. 13, 16), from heathen modes of dress (Deut. xxiii. 12), and they are to wear a mark of distinction on their body (Dan. xii. 28, 30) and on their dress (Num. xv. 39).
Here, too, is noticeable a difference between the ancient view of holiness maintained in the priestly legislation, and the higher prophetic view which lends it a loftier ethical meaning. The place where God dwells or the sacrifice is offered wherewith He is especially approached is physically holy, and to draw near or to look upon it brings death (Ex. xxviii. 48, xxx. 20; Lev. x. 2, 9; Num. iii. 10, iv. 20; comp. Ex. xix. 4). The holiness of Israel, also, is at times regarded as inherent in the nation (Num. xvi. 3), or in the land as the seat of Israel’s God (Amos vii. 17); but it developed more and more into an ethical obligation (Deut. xxvi. 19, xxviii. 9; Lev. xix. 2, xx. 7), a state of moral perfection to be attained by abstention from evil and by self-control. The title “the holy ones” is given later on to the class of pious ones (Ps. xvi. 3; xxiv. 110; Ixxxix. 6, 8 [A. V. 5, 7]). Possibly it was given to those believing to be imbued with the divine spirit of holiness (see Holy Spirit).

—— In Rabbinical Literature: While the Levitical legislation—the so-called “Law of Holiness,” which according to the critical view of the Bible, is the precipitate of the writings of the priest-prophet Ezekiel—made holiness the central idea of the Mosaic law (Lev. xix. 2, xx. 26), post-exilic Judaism developed the system in two different directions, the Sadducean priesthood laying all the stress on external sanctity in its various gradations and ramifications, whereas the ancient Hasidim, and their successors, the Pharisees and Essenes, made inner holiness more and more the aim of life. It is the priestly system which, following the example of Ezekiel (xl.—xlviii.), counted ten degrees of holiness (beginning with the land of Palestine as the Holy Land and with the Holy City, and ending with the holy of holies of the Temple) and the corresponding ten degrees of impurity (Kelim 1. 6–7; Tosaf. Keilim 1.) for the holiness of Jerusalem (see Tosaf., Neg. vi. 2). Similarly, the different sacrifices were classified according to their degrees of holiness (Zeb. v.—xiv.; Meir i.—iii.; Nidah vii. 1). In fact, the entire Temple ritual in all its detail as given in the Mishnah is based upon the sacrificial view of holiness. The quaint notion that the Holy Scriptures containane (tahoa) the hands (Yad. li. 2–3) is derived from priestly practice (see Geiger, “Urschift,” pp. 170–174; comp. A. B. S. 198). So does the claim to superior rank made by the Aaronite over the Levite, by the Levite over the common people (Git. 59b), and by the high priest over the Nazarite (Neh. vii.) emanate from the Temple, and not from the schoolhouse (Sifra, Ahare Mot, xiii.).

The Hasidim, in their battles against Syrian idolatry and the Jewish apostates among the Hellenistic party of the Sadducean priesthood, extended the rules of Levitical holiness to the extent of declaring the very soil of the heathen impure (Shab. 15a). The leading idea is expressed in the Book of Jubilees, xii. 10–17: “Separate thyself from the nations and eat not with them, and do not according to their works, . . . for their works are unclean and all their ways a pollution, an abomination, and uncleanness. They offer their sacrifices to the dead and worship evil spirits.” (see notes in Charles, “The Book of Jubilees,” 1902, pp. 169 et seq.). Accordingly, the Hasidim understood the very command “Be holy” to signify “Separate yourselves from the rest of men” (Sifra, Kidushin, i.), their maxim being, “Wherever the Torah speaks of holiness, it bas in view abstention from idolatry and from its concomitant moral depravity and licentiousness” (ib. xvi. 11; Lev. xii. 44). Holiness “like that of the priests,” holiness in body “like that of the angels,” became the Hasidic ideal (Targ. Yer. to Ex. xxii. 9); Lev. xx. 7; Num. xv. 40; hence, most probably, the name “Perisha” (the one separated from persons and things that may contaminate; see Perishah).

Part of this system of holiness were regular abstentions before morning prayer and before every meal (Ber. 56a), and nazir-like abstention from things permitted which may lead to things forbidden (Yeh. 30a; Ta’an. 11a), and especially from impure sights and thoughts (Shab. 86a, 119b; Sheni. 18b). The Israelites in general are called “holy men” (Silvan. i. 168), especially the martyred Hasidim (ib. ii. 208); Israel of the future will be “a holy generation” (ib. xiv. 839; Psalms of Solomon, xvii. 29, 30); “Israel’s character of holiness has been given him by God to last forever” (Lev. xxiv. 8).

In rabbinical ethics, too, holiness is the highest ideal (Sofah. ix. 10). Only the few elect ones were called “saints” (Wisdom v. 5; Pes. 194a; Shab. 118b; Ket. 103b). “Holy Congregation,” or “Congregation of the Saints,” was the name given to a brotherhood bound together for a life of prayer, study, and labor, in expectation of the Holy Spirit and in preparation for the Messianic time (see ‘Ezor. Kedoshah; Emekseh); hence also the saints of the New Testament. All the more significant is the teaching of rabbinical Judaism: “None can be called saint before death” (Midr. Teh. to Ps. xvi. 5), which is interpreted to mean: “The saints are to be trusted only when they are in the earth,” because God Himself “putted no trust in His saints” (Job xv. 15).

Holiness is an ideal state of perfection attained only by God (Yer. Ber. ix. 18a). “Man grows in holiness the more he aspires to the divine while raising above the sensual” (Yoma 90a). The entire system of the Jewish law has the hallowing of life as its aim, to be reached through good works, through observance of the Sabbath and holy days (Kidush), and through the sanctification of God’s name (“Kidush ha-Shem”; see Midr. Teh. to Ps. xx. 5). It is holiness which elevates and permeates the thoughts and motives of life, and hence it is the highest possible principle of ethics.

“Holiness” became for rabbinical Judaism synonymous with purity of life, purity of action, and purity of thought; it lent its peculiar sanctification to the Sabbath, to the name of God—nay, to the whole motive of moral conduct (see Emerson ha-Shem)—to portions of the prayers (see Kad Shem), and to the relations of man and wife (see Ameniat). And under its influence personal purity in Judaism became the highest standard and maxim of ethics found in any religious system. Hence Maimonides gave the name “Kedushah” (= “Holiness”) to the fifth book of his Yad ha-Hazakah, which treats of the sexual relations, and Nahmanides laid down rules of conduct for conjugal life in...
a book entitled "Iggeret ha-Kaddushah" (= "Letter on Holiness").


K.

HOLLANDER, PHILIP: Hungarian landholder and author; born in Budapest Aug. 19, 1852. His parents destined him for a mercantile career, and in 1842 he took over his father's factory. He retired, however, from business about thirty years later, and since then has lived on his estate in Alag, devoting himself to economic questions. Under the name of "Fidealis" he wrote a work on political economy entitled "Die Oesterreichische Nationalbank und ihr Einfluss auf die Wirtschaftlichen Verhaltnisse der Monarchie" (Vienna, 1870). He wrote also: "Im Banne Fortunatus," a romance (Budapest, 1882); "Erz"ahlungen" (1884); "Gedanken und Gestalten," poems (Breslau, 1887); "Skanderberg," a drama (ib. 1890); "Carols Weltreisen und Abenteuer" (Stuttgart, 1892); "Der Letzte König von Polen," a drama (ib. 1895); "Splitter und Balken," poems (ib. 1890); "Neues Leben" (ib. 1895).

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F. V.

HOLLANDER, LÉON LOUB MEN DAVID: Polish scholar and author; born at Wininiec, government of Suwalki, Russian Poland, 1858; died in Paris Dec. 30, 1878. He studied at Königsberg, Prussia, and on his return in 1883 was appointed an interpreter at the tribunal of Suwalki. There, in 1883, he founded the first printing and lithographic establishment in the government, as well as three bookstores. His Polish sympathies, however, soon attracted the attention of the Russian government. He was denounced, his property was confiscated, and he barely escaped with his life to Paris (1843).

Through the recommendation of Arago he obtained a position in one of the railroad offices, and employed his leisure time in literary pursuits, which gave him in after years considerable reputation as a philosopher, moralist, historian, and bibliographer. Of his published works may be mentioned: "Céline la Nonce de l'Abbe" (1890); "Les Israélites de Pologne," the first in its field (1846); "Trilogie Philosophique et Populaire"; Moschek, "a romance in which are faithfully depicted the Polish customs of that time: " Dix-huit Siecles de Prejuges Chretiens"; "Dictionnaire Universel Francais-Hebreu"; "L'Extrait, an essay on morals; "Israel et Sa Vocation," published in "Arch. Isr." (Paris, 1863-64). Besides these works, he is the author of the following, in verse: "Meditations d'un Prosérit Polonais"; "L'Amour et l'Hymen"; "La Liberté de Franc-Macons"; "Lamentation de Juifs Polonais sous Nicolas IV." He also translated Ibn Ezra's "Ma'adanne Melek," under the title of "Délites Royales ou le Jeu des Echos"; "Mémoire de Kiliinsky" and the third part of Berakot (Paris, 1871).

His numerous contributions to periodical literature as well as his works appeared variously under the names of "Holland," "Hollander," "Hollander," and "H. I."

BIBLIOGRAPHY: Larousse, Diet.; Zeitlin, Bibl. Jud., 1903-04; I. S. B. A.

HOLLANDER, JACOB H.: Associate professor of political economy and head of the department of political economy in the Johns Hopkins University; born in Baltimore July 23, 1871. He was educated in the university to which he is attached (B.A. 1891; Ph.D. 1894). Prior to graduation he was appointed assistant in political economy in Amherst College, and taught there in the autumn of 1894, when he was recalled to Johns Hopkins by appointment as assistant in political science. Since then he has retained a member of its faculty, being successively promoted to the rank of instructor (1895), associate (1896), associate professor of finance (1899), and associate professor of political economy and director of the department (1903). In 1907 he was selected as secretary of the special mission of the United States sent by President McKinley to negotiate a monetary agreement with the leading countries of Europe. He has served as chairman of the committee on municipal finance of the Baltimore Reform League and as chairman of the Municipal Lighting Commission of Baltimore.

Early in 1900 the United States government appointed Hollander special commissioner to revise the laws relating to taxation in Porto Rico, and on May 1, in the same year, treasurer of Porto Rico, which position he held until July 25, 1901, when the island was declared self-supporting. Hollander is now (1905) chairman of the publication committee of the American Jewish Historical Society, and is a member of the publication committee of the Jewish Publication Society. His more important works are: "The Cincinnati Southern Railway: A Study in Municipal Activity" (Baltimore, 1894); "Letters of David Ricardo to John Ramsay McCulloch" (New York, 1895); "Letters of David Ricardo to hutches Trower" (Oxford, 1896); "The Financial History of Baltimore" (Baltimore, 1899); "Studies in State Taxation" (edited; ib. 1900); "Reports of Treasurer of Porto Rico" (Washington, 1900-01). He has written many minor papers on financial and economic subjects in scientific journals, and has contributed to the publications of the American Jewish Historical Society articles relating to the history of the Jews in Maryland.

A. F. V.

HOLLANDER, LUDWIG HEINRICH: German dental surgeon; born at Leobschütz Feb. 4, 1833; died at Halle March 14, 1897; educated at the universities at Würzburg and Breslau (M.D. 1866). During the following nine years he practised medicine in South Africa. Returning to Germany in 1866, he settled in Halle as a dental surgeon, and was admitted to the medical faculty of the university as privat-dozen in 1872. When in 1876 a dental department was added to the medical institutions of the university, Holländer became its principal, with the title of professor, which position he held until his death.

Holländer published his experiences in South
Afica in the "Globus," 1866 and 1867. He contributed several essays on dental subjects to the medical journals, and in 1877 translated into German Teme's "Manual of Dental Anatomy." He was also the author of "Beiträge zur Zahnheilkunde," Leipsic, 1881, and "Die Extraction der Zähne," 6th, 1892.

BIBLIOGRAPHY: Fiebiger, Biographisches Lexicon. F. T. II.

HOLLE KREIS: The ceremony of naming infants, especially girls, in the cradle ("syma ha'seriah"), adopted by the German Jews from their neighbors. On the Sabbath when the mother of the child attends the synagogue for the first time after her confinement, children of from eight to ten years of age are invited to the house for a festival, where they form a circle around the cradle in which the infant (as a rule, a month old) lies. Lifting the cradle three times, they cry: "Holle! Holle! What shall the child's name be?" Whereupon the child's common, or non-Hebrew, name is called out in a loud voice, while the father of the child recites the first verse of Leviticus. In some places the Book of Leviticus is laid in the cradle, under the child's head. In parts of Germany this ceremony of naming the child was performed in the case of both boys and girls; but generally only girls were named on such occasions, the naming of boys being done in connection with circumcision.

From Moses Minz (Responsa, No. 19), Yossef Hahn ("Yosef Omoz," p. 213a), and Sefer Hasidim, pp. 1139-1140, it appears that the custom was established among the German Jews in the fifteenth century, and that its origin was so little known that the name given it was taken to be partly Hebrew ("hol" = "profane," and "kreis" = "naming"), and was interpreted as the giving of the profane or non-holy name. This explanation is even accepted by Zunz ("G. V." p. 439) and by M. Bruck ("Pharisaische Alter," 1895, p. 105, where "holla" is taken as an interjection). But Dr. Perles has shown that the custom originated in Germany, where Holle, like the Babylonian and Jewish Lilith, was a demon eager to carry off infants; and, in order to protect the child from injury, a circle was drawn around it and a name given under forms intended to ward off the power of Holle. As circumcision seemed a sufficient safeguard for boys, holle kreis by the Jews was generally performed in the case of girls only.


K.

HOLLESCHAU: City in Moravia, with about 5,000 inhabitants. The old ghetto of Holleschau still forms a separate township, and contains therefore a German interdenominational school, which is mostly frequented by Jewish children. The Jewish community numbers 1,500. In 1560 the synagogue was rebuilt by permission of Henry von Sternberg, the lord of the manor. The war of Bethlen Gabor against Ferdinand II. (1622) entailed much suffering upon the community, due to Hungarian troops. Twenty-one years later the community was plundered by the Swedes. At a synod held at Holleschau in 1653 the old statutes for the Jewish communities in Moravia (טנאר כ'ג) were for the first time revised and amended. In 1683 the Jews were forbidden to appear in the market-place during a procession. During the flood of 1686 hundreds of graves were obliterated, the stones being washed from their original places. In 1741 the community was laid under contribution by the Prussians, and in 1742 it was ordered to pay, within a fortnight, 2,301 gulden as war-tax; the constant exactions of the war left the congregation burdened with a debt of 40,000 florins. When Maria Theresia issued an edict banning the Jews from Moravia (1745), the synagogue in Holleschau and the sacred vessels were seized, and the most prominent of the Jews arrested. To complete their misery, a fire broke out in the same year, destroying a third of the Jewish quarter. In 1774, when Abraham Skrain killed his servant Josepha Trumczimin, the populace were about to storm and burn the Jewish quarter, but were prevented by the clergy, who placed altars with holy images in front of Skrain's house.

The next hundred years seem to have been comparatively uneventful. Rudolph Eugen, Count of Wrbesa and Freudenthal, acted as mayor for the Jewish community from 1864 until his death in 1883. In 1891 the parish of Holleschau was fixed, and since Jan. 1, 1892, the community has included those of the counties of Holleschau, Bistritz, and Wisowitz. A new synagogue was dedicated in 1893. Serious anti-Semitic disturbances occurred in 1899, which were traceable to friction between Germans and Czechs.

The rabbinate of Holleschau, from 1650 to the present century, has been held by:

Isaac Segal, 1650.
Menachem Mendel, 1656.
Eisler, b. Adelq Isaac, author of "Takhun Seferim" (Prague, 1689).
Shabbethal Cohen, the "Schach," 1702.
Morris Isaac, J. L. Zeman, 1699-1705.
Menachem Mendel, 1767-85; author of "Emissam Menachem."
Isael Felsenitz, one of the Vienna exiles; died 1790.
Eisler, Gessinger, 1799-1799; relative and teacher of Jonathan Epheschilch.
Joseph Oppenheim, 1710-41; son of the bibliophile David Op

dehalle.

Davide Strauss, 1719-22.
Saadit Katereschelbenogon, 1720-26.
Aaron M. M. Hamborg, 1739-50.
Joseph Freidets, 1746-65.
Judah Leeb Otten (Judah Loeb), 1789-94.
Abraham Stern, author of "Mirzah Lakhmizh," 1796-1797.
Menachem Mendel Deutsch, 1805-18.
Joseph Blach Peterschen, 1841-47.
Markus Pollack, 1867-90.
Jacob Freimann (since 1893).

In addition to two synagogues the community has had a bet ha-midrash since 1808; among the scholars appointed to it was Salomon Haas (1847), author of "Kerem Shelomoh."
Holon

Holy Days

FORMATION TO "Artaphernes," "Dataphernes," "Tissaphernes," the last element of each of which is "phernes," occurs in Cappadocian history, and is found on coins at Pirene, in inscriptions at Cilicia, and later in classical writers. According to Dionysius of Syraca, a Holofernes, brother of the assassin Ariarathes of Cappadocia, lived at the time of Artaxerxes I Ochus (359-357 B.C.). Another was king of Cappadocia (156 B.C.) and a friend of Demetrius I, Soter; with this Holofernes many scholars, following Eusebius, E. L. Hicks, and Wilbur, identify the subject of this article. Winckler originally ("Altorientalische Forschungen," II, 273) identified the latter with Anapater or Asurbanipal, but in Schrader's "K. A. T."

II ed., p. 291, he seems to consider Cambyses as being the original of the general in the Book of Judith. Klein has not been followed by scholars in identifying Holofernes with Hadrani's general Julius Severus ("Actes du Huitieme Congres des Orientalistes," II, 83 et seq., Leyden, 1880). For a fuller discussion of this subject see Judith.

It is worthy of notice that, though the longer Hebrew midrash based on the Book of Judith does mention Holofernes, the shorter version (which Gaster, "Proceedings Soc. Bib. Archeology," xvi, 156, believes to be the older) substitutes Sceletus.

According to the Book of Judith, Holofernes is said to have been dispatched by Nebuchadnezzar with an army of 120,000 foot and 12,000 horse for the purpose of taking vengeance "on all the earth" (Judith ii, 3). After having devastated many countries, Holofernes reached Esdraelon, and encamped between Geba and Scythopolis to collect his forces. The Jews, resolved to defend themselves, fortified the mountain passes. Holofernes was advised by Achior, the captain of Ammon, not to attack the Jews; but, ignoring the advice, he proceeded against Bethulia. Instead of attacking the city, however, he seized the wells, hoping thereby to compel the inhabitants to capitulate. In this he would have succeeded but for a beautiful widow named Judith who visited him at his camp, and, after a banquet at which Holofernes became drunk, cut off his head and escaped to Bethulia. The death of the general spread confusion through the ranks of the army, which retired in disorder before the attack of the Jews. See Judith.

BIBLIOGRAPHY: Hicks, in Journal of Hellenic Studies, vi, 361; Margueritte, in Ph. R., ii, p. 100; Wulff in Judaica, p. 281; Schubert, Ger. 54 ed., iii, 106.

I. Bn. — G.

HOLON (בֹּלון) = "sandy place" or "halting-place": 1. City of Judah, in the Hebron hills, allotted, with its suburbs, to the priests (Josh. xxvi, 15). In the parallel passage in I Chron. vi, 73 this city is called "Alien" (A. V., "Anem"). 2. City of Moab, in the plain of Moab and east of the Jordan; mentioned with Heshbon, Dibon, and other cities (Jer. xviii, 21).

M. S.

HOLST, CARSTEN. See BENDIX, FRITZ EMIL.

HOLY CITY. See Jerusalem.

HOLY DAYS. See BENDIX, FRITS EMI.

HOLY DAYS — Biblical Data and Critical View. See Festivals.
Holy Days

in establishing a dignified observance of the festivals. Fasting or the delivering of funeral orations is for the table during these days. The day should be adorned by women, and to have meat and wine on it should not commit sin. The law thus succeeded in making the law uniform so that no mistake could occur ("geze'ah"). It was forbidden even if laid on a festival not immediately preceded by a Sabbath. If the holy day occurred on a Friday, no food could be prepared for the coming Sabbath unless express provision had been made for such preparation on the day preceding the holy day by means of "erub tabshillin" (see Excommunication). This consists of bread and some dish over which the blessing is pronounced and an Aramaic formula recited in which the significance of the 'erub is declared. The idea of the 'erub is that this dish, prepared before a festival for the Sabbath, is regarded as the beginning of the Sabbatical preparations, which need only be continued on the holy day (Bezah 15b; "Yad," Shebitot Yom-Tob, vi. 1, 2; Oran Hayayin, 531; see Bezah).

Second Days of Festivals.

The second holy day, although a rabbinical institution established because of the uncertainty of the calendar, was still regarded by the Rabbis as of equal sanctity with the first day, and all work forbidden on the first day is also forbidden on the second. While no punishment is prescribed for the violator of a second-day holy day, the Jewish communities took it upon themselves to inflict punishment upon him. Excommunication, even beating ("makkat marbut"), was frequently the lot of such a transgressor (see Excommunication). The only distinction the Rabbis make between the first and second days concerns burials: on the first day the burial must be carried out by non-Jews, on the second by Jews permitted to conduct it. The two days are regarded in all respects as two distinct holy days, and objects that come into existence on the first day can be used on the second. The two days of New-Year, however, are considered as one day, except in the case of a burial, which is permitted on the second day (Bezah 6a; "Yad," Shebitot Yom-Tob, i. 23-24; Oran Hayayin, 496, 536). For the laws concerning Palestinian Jews, who do not observe the second day, but who have settled in a place outside Palestine where it is observed, or vice versa, see Conflict of Laws; Custom.

To rejoice and be cheerful on the holy days is recommended by the Rabbis. It is customary to give new toys and fruit to children, new garments and ornaments to women, and to have meat and wine on the table during these days. The day should be divided into halves, one to be spent in eating, drinking, and amusement, the other in worship and study. Fasting or the delivering of funeral orations is forbidden. Too much drinking and excessive hilarity, however, are not encouraged. The court used to appoint overseers, who visited the public parks and gardens to see that men and women in their joviality should not commit sin. The law thus succeeded in establishing a dignified observance of the festivals by the Jews, free from asceticism or licentious hilarity (Bezah 15b; Shebitot Yom-Tob, vi. 16-21; Oran Hayayin, 530). For the ritual of the holy days see the articles on the several holy days.

The week days of the festivals ("Hol ha-Mo'ed") of Passover and of Sukkot are considered as semi-holy days, and only certain kinds of work are permitted on them. Any kind of labor requiring immediate attention may be done on these days. The Rabbis, however, included a great many kinds of labor under this head, while preserving the sanctity of the hol ha-mo’ed by providing certain signs which should remind the Jew of the festival ("shinui"). It is forbidden to transact regular business on these days, though a man may buy or sell privately, and thus be enabled to spend more for the coming festival. At present in many lands it is customary for storekeepers to go to their places of business during these days, but to make some change by keeping the doors only half open or by keeping the shades down. It is forbidden to write on these days, but it is customary to write letters, though some change is made, as by writing lengthwise instead of across the paper, etc. There is a certain leniency in the interpretation of all these laws; and while the sanctity of the festival is still maintained in various ways, few hesitate to do various kinds of work or to pursue their daily occupations (Hag. 18a; M.K. 1., ii., iii.; Shebitot Yom-Tob, vii., viii.; Oran Hayayin, 530-545). No marriage should be celebrated on these days, on the principle that one joy should not be confused with another joy. It is permitted, however, to celebrate a betrothal or to remarried a divorced wife (M. K. 8a). In the case of a funeral there should be no excessive mourning (see Mourning). Shaving or haircutting is forbidden, as everyone should prepare himself before the holy day begins. Only such as could not possibly do so before the holy day, as the prisoner who has just been released, or the excommunicate whose term has expired, or one arrived from a far-off land, may have his hair cut on these days (M. K. 14a; Oran Hayayin, 531; Isserles forbids also the cutting of one's nails). The order of services is the same as on workingdays, except that the prayer "Ya'aleh ve-Yavo" (May Our Remembrance) is inserted in the "Shemoneh Ezech." After the regular morning service the "Hallel" is recited and a section of the Law is read, after which the additional service of the festival ("Musaf"), in which, according to the Ashkenazic ritual, the Biblical verses for the day are inserted, is read. During the middle days of Passover, "half Hallel" is read, that is, the first eleven verses of Psalms cxv. and cxvi. are omitted (see Hallel). The lesson of the Law for Hol ha-Mo'ed contains Biblical selections connected in some way with the character of the day. If one of these days falls on a Sabbath, the weekly portion is omitted, and instead a portion from Exodus (xxixii., 12-xxxi., 36), which contains a short reference to the three festivals, is read. The Haftarah for Passover is the Vision of the valley of the dry bones (Ezek. xxxvi., 37-xxxvii., 14), and for Sukkot the account of the wars of Gog and Magog (Ezek. xxxviii., 19-xxix., 16). It is also
customary in many communities to read the scroll of Canticles on the Sabbath of the middle days of Passover, and of Ecclesiastes on that of the middle days of Sukkot (Orah Hayyim, 490:6). Popular ceremonies attend the services on the last of the middle days of Sukkot, which is known by a distinct name—"Hosha'ana Rabba."

There is a difference of opinion among the early authorities as to whether tefillin are to be worn on these days or not, and in consequence various customs arose. The Sephardi Jews do not wear tefillin on these days, while the Ashkenazim do. Some are careful not to pronounce the blessings on tefillin at all, while others say them in a whisper. The Hasidim follow the Sephardim in this as in many other customs. However, before Mussaf on the middle days of Passover, and before "Hallel" on Sukkot, the tefillin are always removed (Orah Hayyim, 81, 3, Isserles' gloss; see PHYLACTERIES).

These days being a period of leisure to many Jews, they were devoted by the medieval Jewish communities to the consideration of congregational affairs. In Germany the election of the governing body of the congregation took place upon them. Collections for charity were taken up, and house-to-house begging was also permitted (sometimes also on Fridays). In spite of the stringent laws against gambling in some medieval Jewish communities, many indulged in card playing and in other games of chance (see GAMBLING).

In commemoration of the rejoicings that accompanied the ceremony of the "drawing of water" in Temple times (Suk. 51a; "Yad," Lulab, v.12-15), many Jewish communities, especially in Russia and Poland, indulge in festivities and merrymaking during the evenings of the middle days of Tabernacles ("Simhat Bet ha-Sho'ebah"). Various hymns taken from the ritual are chanted, refreshments are served in the betha-midrash, and theyoung are permitted to indulge in various pleasures.

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Holy Spirit

The Holy Spirit is that part of the Triune God which is non-personal, subservient to the Father, and helper of the Church. It is the personification of the idea of God's governmental activity, as the Paraclete and the Comforter. In the Old Testament, the Holy Spirit was indicated by the term "Ruah", by other terms (like "Agape", "Kurios", etc.) or by the terms for the presence of God (like "Kodesh", "Mishkenoth", etc.). In the New Testament, the Holy Spirit is the third person of the Holy Trinity, acting in the world through Jesus Christ. The Holy Spirit is described as the source of life, wisdom, and power for believers.

Critical View

It is generally contended that the Tabernacle represents a later priestly reconstruction patterned after the Solomonic and Ezekiel's Ideal Temples (see Graf, "Die Geschichte, Bücher des Alten Testaments," Leipzig, 1868; Popp, "Der Biblische Bericht über die Stiftshütte"). The account of Solomon's Temple (I Kings vi.) is also very much involved, and probably represents various sources. The legislation in P is based partly on actual practise, partly on theoretical insistences anticipated to a certain extent in Ezekiel, gradually realized in the Second (Zerubbabel's) Temple and fully recognized as authoritative in the Maccabean- Herodian-Mishnaic Temple. According to Bachler ("Die Priester und der Cultus," Vienna, 1895), during the last period of the Temple's existence certain concessions were made with latitude for "laymen.

On the one hand, the use of the term "Kodesh ha-Kodesh" as a synonym for, or a later explanation of, "deir" (= "oracle"); and the application of the same designation to all the things that were accessible only to the priests, and, on the other, the uncertainty of the use of the double phrase in Ezekiel (see above; Smend, Commentary on Ezek. ix.) by Bleek, "Einleitung," 4th ed., p. 204, indicates gradual evolution of the notion that certain places and things partook of a higher degree of holiness than others.

The analysis of the various passages shows that "Kodesh," originally designating "property of or reserved for Yhwh," only gradually came to admit of different degrees. In distinction from all tithes which are holy those belonging to the priests are further designated as "mikdash" (Num. xviii.29; comp. ib. viii. 32).

Applied to locality, this distinction in degrees is noticeable first in Ezekiel. His idea of the ascending scale of holiness is apparent in his designation of the Temple territory as "Holy of Holies" in comparison with the surrounding Levitical land (Ezek. xiiii. 13, xvi12). This notion pervades the Priestly Code and is determinative of the later Jewish conception, which ascribes to the Land of Israel, the city of Jerusalem, the different courts and buildings of the Temple, in a fixed but ascending scale, different degrees of sanctity (Sanh. 3a, 16a; Shab. 14a; = Yad., I. vi.).


Holy Land.

See Palestine.

Holy Scriptures.

See Bible Canon.

Holy Spirit

(Hebr. neshamah; Greek, epihpan). The most noticeable difference between sentient beings and dead things, between the living and the dead, is in the breath. Whatever lives breathes; whatever is dead does not breathe. Aquila, by strangling some camels and then asking Hadrian to set them on their legs again, proved to the emperor that the world is based on "spirits" (Yer. Hag. 41, 70a). In most languages breaths and spirit are designated by the same term. The life-giving breath can not be of earthly origin, for nothing is found whence it may be taken. It is derived from Biblical supernatural world, from View of the God. God blew the breath of life into the Spirit. (Gen. i. 2, 7).

The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job xxxiii. 4; comp. xxxvii. 8). God "gives breath unto the people upon it [the earth], and spirit to them that walk therein" (Isa. xliii. 6). "In whose hand is the soul of every living thing, and the breath of all mankind" (Job xil. 10). Through His spirit all living things are created; and when He withdraws it they perish (Isa. xxxiv. 14; Ps. civ. 24, 30). He is therefore the God of the spirits of all flesh (Num. xvi. 22, xxvii. 16). The breath of animals also is derived from Him (Gen. vi. 17; Ps. civ. 30 [A. V. 29]; Ezek. iii. 18-21; Isa. xiii. 5). The heavenly bodies likewise are living beings, who have received their spirit from God (Job xxxvi. 18; Ps. xxxvii. 6). God's spirit hovered over the form of lifeless matter, thereby making the Creation possible; and it still causes the most tremendous changes (Gen. i. 2; Is. xxxvii. 15).

Hence all creatures live only through the spirit given by God. In a more restricted sense, however, the spirit of God is not identical with this life-giving spirit. He pours out His own spirit upon all whom He has chosen to execute His will and bequests, and this spirit imbues them with higher reason and powers, making them capable of heroic speech and action (Gen. xlii. 18; Ex. xxxii. 3; Num. xxxiv. 2; Judges iii. 10; I Sam. xxv. 3). This special spirit which God rests upon man (Isa. vi. 2, xli. 1); it surrounds him like a garment (Judges vi. 18; II Chron. xxxv. 20); it falls upon him and holds him like a hand (Ezek. xi. 5, xxxvii. 1). It may also be taken away from the chosen one and transferred to some one else (Num. xi. 17). It may enter into man and speak with his voice (II Sam. xxii. 2; Zeck. ii. 2; comp. Jer. x. 14). The prophet sees and hears by means of the spirit (Num. xxxvi. 2; I Sam. x. 6; II Sam. xxvii. 1; I Sam. xiii. 1; Zeck. vii. 12). The Mosaic passage in Joel ii. 28-30, to which special significance was subsequently attached, is characteristic of the view regarding the nature of the spirit. And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My spirit.

What the Bible calls "Spirit of Yhwh" and "Spirit of Elohim" is called in the Talmud and Midrash "Holy Spirit" ("Ruah ha-Kodesh"); never "Ha-Dodekashah," as Hilgenfeld says, in "Ketzergesch." p. 297. Although the Divine the expression "Holy Spirit" occurs in the Div. Spirit. Ps. xi. 11 (LXX. ἡ πνεῦνα τῆς ὁμοοργίας). In Isa. lxix. 10, 11, it had not yet the definite meaning which was attached to it in rabbinical literature: in the latter it is equivalent to the
expression "Spirit of the Lord," which was avoided on account of the disinculcation to the use of the Tetragrammaton (see, for example, Targ. to Isa. xli. 13). It is probably owing to this fact that the Shekinah is often referred to instead of the Holy Spirit. It is said of the former, as of the Holy Spirit, that it rests upon a person. The difference between the two in such cases has not yet been determined. It is certain that the New Testament has πνεῦμα θεοῦ in those passages also, where the Hebrew and Aramaic had "Shekinah"; for in Greek there is no equivalent to the latter, unless it be σέλος ("glow of light"), by which "זיוה-שכינה" may be rendered. Because of the identification of the Holy Spirit with the Shekinah, πνεῦμα θεοῦ is much more frequently mentioned in the New Testament than is "Rush ha-Kodesh" in rabbinical literature.

Although the Holy Spirit is often named instead of God (e.g., in Sifre, Deut. vii.), yet it was considered as being something distinct.

Spirit. The Spirit was among the ten things that were created on the first day (Hag. 1b, a). Though the nature of the Holy Spirit is really nowhere described, the name indicates that it was conceived as a kind of wind that became manifest through noise and light. As early as Ezek. iii. 13 it is stated, "the spirit took me up, and I heard behind me a voice of a great rushing," the expression "behind me" characterizing the unusual nature of the noise. The Shekinah made a noise before Samson as a bell (Sotah 9b, below). When the Holy Spirit was resting upon him, his hair grew forth a sound like a bell, which could be heard from afar. It imbued him with such strength that he could uproot two mountains and make them go together like pebbles, and could cover leagues at one step (ib. 17b; Lev. R. viii. 2). Similarly Acts ii. 2 reads: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (it must be noted that this happened at Pentecost, i.e., the Feast of Revelation). Although the accompanying lights are not expressly mentioned, the frequently recurred phrase "he beheld ["הציר"] in the Holy Spirit" shows that he upon whom the spirit rested saw a light. The Holy Spirit gleamed in the court of the temple of Samuel, and of King Solomon (Gen. R. lxxxv. 12). It "glimmered" in Tamar (Gen. xxxviii. 18), in the sons of Jacob (Gen. xlii. 11), and in Moses (Ex. ii. 12), i.e., it settled upon the persons in question (see Gen. R. xxxv. 9, xcl. 7; Lev. R. xci. 4, 5 nipzah; and "הציר", comp. also Lev. R. viii. 2, lit. "תִּהְוָל-le-gushgeš"). From the day that Joseph was sold the Holy Spirit left Jacob, who saw and heard only indistinctly (Gen. R. xci. 6). The Holy Spirit, being of heavenly origin, is composed, like everything that comes from heaven, of light and fire. When it rested upon Phinehas his face burned like a torch (Lev. R. xxii. 11). When the Temple was destroyed and Israel went into exile, the Holy Spirit returned to heaven; this is indicated in Ecel. xii. 7: "the spirit shall return unto God." (Ecel. R. xlii. 7). The spirit talks sometimes with a masculine and sometimes with a feminine voice (Ecel. vii. 29 [A. V. 28]; i.e., as the word "רָעָשִׁים" is both masculine and feminine, the Holy Spirit was conceived as being sometimes a man and sometimes a woman.

The four Gospels agree in saying that when Jesus was baptized the Holy Spirit. In the shape of a dove came down from the opening heaven and rested upon him. The phraseology of the passages, especially in Luke, shows that this description was not meant symbolically, as Conybeare ("Expositor," iv., ix. 455) assumes, following Alexandrian views (comp. Matt. iii. 16; Mark i. 10; Luke iii. 22; John iv. 33; and Hastings, "Dict. Bible," ii. 460a). This idea of a dove-like form is found in Jewish literature also. The phrase in Cant. ii. 12, "the voice of the dove" (A. V. "turtle"), is translated in the Targum the "voice of the Holy Spirit." The passage in Gen. i. 2, "And the Spirit of God moved upon the face of the waters," is interpreted by Ben Zoma (c. 100) to mean, "As a dove that hovers above her brood without touching it" (Hag. 1a). As the corresponding passage in the Palestinian Talmud (Hag. 7b, above) mentions the eagle instead of the dove, the latter is perhaps not named here with reference to the Holy Spirit. A teacher of the Law heard in a ruin a kind of voice ("הטול") that complained like a dove: "Wo to the children, because of whose sins I have destroyed my house" (Ber. 8a, below). Evidently God Himself, or rather the Holy Spirit, is here referred to as cooing like a dove (comp. Abbot, "From Letter to Spirit," pp. 106-110). See Dove.

The Holy Spirit dwells only among a worthy generation, and the frequency of its manifestations is proportionate to the worthiness. There was no manifestation of it in the time of the Second Temple (Yoma 31b), while there were many during the time of Elijah (Tosef., Sotah, xii. 5). According to Job xviii. 33, the Holy Spirit was not needed upon the Prophets in varying of the Holy degrees, some prophesying to the extent of one book only, and others filling two books (Lev. R. xv. 3). Nor did it rest upon them continually, but only for a time. The stages of development, the highest of which is the Holy Spirit, are as follows: zeal, integrity, purity, holiness, humility, fear of sin, the Holy Spirit. The Holy Spirit conducts Elijah, who brings the dead to life (Yer. Shab. 3c, above, and parallel passage). The pious act through the Holy Spirit (Tan., Wayebi, 14); whoever teaches the Torah in public, partakes of the Holy Spirit (Chant. R. i. 9, end; comp. Lev. R. xxxv. 7). When Phinehas sinned the Holy Spirit departed from him (Lev. R. xxxvii. 4; comp. Gen. R. xix. 6; Posk. 8a).

In Biblical times the Holy Spirit was widely disseminated, resting on those who, according to the Bible, displayed a prophetic activity; thus it rested on Eber and, according to Josh. ii. 18, even on Rahab (Seder Olam, i; Sifre, Deut. 22). It was necessary to reiterated frequently that Solomon wrote his three books, Proverbs, Canticles, and Ecclesiastes, under the inspiration of the Holy Spirit (Chant. R. i. 6-10), because there was a continual opposition not only to the wise king personally, but also to his writings. A teacher of the Law says that probably for this reason the Holy Spirit rested upon Solomon in his old age only (ib. i. 10, end).
The visible results of the activity of the Holy Spirit, according to the Jewish conception, are the books of the Bible, all of which have been composed under its inspiration. All the Prophets spoke "in the Holy Spirit"; and the most characteristic sign of the presence of the Holy Spirit is the gift of prophecy, in Prophecy, the sense that the person upon whom it rests beholds the past and the future. With the death of the last three prophets, Haggai, Zechariah, and Malachi, the Holy Spirit ceased to manifest itself in Israel; but the Bar Kokhba was still available. "A bat kol announced twice at assemblies of the scribes: 'There is a man who is worthy to have the Holy Spirit rest upon him.' On one of these occasions all eyes turned to Hillel; on the other, to Samuel the Lesser." (Tosef., So'ah, xiii. 2-4, and parallels). Although the Holy Spirit was not continually present, and did not rest for any length of time upon any individual, yet there were cases in which it appeared and made knowledge of the past and of the future possible (ls.; also with reference to Akiba, Lev. R. xxi. 8; to Gamaliel II., ib. xxvii. 3, and Tosef., Pes. i. 37; to Metz., Lev. R. ix. 9; etc.).

The Holy Spirit rested not only on the children of Israel who crossed the Red Sea (Tosef., So'ah, vi. 2), but, toward the end of the time of the Second Temple, occasionally on ordinary mortals; for "if they are not prophets, they are at least the sons of prophets." (Tosef., Pes. iv. 3). The Holy Spirit is at times identified with the spirit of prophecy (comp. Seder Olam, 1, beginning; Targ. Yer. to Gen. xxii. 28, xiii. 14; II Kings ix., xvi. xxvii. 15, xl. 13, xlv. 3, Cant. R. i. 2). Sifre 170 (to Deut. xviii. 18) remarks: "I will put My words into his mouth," means "I put them into his mouth, but I do not speak with him face to face"; know, therefore, that henceforth the Holy Spirit is put into the mouths of the Prophets." The "knowledge of God" is the Holy Spirit (Cant. R. i. 9). The division of the country by lot among the several tribes was likewise effected by means of the Holy Spirit (Sifre, Num. R. xx. 7). But the Holy Spirit did not appear to him except at night, all pagans being in possession of their gift only then. (ib. xx. 13). The Bar Kokhba section was written in order to show why the Holy Spirit was taken from the heathen—i.e., because Bar Kokhba desired to destroy a whole people without cause (ib. xx. 1). A very ancient source (Sifre, Deut. 175) explains, on the basis of Deut. xviii. 15, that in the Holy Land the gift of prophecy is not granted to the heathen or in the interest of the heathen, nor is it given outside of Palestine even to Jews. In the Messianic time, however, the Holy Spirit will, according to Joel ii. 26, 28, 29, be poured out upon all Israel; i.e., all the people will be prophets (Num. R. xv., end). According to the remarkable statement of Tanna debe Eliyahu, ed. Friedmann, the Holy Spirit will be poured out equally upon Jews and pagans, both men and women, freemen and slaves.

The doctrine that after the advent of the Messiah the Holy Spirit will be poured out upon all mankind explains the fact that in the New Testament such great importance is assigned to the Holy Spirit. The phrase το εσπίρτα τον Νευμόν occurs from In the New Testament eighty to ninety times (Swete, in Has-Testament, § 6), while the phrase το εσπίρτα τον δέο is comparatively rare, it occurs several times. In Acts i. 5, 8 it is said, as in the midrash quoted above, that in the Messianic time the Holy Spirit will be poured out upon every one, and in Acts ii. 16 et seq. Peter states that Joel's prophecy regarding the Holy Spirit has been fulfilled. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts ii. 44-46). Luke also says (Luke xi. 13) that God gives the Holy Ghost to them who ask Him. The phrase "joy of the Holy Ghost" (I Thess. i. 6) also recalls the Midrash sentence quoted above referring to the contrast between the clean and the unclean spirit (Mark iii. 28). The inspiration of the Biblical writers is acknowledged in the same way as in rabbinical literature (Matt. xxii. 48; Mark xii. 39; II Peter i. 21). Hence the conception of the Holy Spirit is derived from one and the same source. But as the New Testament writers look upon the Messiah, who is actually identified with the Holy Spirit, as having arrived, their view assumes a form fundamentally different from that of the Jewish view in certain respects; i.e., as regards: (1) the conception and birth of the Holy Spirit (Matt. i. 18 et seq.; Luke i. 35; John iii. 4-6); (2) the speaking in different tongues ("glossolalia"); Acts ii. 1. (3) the materialistic view of the New Testament, evidenced in the idea that it may be communicated by means of the breath (e.g., John xx. 20); and (4) the strongly developed view of the personality of the Holy Spirit (comp. for example, Matt. xvi. 20; Acts v. 3; I Cor. iii. 16; Eph. ii. 21; I Peter ii. 2; Gospel to the Hebrews, quoted in VI.—29
Hastings, "Dict. Bible," ii. 406, foot, et passim). In consequence of these fundamental differences many points of the Christian conception of the Holy Spirit have remained obscure, at least to the uninitiated.

It is noteworthy that the Holy Spirit is less frequently referred to in the Apocrypha and by the Hellenistic Jewish writers; and this circumstance leads to the conclusion that the conception of the Holy Spirit was not prominent in the intellectual life of the Jewish people, especially in the Diaspora. In I Macc. iv. 43, xiv. 41 prophecy is referred to as something long since passed. Wisd. ix. 17 refers to the Holy Spirit which God sends down from heaven, whereby His bequests are recognized. The discipline of the Holy Spirit preserves from deceit (ib. i. 5; comp. vii. 21-26). It is said in the Psalms of Solomon, xvii. 45, in reference to the Messiah, the son of David: "he is mighty in the Holy Spirit"; and in Susanna, 45, that "God raised up the Holy Spirit of a youth, whose name was Daniel." Josephus ("contra Ap." i. 8) expresses the same view in regard to prophetic inspiration that is found in rabbinical literature (comp. Jew. Encyc. ii. 147, s. v. Binah Canaan; Josephus, "Ant." iv. 6, § 5; vi. 8, § 3; also Bpf, Deut. 305; Bcr. 31b, above; Gen. R. ixx. 8, ixxv. 5; Lev. R. vi.; Deut. R. vi.—the Holy Spirit defending Israel before God; Ezecli. R. vii. 25; Pirke R. El. xxxvii., beginning). See also HOBANNA; INSPIRATION; ORDINATION; TABERNACLES, FEAST OF.


J. B.

HOLEMANN, MICHAEL: Austrian historian of literature; born at Slavata, Moravia, June 21, 1860; studied at Leopold, Vienna, and Berlin (Ph.D. 1888). Since 1891 he has been connected with the library of the University of Vienna. He has written: "Ludwig Borne, Sein Leben und Sein Wirken" (Berlin, 1888); "Adressbuch der Bibliotheken der Österreichisch-Ungarischen Monarchie" (with Hans Bahr; Vienna, 1890); "Deutsches Anonymen Lexikon," a lexicon of anonymous authors in German literature from 1501 to 1850, parts A-K having so far appeared (Weimar, 1901-03); "Aus dem Lager der Goethe-Gegner" (Berlin, 1904).

Bibliography: *Bulamith*, iii. 4, pp. 248 et seq.; *Wiener Zeitschr.* (g.v. 1888); Der Jüdische Literatur, pp. 40-41; Alt. Deutsche Biographie, s. v.

L. B.

HOMEL or GOMEL (in Russian documents, Gomi or Gum; among Hebrew writers, Homiah): District town in the government of Mogilef, Russia, situated on the right bank of the River Sozh, an affluent of the Dnieper. In 1902 its Jews numbered 39,101 in a total population of 46,446, or 56.4 per cent. It is not certain when Jews first settled in Homel; but as it came into the possession of Lithuania in 1537, it is probable that a Jewish community was established soon after that date. During the Cossacks' uprising in 1648 about 1,500 Jews were killed at Homel. Shabbethai Cohen in "Megillat Efah" and Gabriel Schussburg in "Petah Teshuhah"
HOMICIDE.—Biblical Data: That bloodshed should be punished with bloodshed was, according to Scripture, proclaimed to Noah and his family; "Surely your blood of your lives will I require, at the hand of every man’s brother will I require it, and at the hand of every beast will I require it, and at the hand of every beast will I require it, and at the hand of the serpent will I lay my hand upon it" (Gen. ix.5). The main prohibition, however, is contained in the declaration: "For in the image of God made he man" (Gen. ix.5).

Homem, Antonio: Jewish martyr; born in 1544 of Neo-Christian parents at Coimbra, Portugal; suffered death at the stake in Lisbon May 5, 1618. His father’s name was Vaez Brandao; and his mother was a granddaughter of Nunez Cardozo, called "the rich Jew of Aveiro." Like many secret Jews who, in order to escape from the snares and persecutions of the Inquisition, caused their sons to embrace a clerical career, the parents of Antonio had him educated for the Church. He entered a religious order and studied at the university of his native town. On Feb. 22, 1592, he took his degree as doctor and "magister," and after having served the Church in various offices he was appointed deacon and professor of canon law at Coimbra University. He aroused the suspicion of the Inquisition and had to appear before its tribunal (Feb. 1, 1611), but as the author of some theological works he was acquitted. His colleagues closely watched him, however; and in 1619 a secret synagogue was discovered in Lisbon in which Homem conducted the services and preached. On Dec. 18 of that year he was brought before the tribunal of the Inquisition and condemned to death; and five years later at an auto da fé at Lisbon he was burned alive. His house was demolished, and in its place was erected a pillar bearing the inscription "Perpetuum flexus.

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S. MAN.

Homem. See Weights and Measures.

Homicide. See Pentateuch.

Homicide.—Biblical Data: That bloodshed should be punished with bloodshed was, according to Scripture, proclaimed to Noah and his family: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth a man’s blood, by man shall his blood be shed: for in the image of God made he man" (Gen. ix. 5, 6).

The total number of Jews killed is given as 32; seriously injured, 100; slightly injured, 200. Three hundred and seventy-two Jewish houses and 200 stores were plundered and destroyed.

On Sept. 17 the bodies of the following persons who had been killed in the riots were buried in the Jewish cemetery of Homel: Eliezer Oberman (tailor); Plochus Halpeira (aged 25; merchant); Zakman Kaschanski (aged 30; only son); Mordecai Kaschanski; Boruch Pettitski (aged 35); Behr Lefkin (aged 45); Metz Daydlov; Zakman Cohn; Hayyim Plachetski; and Zehr Kevas.

The thank of the Law, which was torn by the rioters during the destruction of the synagogue, was also buried. About one-third of the Jewish population escaped. While the chief of police and certain other God-fearing Christians gave shelter to some of the victims, several of the merchants took part in the riots.

From a report presented by representatives of the Jewish community of Homel to Assistant Minister of the Interior Durnovo (Oct. 1, 1903), it is evident that the first account of the riots in the official organ of the government was incorrect, and that they had been carefully planned several weeks previously.

H. R.
Decalogue (Ex. xxi. 13; Deut. r. 17): “Thou shalt not kill.”

Scripture distinguishes two kinds of unlawful homicide, the voluntary (murderer) and the involuntary (manslaughter). Homicide is voluntary when the killing is the result of malice and premeditation (Ex. xxi. 14; Num. xxxiv. 20; Deut. xix. 11); it is involuntary when it is caused by accident (Ex. i.e. 13; Num. i.e. 22; Deut. i.e. 4). The criteria of voluntary homicide are the following: enmity, hatred (שרף, שריף), the procuring of the instrument or means calculated to produce fatal results (Num. i.e. 16-20; comp. Ex. i.e. 30). Where these or any of these indices are present the killing, according to the Bible, is to be considered voluntary and felonious. On the other hand, where there is neither enmity in waiting nor premoliation, neither enmity nor a deadly weapon or other means calculated to prove fatal, the killing is to be adjudged involuntary or accidental (Ex. i.e. 19; Num. i.e. 21; Deut. i.e. 4).

As an example of accidental homicide the Bible (Deut. i.e. 5) cites the suppositions case of a man who “goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die” (see below).

The penalty imposed for homicide in ante-Mosaic times, alike for unpremeditated and for premolited killing, seems to have been

Penalties. death at the hands of any man (comp. Gen. iv. 14), man and beast being included in the same statute (ib. 1x. 5, 6). In the Mosaic law discrimination is made between the two species. In this law the punishment of the willful slayer is, after trial and conviction (Num. i.e. 24; Deut. i.e. 12), death at the hands of the victim’s nearest relative, the “redeemer of the blood” (מוּט הדם; Num. i.e. 19; Deut. i.e.); and the penalty for accidental homicide is seclusion in asylum, in one of the “cities of refuge” (וף נפש); Ex. i.e. 13; Num. i.e. 11, 13; Deut. i.e. 5), where the slayer must “abide until the death of the high priest” (Num. i.e. 25-26). In neither case is satisfaction or ransom (מגילה) permitted to substitute or remquat the statutory penalty. The voluntary murderer must be put to death, and the involuntary slayer must retire into and abide in asylum (Num. i.e. 31-35).

In case an animal kills a man, the animal must be stoned to death, and its flesh must not be eaten; but its owner is not to be punished except the victim be a slave, when he must remunerate the master of the slave. Where, however, the animal was known to be vicious, and the owner was warned of the fact and did not confine it, the animal is, as in the first case, stoned to death, and its owner is also liable to be punished with death; but the latter’s punishment may be commuted for a sum of redemption money (Ex. i.e. 28-32).

When a human body is found lying in the field, and it is not known who the murderer is, then the elders and the judges of the nearest city must strike off the head of a heifer in a barren valley, and in the presence of priests they must wash their hands over the beheaded animal, declaring that neither have their hands shed the blood of the slain nor have their eyes seen the deed committed thereon; they must invoke God to be merciful, and not to lay the innocent blood to Israel’s charge (Deut. xxxi. 1-9).

Bibliography: Dinka; Die Jüdischen Todesstrafen, by L. Hirschel; Geschichte der Israeliten in deren land 1, 2, Munich: Michaelis Recht, 1903, chap. 2; Rarters, Die Stadt der Todesstrafe, pp. 72-74; Safrai, Die de Mole, Noah i. 1, ch. 4.

In Rabbinic Law: By the rabbinc system homicide is clearly classified as (1) justifiable, (2) misadventurous, (3) accidental, (4) culpable, or (5) felonious.

(1) Homicide is justifiable when it is committed in obedience to duty, as in executing a condemned criminal (Lev. xx. 3; Deut. xvii. 5, 7; xxii. 24); or in defense of human life or chastity (Sanh. viii. 7, 7a; see below); or even in killing the thief who breaks in at night (Ex. xxii. 2). See Betrothal, whether the killing is done by the proprietor of the premises or by a stranger (Sanh. viii. 6, 7b; Maimonedies, “Yad.” Genebah, ix. 7).

(2) Homicide is misadventurous (רעה ביטר) when the killing is the result of pure chance; as when, in the Biblical example quoted above, the head of the ax, instead of slipping from the helve swayed by the heavier, rebounds from the block and kills (Mak. ii. 1, 7b; comp. “Yad.” Rozeah, vi. 1); or when one throws a missile on his own premises, and a stranger, without the proprietor’s knowledge or consent, just then intruding, is struck and killed by such missile (Mak. i.e.; B. K. 23b. In such cases no blame attaches to the unfortunate slayer; therefore no punishment of any kind is incurred by him, not even at the hands of the redeemer of blood, the “go’el” (Mak. i.e.; B. K.; “Yad.” i.e. 3).

(3) Homicide is accidental (טועב) when it is the effect of constructive negligence, but entirely free from felonious intention; as when an officer of the court, in chastising a convict (Deut. xxv. 3, 5), by mistake administers more than the presence of the culprit (Mak. iii. 14, 22a; B. K. 32b); or when one throws a missile on his own premises, and a visitor just then entering by permission is struck and killed by the missile (Mak. ii. 3, 8a; “Yad.” i.e. vi. 11). This species of homicide, although not attended by premoliation or malice, savors of negligence, and is therefore not altogether free from blame and consequent punishment, which latter is exile (צמא, Mak. ii. 2, 2a; see above), or the risk of being killed by the go’el (Mak. i.e. 7, 12a; “Yad.” i.e. vi. 9, 10). However, the accidental murderer is not subject to exile, unless the victim dies immediately after the accident. If the victim survives the accident even a single astronomical day, no exile is imposed (Teb. 150b; Git. 70b “Yad.” i.e. vi. 5).

(4) Homicide is culpable (רעה ביטיל) when it is the result of actual negligence on the part of the perpetrator; as when one engaged in raising a structure near a thoroughfare thoughtlessly lets some of the material fall on a passer-by, killing him (B. K.
Culprable homicide is the term used when one commits homicide in the belief that he has a right to do it (see HATRA’AH), e.g., when one kills a criminal before his judicial conviction (Makk. 79a). In all such cases the perpetrators are outlawed in the broadest sense of the term: they are criminals, but stand beyond the provisions of the penal laws. The laws concerning murder (see below) cannot be applied to them, because the slaying was not preceded by deliberation; and the law concerning accidental homicide cannot be applied to them, because the slaying was either the result of criminal negligence or the consequence of choice; therefore the go’el may kill them at any time or place, exile not protecting them against him (“Yad,” l.c. vi. 4).

In the following cases, though they are even more criminal than those just mentioned, the homicide is likewise included among the culpable: Where a man is an accessory, e.g., hires others to do the deed (see ABETMENT); where the perpetrator is a principal in the crime, but the victim has a chance to avert fatal results, as where one wilfully throws another into a well which at the time is provided with a ladder, but the assailant removes the ladder and the victim is drowned (Sanh. 79b; “Yad,” l.c. iii. 9); where the death is the result of miscarried felonious intent, as where one maliciously aims a deadly missile at a certain person, and it strikes and kills another (Sanh. ix. 2, 78a; B.K. 44b), where the missile, not deadly if striking the part aimed at, miscarries and strikes the intended victim in a more vital spot, with fatal results (Sanh. l.c.; “Yad,” l.c. iv. 2); and even where none of the aggravating circumstances here detailed are present, but it is proved that the slayer had nourished enmity against the victim (Makk. ii. 3, 7b; Sifre, Num. 166). The penalty for the culprables, whom, as stated, exile does not protect against the go’el, depends on the exigencies of the case; if circumstances require exemplary rigor, the court may order the infliction of capital punishment; otherwise scourging and imprisonment (M.K. 16a; Sanh. 46a; “Yad,” l.c. ii. 4, 5). To the category of culpable homicides excluded from the penal statute may be added the suicide.

(5) Homicide is felonious when the act is the result of wilful and malicious deliberation (徭徭; see above and HATRA’AH). To establish it as such, there must be none of the mitigating circumstances attending any of the cases hitherto enumerated. It must be perpetrated by one man only, without the physical aid of others (see ABETMENT); but personal threats (see DUNES) will not be considered as an excuse for or extenuation of the crime (Sanh. 74b; Yeb. 53a). Where danger threatens the lives of two men, and one can save his life by increasing the danger of the other, the Rabbis lay down the ethical principle, “Thine own life takes precedence over that of thy neighbor” (B.M. 62a; comp. Yer. Hor. iii. 480); but where one is threatened with the forfeiture of his own life unless he take that of an innocent party, the Rabbis argue, “There is no reason for supposing that thy blood is redder than that of the other”; hence one may not save his own life by spilling the innocent blood of another (Sanh. 74a).

The perpetrator, to be amenable to the penalty incurred by the commission of the crime, may be a male or a female, a free person or a slave: but he or she must be an adult, and of sound mental and physical condition (Mek., Nez. 7; Sifra, Condition of Emor, xx.; see ABSTRACTION). In case the victim is a diseased person, the species of the crime is determined by the parties witnessing it. If the crime is committed in the presence of a full court (twenty-three qualified judges), the perpetrator will be convicted of murder and suffer the full penalty; otherwise he will be clasped as a culpable homicide (Sanh. 78a; “Yad,” Rozeah, l.l. 9).

As to the victim, the Rabbis understand by the term diyot (“man”), used in connection with the crime (Ex. xx. 17; Lev. xxvii. 17), a person; hence male or female, free or slave, old or young (Mek., l.c.; Sifra, l.c.; “Yad,” l.c. 10). If young, by which is meant a new-born infant it must be proved that it was not of premature birth; if prematurely born, it must be at least thirty days old to be considered a human being (Sifra, l.c.; Niddah 44b; “Yad,” Rozeah, l.l. 3). But the unborn child is considered as part of its mother (Sanh. 80b); killing it in its mother’s womb is therefore a blemish offense only (Mek., Nez. 8; B.K. 42a). And where the victim is a diseased person, even newborn, the killing will be considered murder, unless the malady was the immediate and natural result of an assault previously made on him by man or brute, and competent physicians declare it to be in itself inevitably fatal (Sanh. 78a; Mak. 7a; “Yad,” l.c. ii. 6).

It matters not by what means the crime is accomplished (Sifre, Num. 166; Sanh. 78b), provided the fatality is the immediate and natural result of the assault (Sanh. 79b; “Yad,” l.c. iii.). Hence it is the duty of the court to investigate the nature of the missile used (Sanh. ix. 2, 78b; B.K. 90), the force of the blow, and the part hit (Sanh. 78a); or to note the height of the fall (Sanh. 76b), and estimate whether there was sufficient weight or force or momentum to cause the fatal result. If a sharp or pointed metal instrument was the weapon, neither weight nor bulk nor size will enter into consideration, since even a needle may cause death (Sanh. 76b; “Yad,” l.c. iii. 4). Also, the physique and condition of the criminal and those of the victim at the moment of the assault must be compared, to determine the likelihood of the one causing the death of the other (Sanh. ix. 2; “Yad,” l.c. 5). Where doubt arises as to whether the death was really the natural result of the assault, the benefit of that doubt is given to the culprit (B.K. 90b; Sanh. 78b). Thus, if the fatal missile be placed among others, and can not be identified, the smallest of the number is selected and considered as the one used (Tosef., Sanh. xii. 4; Mek., Nez. 6).

If the victim is found alive, the court must carefully examine his condition and ascertain the nature of the injuries and whether there is a probability of his recovery. If the diagnosis is favorable, the culprit is set at liberty after being assessed legal dam-
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Had been made for public worship among the people and musical functions. Of preaching as a feature of the Law, and hence to the teacher of the Halakah; the sacrificial ritual and to the Levitical, priestly, some reason the legal death cannot be inflicted, the convict may be put to death by any means possible (Sanh. i.e. "Yad," i.e. iv. 4). If, however, the victim improves sufficiently to give promise of ultimate recovery, and the court so diagnoses, even if his condition afterward grows worse and he dies, the favorable diagnosis will protect the culprit against retribution (Sanh. i.x. 78b; Tosaf., B. K. i. 6; comp. Yer. Sanh. i.x. 27; "Yad," i.e. iv. 6).

The penalty for murder is death by the sword, slaying (see Capital Punishment). The duty of carrying out the sentence of the court devolves primarily upon the go'el (see above), but where the go'el shirks his duty, the court must see that it is performed by others (Sanh. 45b; Mak. 126). If for some reason the legal death can not be inflicted, the convict may be put to death by any means possible (Sanh. i.e. "Yad," i.e. l. 2).

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HOMILETICS ("dorosh," "derashah" = "homily"; "darshan" = "preacher"). That branch of rhetoric which treats of the composition and delivery of sermons or homilies. Although from the very nature of the case provision was made for public worship among the people of Israel from the earliest times, this was confined to the sacrificial ritual and to the Levitical, priestly, and musical functions. Of preaching as a feature of the service there is no trace till after the Exile. True, the Deuteronomist commands that the Torah be read to the people at the end of seven years, on the Feast of Tabernacles, "when all Israel is come to appear before the Lord" (Deut. xxvi. 11-13); and the Rabbis refer the institution of the religious address to Moses (Sifra, Emor, xvii.; Meg. 38a; Yalk., Ex. 408). Moreover, the belief was current that preaching was a very old Antiquity institution, as is seen from the tradition ascribing activity in this direction to Noah (Sibyllines, l. 149; Sanh. 109a). Still it may be safely ascertained that in the Bible the nearest approach to the art of preaching is found in the activity of the Prophets. These were not officials in any sense of the word, however, nor were their addresses delivered only on stated religious occasions or in fixed places devoted to religious purposes. They spoke as the spirit moved them, anywhere and everywhere where they felt that circumstances made it necessary to do so. Some of their addresses were undoubtedly delivered on Sabbaths and holy days (see Isa. i. 10-17, xviii.), but not as part of the public services in the Temple; the "nabi" was more often in opposition to than in accord with the professional representatives of religion. Still, in spite of this, it remains true that the prophet was the forerunner of the preacher, and that the Prophets' addresses, though not an official religious institution, were the earliest sermons.

The real beginning of the exposition of Scripture as a homiletic exercise on the Sabbath, on holy days, and on other occasions when the people assembled for religious purposes is to be found in the custom, instituted by Ezra, of reading a portion of the Torah at the service and of Sermons, explaining or paraphrasing it in the vernacular (Neh. viii. 1-9, lix. 8). This translation or paraphrase was called Targum, and from it developed the practice of preaching in the synagogue—a custom that was in all likelihood in vogue as early as the fourth century B.C. (Ranne, "G. V." p. 389; Josephus ("Contra Ap." ii. 17) speaks of it as a very ancient custom (comp. Acts xv. 21); Philo mentions it as an important element of the public services ("De Septuaginta," vi. 1: "Quod Omnium Probus Liber," xii.); and in a fragment preserved in Eusebius ("Preparatio Evangelica," vii. 7, 12-18) the same author reports that the Jews of Rome assembled on Sabbaths in the synagogues, where they were instructed in the philosophy of their fathers ("Legatio ad Calum.", xxiii.). In the New Testament "teaching in the synagogue" is mentioned so frequently that by that time preaching must have become very general among the Jews (comp. Matt. iv. 28; Mark i. 21, vi. 2; Luke iv. 15, vi. 6, xil. 19; John vi. 59, xviii. 20; Acts xiii. 42, xv. 21). The two heads of the Sanhedrin in the first century A.D., Shemayah and Abda-lion, are distinguished by the title "darshanim" (= "prophets"); Pes. 70b). Doubtless the term "darshan" was originally applied to the expounder of the Law, and hence to the teacher of the Halakah; but the title lost this significance in the course of time, and became the designation of the preacher as such, who addressed the people in general, taught them the doctrines of religion and morality, comforted them in the grievous days that followed the destruction of the Temple, and expounded texts of Scripture not with a view to their halakic or legal interpretation, but to their aggadic or edifying possibilities. (Hence also "darash" and "darshan" for the allusion to the allegorization of Scripture (Hag. li. 1; Sojah 49a; Gen. R. x. 3; comp. "derosh haishumot," Mek., Beshallah, 1, 5, and elsewhere.)—k.

After the discontinuance of the sacrificial consecution upon the destruction of the Temple, prayer and the religious address were the elements of the services; all the rabbis of note instructed and solaced the people who flocked to hear them.

The De-struction of the Temple. The Rabbis' sermons on Friday evenings and Sabbath afternoons attracted large congregations (Lev. R. ix. 8; Yer. Sojah 1. 164). The sermons were delivered either in the synagogue or in the school. Preaching took place not only in public, but also on private occasions, as at weddings and funerals (Ber. 6b; Slab. 153a; M. K. 235b; Meg. 6a; Ket. 8b; Ned. 61b).
from a house where hospitality had been enjoyed (M. K. 9b), or at the ordination of rabbis (Sanh. 14a).

The expounder of the Law used to address the congregation through an interpreter called "meturgeman" or "amora" (Pes. 50b; Hag. 14a; Meg. 28b; 24a; M. K. 91a; Ket. 80b; Bava Batha 7b; Sanh. 7b). The sentiment entertained for the interpreter was not always the most cordial, as may be inferred from the interpretation of the verse: "It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccl. vii. 5). It is inferred from the Midrash (Eccl. ii.) to this verse: "It is better to hear the rebuke of the wise—these are the darshanim, the preachers—than the song of fools—these are the meturgemanim, the interpreters who raise their voices aloft in song in order to be heard by the whole congregation."

The homiletic addresses of the rabbis of the Talmudic period are found in the Talmud, but particularly in the so-called midrashic collections. As far as can be distinguished from the remains that have been thus preserved, it appears that there was a regular form for the sermon. It consisted of three parts: (1) the opening or introduction ("petiha"), (2) the exposition proper of the text ("derush"), and (3) the conclusion. The preacher began by quoting a verse from some portion of the Bible other than the Pentateuch text, explaining the same by illustration or parable, gradually leading up to his text. This connecting of the introductory verse with the text was called "haruz" (= "stringing together"), a term taken from the custom of boring pearls preparatory to stringing them together.

Thus, when preaching on the text, "And Abraham was old" (Gen. xxiv. 1), a rabbi began by quoting the verse, "The hoary head is a crown of glory; it shall be found in the way of righteousness" (Prov. xvi. 31, R.V.), and continued by illustrating it with the following incident:

"Rabbi Me'ir went to Minia, where he noticed that all the inhabitants were black-haired. He therefore said to them: 'Tell me, are you all descended from the house of Kii or is it written: 'And all the increase of the house shall be black-haired'?' They answered, 'Rabbi, pray for us'; whereupon he said, 'Go and practise righteousness, and you will become worthy of old age.' Whence did he derive his reason for this statement? From Abraham, of whom it is written: 'He will command his children to observe the way of the Lord, to do righteousness and justice'; therefore he was found worthy to reach old age, as it is written, 'And Abraham was old, well stricken in age'" (Gen. 24. 1, 2).

The preacher, having thus led up to his text, explained it, and the ideas derived from it, by parable, story, fable, allegory, or other extracts from the Bible. The Midrash is replete with such expositions, and the following may serve as an example: Rabbi Ljama is preaching from the text, "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts" (Gen. xxxv. 6-9). The preacher: "Abraham gave Isaac not blessings, but gifts. The case was like unto that of a king who had a beautiful park, which he entrusted to a gardener. In it were two trees whose branches were intertwined; one tree was filled with the sap of life; the other, with the poison of death. Said the gardener, 'If I water the tree which flows with the sap of life, the other will flourish also; and if I do not water the tree containing the poison of death, the goodly tree will perish too.' Upon consideration he concluded, 'I shall do my duty as gardener and water both trees; then let the owner of the park do as he will.' Thus also said Abraham: 'If I bless Isaac, the children of Keturah and Ishmael, who are also my children, will be included in the blessing; and if I do not bless the children of Keturah and Ishmael, how can I bless Isaac?' Upon consideration, he continued: 'I am but mortal; to-day I am here, and to-morrow in my grave. I will make gifts to all my children: the outcome rests with God, who will do what He wishes in this world.' When Abraham our father died, God reproved him, and blessed him, as it is written: 'And it came to pass after the death of Abraham that God blessed Isaac his son'" (Gen. R. 1, 1).

The final portion of the homily consisted of a brief repetition of the ideas drawn from the text; and the preacher closed with a prayer of praise, usually the Kaddish.

The great homiletic collections in Hebrew literature date from the period immediately following the redaction of the Babylonian Talmud; viz., from the sixth to the tenth century, known usually as the period of the Geonim. During this era the Midrash Rabbah, the Pesikta de-Rab Kahana, the Midrash Tanhuma, the Jerusalem Targum, and the Tanna debe Eliyahu were compiled. The Yalkut Shimoni dates from the eleventh century.

The "derashah," or sermon of the geonic period, was not so much a clearly worked-out exposition of a text as a string of midrashic passages. The sermon as a skilfully elaborated explanation of the text occurs in the preaching of Spanish darshanim of the post-geonic period, such as Jacob Anatoli and Nahmanides in the thirteenth century and Nissim Gerondi in the fourteenth. It was particularly among the Sephardic Jews in Spain, Portugal, Italy, the Orient, northern Africa, Holland, and England, between the fifteenth and the sixteenth centuries, that the darshanim flourished. Their sermons had a definite form. There were usually a double text, a verse of Scripture called "ma'amor," and a Talmudic or midrashic passage termed "noseh ha-derush"; this was followed by an introduction that led to the de, rashahqoper. This latter consisted of a great number of Scriptural verses and Talmudic and midrashic quotations which the preacher expounded, each quotation serving as an explanation of the preceding, and the last being used to interpret the text itself. The derashah closed with a prayer for the redemption and moral improvement of the people, many of the later darshanim using the concluding words: "May the Redeemer come to Zion, and may this be the will of God."

The rabbis themselves were the preachers. The sermon was delivered from the "almemar" in the synagogue at either the morning or the afternoon service. Funeral addresses were usually made in the cemetery; but on the death of a celebrated man they were delivered in the synagogue or the school. The sermons touched all or any points of interest in the lives and experiences of the hearers; and the preachers did not even hesitate to quote passages from the sages of pagan antiquity and to deduce moral lessons from them (see "J. Q. R." viii. 513).

The most celebrated preachers in the Spanish tongue were Isaac Abravanel, Abraham ibn Ezra, Isaac Abarbanel in the fifteenth century; Isaac Abravanel, Moses Alfasi, Moses Almog, Solomon Leviti, and Samuel Lankish, all of whom lived in the Orient, in the sixteenth century; Judah ha-Levi, Isaac Pardo, Solomon Alkazi, Joseph Soncino, and Solomon Almari, in the Levant, in the seventeenth century. A number of celebrated preachers officiated in the Spanish congregation of Amsterdam.
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in the seventeenth century; viz., Isaac Uziel, Abraham Lombrico, Manasseh ben Israel, Levi Montefiore, and Solomon da Silva. All of these rabbis preached in Spanish, but wherever they published their “derashot,” they did so in Hebrew, because they felt that by this means they could reach Jews everywhere.

Italy, too, had many Jewish preachers during this period; notably Judah Mosco, Samuel Judah Katsenstein, Jacob Joffe, Judah Leno de Modena, Abraham Fano, Jacob Zevi, Joseph Petru, and Isaac Caramo. A number of Spanish-speaking Jewish preachers of note flourished also during the first half of the eighteenth century in various localities; among them may be mentioned Abraham Yehiel and Isaac Alpert in Jerusalem, Elia Cohen in Smyrna, David Nieto in London, Isaac Abendana and Solomon Shalom in Amsterdam, and Abraham Isaac Castello in Leghorn.

In Germany and France the title “darshan” can be traced back as far as the eleventh century (Zunz, “G. V.” p. 416); but preaching was not so general in these countries during the medieval period as among the Sephardim; this was due to the fact that the prayer-book was overloaded with piyutim which so lengthened the service that there was no time left for the derashah. In truth, the German and French Jews paid far more attention to the study of the Halakah than to the cultivation of the Haggadah, with the result that the delivery of sermons ceased almost altogether. The only approach to preaching took place on three occasions of the year. Two of these occurred in the penitential season between the New-Year’s Day and the Day of Atonement. On these two Sabbaths the rabbi explained the laws to be observed in connection with the coming holydays. The third occasion was the eve of the Day of Atonement, when a discourse more haggadic in character, dwelling on sin and repentance, was delivered.

The terrible persecutions experienced by the Jews in Germany and France, and the inferior social position which they occupied, combined so to depress the spirit that “thought was paralyzed, the ear was deafened to the word of comfort, and hope became a mute glanceto the heights” (Zunz, I. e. p. 418). A further reason for the neglect of the sermon lay in the ever-increasing attention that was paid to the pilpulistic dialectics of the Talmud. The hair-splitting argumentations sharpened the wits, it is true; but it engrossed the interest of the rabbis and their pupils to the exclusion of all else. In lieu of discourses by regularly appointed preachers, occasional sermons were delivered in various communities by wandering preachers, who hailed for the most part from Poland and were called “maggidim” or “mokhibim.”

Preaching became somewhat more general, however, among German-speaking Jews in the seventeenth and eighteenth centuries; a

Eighteenth number of darshanim flourished in Germany and Poland during this period. Some of the larger congregations had regularly appointed darshanim; and in places where there were yeshivot, preachers were never lacking. The smaller communities, it is true, never heard a derashah unless per chance a wandering maggid happened their way. The derashah among Ger-

man-speaking Jews (which designation includes, of course, the Jews of Poland, Austria, Bohemia, Galicia, Moravia, etc.) reflected the pilpulistic method in vogue in the study of the Talmud. The object of the derashah was not so much religious and moral edification as the ingenious explanation of a text. His greatest feat was to spring a surprise upon the congregation by a new and startling interpretation of a passage; and the more unexpected the “hiddukh” (novelty) and the more striking the “harifut” (sharpness), the more praised was the darshani. Chief among the darshanim of this time were Jacob Molina ha-Levi (MaHaRiL) and Jonahai Eyletheschitz in Germany; Solomon Ephraim Lenczyz and Eliezer Fleckes in Austria; and Zebi Hirsch Waldow and Jacob Dubin in Poland. The last named was particularly celebrated as a preacher, and is known as the “Dubiner Maggid.” He preached in the Judeo-German jargon, which was spoken by the people whom he addressed.

The first sermons in pure German were written by Moses Mendelssohn; they were three in number, and were preached in the synagogue of Berlin by Rabbi David Hirschi Frutschi in celebration of the victories of Frederick the Great at Rossbach and Leuthen. These sermons were, however, exceptional. It was not until 1806 that preaching in the vernacular became a feature of the service in the synagogue. In that year Joseph Wolf inaugurated preaching in the German tongue in the town of Dessau; and he was soon followed by Israel Jacobson at Cassel; by I. L. Ascherbach and Karl Siegfried Günzberg in the Beer private synagogue at Berlin; and by Kley and Solomon at Hamburg. Since then preaching in the vernacular has become general among the Jews in all lands where they have acquired modern culture. Where formerly the service was all-important, and of such length as to displace the derashah altogether from the Sabbath morning service, quite the contrary is now the case. The service has been much shortened, particularly by the elimination of the piyutim; and the sermon in the vernacular has taken its place as a regular and perhaps the most popular feature of the services.

During the nineteenth century the Jews produced many notable preachers; the most prominent among those no longer living have been:

Gottsch Saloohn in Hamburg; Isaac Noah Mannheimer in Vienna; Abraham Geiger in Breslau and Berlin; Samuel Haldenstein and Michael Sachs in Berlin; David Einhorn in Mecklenburg-Schwerin; Samuel Hirsch in Luxembourg; Samuel Raphael Hirsch and Leopold Stein in Frankfurt-on-the-Main; Ludwig Philippus in Magdeburg; Adolf Jeiel in Vienna; M. Joel in Breslan; E. A. Aron in Rostock; Zeho del Turco in Italy; A. A. Wolff in Denmark; Leopold Low in Hungary. Among the rabbis who emigrated to the United States a number became prominent as preachers; of these the most noteworthy were: (besides David Einhorn and Samuel Hirsch) Isaac M. Wise, Max Lilienthal, Isaac Leeser, Julius Hirsch, Leon Berns, E. G. Gottsch, Adolf Hirschi, B. Brand, James K. Gutfreund, and Adolf Moses. Among the men who are still officiating in the pulpits are quite a number who have taken high places among the preachers of the day.

The sermon in the vernacular when introduced in Germany followed the Protestant model in form and structure; the old-style derashah gave way to the
modern sermon. An introduction led to the text, after which followed the sermon proper, usually in three parts, ending with an appellation. Adolp Jellinek of Vienna gave a new turn to modern

Adolf Jellinek.

Jewish preaching by the skillful use of the old midrashim; he showed in his sermons what fine homiletical material for the modern preacher is to be found in the old midrashic collections. This gave a distinctiveness to the Jewish sermon; and the path that the great Viennese preacher blazed has been followed more and more by other Jewish preachers.

Institution in homilies has been introduced into the Jewish theological seminaries both in Europe and in America. In the Berlin rabbinical seminary ("Hochschule") it is conducted by Sigmund Maybaum; in the rabbinical seminary at Breslau by Saul Horvitz; at Vienna by Adolf Schwarz; at Budapest by Wilhelm Bacher; at New York (Jewish Theological Seminary) by Joseph M. Asher; and at Cincinnati (Hebrew Union College) by David Philipson.

Many collections of sermons have been published both in Europe and in America which give evidence of the important position that preaching has taken in Jewish religious life during the past century; indeed, this has become the chief work of the rabbi.

The juridical functions that at one time primarily engrossed his attention have been displaced by his homiletical activity; and this promises to be the case to an even greater extent as the medieval codes become less and less the norms of authority in Jewish life.

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HOMILETISCHE MONATSCHRIFT, DIE. See Periodicals.

HOMUNCULUS. See Golem.

HONDURAS. See South and Central America.

HONEY (277): Often mentioned in the Old Testament as a choice article of food. It was eaten alone (Judges xiv. 9; I Sam. xiv. 27, et al.), as well as with other foods. In pastry it took the place of sugar (Ex. xvi. 31). It was, with milk, the food of children (Isa. v. 15). Canaan is frequently praised as a land "flowing with milk and honey" (Ex. iii. 8, et al.; Jer. xi. 5; Ezek. xx. 6). Palestine abounded and still abounds in wild bees, but it is to be assumed that bees were domesticated in Palestine in Biblical times. In a few passages (e.g. Gen. xviii. 11; Ezek. xxvii. 17) "debash" may denote artificial honey, or sirup, prepared from the juice of various fruits, which to the present day forms, under the name of "dibs," an important article of export in Syria and Palestine (comp. Blies, "A Mound of Many Cities," pp. 69-71, who describes an apparatus for boiling down fruit into a sirup, found at Tell al-

HONIG, ISRAEL (EDLER VON HONIGS-BERG) : Austrian tobacco-manufacturer; born at Kuttenplan, Bohemia, Oct. 1754; died at Vienna Jan. 18, 1808. He is noteworthy in the history of the Austrian Jews as the first among them to be ennobled. The son of a poor merchant, he received his early instruction in Bible and Talmud from his father. At the age of thirteen he went to Prague to continue his Talmudic studies, but two years later was obliged to join his father in business. During his business trips in company with his brother Moses he became acquainted with the tobacco industry, which at that time was almost unknown in Austria. In 1782 he was able, with his father and brother, to take over the lease of the tobacco trade of Prague, which lease, under contract with the government, he extended to several Austrian provinces. During the Seven Years' war his firm held the imperial army provision contracts. The empress Maria Theresa rewarded his services by twice granting him letters patent ("Freibriefe"). In conformity with the wish of Emperor Joseph II., Honig surrendered his contract in 1788, before its expiration, and the emperor then appointed him councillor and "Tabak- und Siegeldirektor," and in the following year "Ban- kaldirektor." In 1790 the emperor conferred upon

HONIS, THE JEWISH ENCYCLOPEDIA.

DIE. See Periodicals.

HOMILETICS. See Golem.

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HONOR (Hebr. “kabod”; Aramaic, “yekar”; in A. V. used also as translation of “badar”): Either the distinction or excellence manifested by a man, or the mark of distinction accorded to him. “Kabod,” when a manifestation of God, is translated “glory” (Ex. xvi. 10, and elsewhere); occasionally also when prefixed of man (Ps. lix. 7; Prov. iii. 8); but when coupled with “lod” (= “glory”) it is rendered “honor” (Ps. xxvii. 2; Mal. i. 6). From God comes honor to man (I Chron. xxix. 12; Ps. v. 6 [A. V. 5]; I Kings xi. 18; Dan. v. 18). Honor comes through wisdom (Prov. iii. 16; iv. 8) and fear of the Lord (ib. xxii. 4). “Before honor is humility” (Prov. xv. 33; xviii. 19); the humble in spirit uplifts it (Prov. xxix. 23). Honor is due to God (Prov. iii. 9; Mal. i. 6; comp. Isa. xxix. 13; Prov. xiv. 31), to parents (Ex. xx. 12), to the aged (Lev. xix. 32), to the Sabbath (Isa. liv. 13), and to those that fear the Lord (Ps. xiv. 24). Ben Sira (Ecclesiasticus) enlarges upon the idea of honor: the honor of parents (“Take not honor to thyself by the shame of thy father, for it is no honor to thee”; i. 10, 40); the honor of the priest (vii. 31); the honor of those that fear the Lord, whose honor is greater than that of judges and potentates (x. 18-34); the honor of self, or self-respect (x. 28-31, xii. 16). God being the source of all glory and honor (I Chron. xvi. 27; Ps. xcvii. 6, civ. 1), man, endowed by Him with honor (Ps. viii. 5-6), claims honor or recognition by his fellow man. “Let the honor of thy fellow man be as near to thee as thine own” (Abot ii. 10; see especially Ab. R. N. xv., Recension A; xxiii., Recension B [ed. Schechter, p. 60]). Who is honored? He that honors mankind; for it is said, “For them that honor me I will honor” (I Sam. ii. 39; Abot iv. 1). “Great is the honor due to mankind; it supersedes a prohibition of the Law” (Ber. 19b; comp. B. K. 79b). “He who seeks honor by the shame of his fellow man has no share in the world to come” (Gen. R. i.; comp. Meg. 28a). “He who honors the Torah is honored by mankind; "Selfish desire for honor is one of the things that drive man out of the world” (Abot iv. 4, 6, 21). On the other hand, true honor is "one of the things befiting the righteous and of benefit to the world” (Abot vi. 8).

Honor is, above all, due to God, whose glory (honor) fills the world (Ber. 41b; Yoma 38a; Hag. 11b). Similar to the honor of God are the honor of parents (Yer. Peah l. 13c; Sifra, Kodeshim, i.; Kid. 80 b et seq.) and the honor of the teachers of the Law (Kid. 32b et seq.; Shab. 114a); even if the latter be wiser in but one thing, honor is due them (Abot vi. 3; Pes. 115b); even a teacher who has forgotten his learning is entitled to honor (Ber. 8b). Honor is due to the assembly (Yoma 70b; Soṭah 32b; M. K. 21b); to pupils and associates (Abot iv. 12); to the wife (R. M. 58a; Ḥul. 44b); to oneself, through cleanliness (see Hillel in Lev. R. xxiv.); and proper garments (Shab. 115b), as well as through the labor which renders man independent (Ned. 48b). “It is not the place that honors the man, but the man that honors the place” (Ta’an. 21b).

HONORIUS: Emperor of the Western Roman Empire (395-423). The laws of Arcadius, the Eastern emperor, regarding the Jews were signed also by Honorius, and applied at first equally to the Western Empire. But Honorius later promulgated independent laws in reference to them, mostly with hostile intent. He annulled the decree exempting the Jews of Apulia and Calabria from holding curial offices (Codex Theodosianus, xii. 1, § 10). In 396 he issued a state protection to the “illustrious” patriarch of the Jews, but in a law dated from Milan, April 11, 399, he designated the patriarch as a “robber of the Jews,” forbade the payment of the patriarch’s tax, and seized for the royal treasury the sum already collected. It is possible that he merely intended thereby to erect a barrier between his dominions and those of his brother Arcadius. Five years later (July 25, 404), however, he again permitted as a special favor the collection of the patriarch’s tax (ib. xvi. 8, § 17). On April 22, 404, he decreed at Rome that Jews and Samaritans should not be admitted into the army (ib. xvi. 8, § 16), a decree that the Jews certainly did not regard as a deprivation, but as a privilege.

From that time on the laws of the Western empire were in general more favorable than those of the Eastern. In 409 the authorities were enjoined to respect the Sabbath of the Jews, and neither to call them into court nor impose work upon them on that day (ib. ii. 8, § 3); but in 413 this law was changed. At the same time disturbance of the Jew-
ish worship and robbing of synagogues were forbidden, and Jews were even permitted to keep Christian slaves, on condition, however, of not converting them to Judaism. Honorius also permitted them to study and practise law, remarking that their unfitness for military service did not imply unfitness for the legal profession. Baptized Jews were permitted to return to Judaism.

During these four years Hoogstraten and Ortulina Gratias busied themselves with the burning of anti-Jewish pamphlets in the “Epistola Obscurorum Virorum.” In an “Apologia” (Cologne, 1518), directed against the pope, Hoogstraten defended himself against such attacks, and especially against George Benignus, a warm defender of Reuchlin, and stigmatized the latter as a heretic and a champion of the Jews. Against this pamphlet Reuchlin, Busch, and Hutten addressed letters to Hermann von Neuenaar, who published them under the title “Epistola Trium Illustrium Virorum.” Neuenaar, who, in a letter to Emperor Maximilian, had called Hoogstraten “the pestifer of Germany,” also published an apology for Reuchlin’s entitled “Defensio Nuper ex Urbe Romana Alata,” which Hoogstraten answered in “Apologia Secunda” (Cologne, 1519).

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S. KRA

HOOGSTRATEN (HOCHSTRATEN), JACOB VAN: Belgian controversialist; born at Hoogstraten, Belgium, about 1499; died at Cologne Jan. 21, 1527. He studied at Louvain and Cologne, and became prior of a Dominican convent, professor of theology at Cologne University, and inquisitor (censo et quater fidei) in the archidioceses of Cologne, Mayence, and Treves. A fanatical opponent of the humanists and of the Reformation, he exerted a strong influence in the councils of the Church. He took under his protection the baptized Jew John Pfefferkorn, and assisted him in his attacks upon his former coreligionists and upon Reuchlin. In his ambition to emulate the example of his Spanish predecessors, Torquemada and Ximenes, he attacked the Talmud and other Jewish books, with their defenders. With his assistance, Pfefferkorn, on Aug. 19, 1509, secured from the emperor Maximilian an authority to confiscate and examine all Jewish writings and to destroy those directed against the Christian faith. When these plans failed, Pfefferkorn turned upon Reuchlin, who had given a formal opinion against the suppression of the Jewish books. Attacked by Pfefferkorn (1511) in a gross libel under the title of “Handspiegel,” Reuchlin retorted in his “Augenspiegel.” Hoogstraten and the other members of the Cologne faculty declared the “Augenspiegel” a dangerous book, and called upon its author to retract. Reuchlin successfully refuted their accusations in “Defensio Contra Calumniatores Suos Colonienses” (Tübingen, 1518).

Notwithstanding an imperial edict imposing silence upon both parties, the Dominicans continued the controversy. In his capacity as inquisitor, and without authorization from his provincial, Hoogstraten summoned Reuchlin (Sept. 15, 1513) to appear within six days before the ecclesiastical court of Mayence to be tried on the charges of favoring the Jews and of heresy. On Sept. 20, with a number of Dominicans, Hoogstraten arrived at Mayence, and opened the session as accuser and judge. He was encouraged in his procedure by the universities of Cologne, Louvain, and Erfurt, which had declared against Reuchlin. At this point Archbishop Urlic of Mayence intervened; and Pope Leo X. authorized the Bishop of Speyer to decide the question. Meanwhile Hoogstraten had Reuchlin’s “Augenspiegel” publicly burned at Cologne. On March 29, 1514, the Bishop of Speyer pronounced judgment in favor of Reuchlin, and condemned Hoogstraten to pay the expenses incurred (114 guilders). Against this decision Hoogstraten appealed to the pope, founding his hopes of success upon the veneration of the court of Rome. “At Rome everything can be had for money,” he used to say. At Rome he made use of all the means at his disposal, but he had to content himself with a decision of the pope indefinitely postponing the trial (July, 1516). The Dominicans, intimidated by Knight Franz von Sickingen, diverted Hoogstraten from the offices of prior and inquisitor. But four years later, Jan. 23, 1520, the pope reversed the judgment of the Bishop of Speyer, condemned Reuchlin’s “Augenspiegel,” and reinstated Hoogstraten.


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S. MAN
Hope

—Biblical Data: Hope, a characteristic element of religion in general, is fundamentally such in the Old Testament.

"The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the Lord" (Lam. iii. 24-26). "Trust ye in the Lord forever" (Isa. xxv. 4). "To God alone silently submit, o my soul; for my hope depends upon him" (Ps. liii. 5).

This hope was kindled by the firm belief that the Lord, the Creator of the world, controls all things for the special happiness of man. This was especially felt in regard to Israel, God being the Redeemer (Ex. vi. 6-8; comp. Deut. vii. 6; Isa. xii. 4, lxv. 19-25; Ps. ciii. 13). Israel was the chosen people, and God, the friend of the Patriarchs, its special guardian (Isa. xii. 8, xviii. 20). Relying on the experiences of the past and on the promise of their God for the future, the hope of the people naturally turned to the Lord in all emergencies.

O the hope of Israel, the savor thereof in time of trouble" (Jer. xiv. 6; comp. Is. xvii. 10, 17; Ps. xcvii. 5, xcviii. 11). In the darkest hour of adversity the Prophets did not despair for Israel. When Jerusalem was desolate and in captivity, the voice of prophecy spoke most confidently, pointing back to the divine guidance that had watched over the race. Nor was the hope of a brighter future ever entirely lost by the people; especially did it increase after the Maccabean rising. Whenever any incongruity appeared between their actual condition and the belief that the Israelites were especially favored by Providence, refuge was taken in the hope of the establishment of the kingdom of God. When Antiochus Epiphanes (175-163) assailed the religion of the Fathers, Daniel (xii. 1) foresaw the gloom of the future, but according to historical statements the predictions were not fulfilled. Hophra was dethroned by the mob (Herodotus, ii. 169).

The name occurs but once in the Bible (Jer. xlv. 10), viz., in the Book of Daniel under the name of Hophra, son of Necho. This Hophra was he who officiated as priests in the tabernacle of Shiloh (I Sam. i. 5). Hophni and his younger brother Phinehas are reproved as sons of Belial, and as rapacious and lustful (I Sam. ii. 18-17, 22). Their wickedness provoked the indignation of the people, and the divine curse was pronounced first by an unknown prophet and afterwards by Samuel (I Sam. ii. 23-36, iii. 11-14). They were both killed on the same day, in a battle between the Israelites and the Philistines (I Sam. iv. 11). The Talmudists do not agree as to the wickedness of both brothers: Rab concluded (Shab. 55b) that Phinehas was not guilty of any of the crimes mentioned, but that Hophni alone committed them; but R. Jonathan, quoted by R. Samuel b. Nahmani (I. e.), declares that neither was wicked, and that the words in which the crimes are imputed to them in I Sam. ii. 22 have a figurative meaning in this instance.

E. G. R.

HOPHRA (jnsn): King of Egypt at the time of the destruction of Jerusalem by Nebuchadnezzar. The name occurs but once in the Bible (Jer. xlv. 10); in the other passages where this king is referred to (Jer. xxxvii. 5, 7, 11; Ezek. xxxix. 2 et seq.) he is called "Pharaoh." He is to be identified with the "Necho of Manetho and the "Aphrasi" of Herodotus and Diodorus. Hophra was the fourth king of the twenty-sixth dynasty, the son of Psammiteus II., and grandson of Necho. When Jerusalem was besieged by Nebuchadnezzar, Hophra marched to the assistance of the Jews, and the siege was interrupted for a short time (Jer. xxxvii. 5, 7, 11). According to Herodotus (ii. 161), Hophra also helped the Tyrians against Nebuchadnezzar, and had a certain degree of success. It is very likely that the words of Ezekiel xxix. 19 refer to this event. Jeremiah (xlv. 10) and Ezekiel (xxix, 2-33.) predicted the fall of Hophra and Egypt through the Babylonians; but according to historical statements these predictions were not fulfilled. Hophra was dethroned by Amasis and strangled by the mob (Herodotus, ii. 169).

E. G. R.

M. SEL.

HOPHNI (jwphn): The elder of Eil's two sons who officiated as priests in the tabernacle of Shiloh (I Sam. i. 9). Hophni and his younger brother Phinehas are reproved as sons of Belial, and as rapacious and lustful (I Sam. ii. 18-17, 22). Their wickedness provoked the indignation of the people, and the divine curse was pronounced first by an unknown prophet and afterwards by Samuel (I Sam. ii. 23-36, iii. 11). They were both killed on the same day, in a battle between the Israelites and the Philistines (I Sam. iv. 11). The Talmudists do not agree as to the wickedness of both brothers: Rab concluded (Shab. 55b) that Phinehas was not guilty of any of the crimes mentioned, but that Hophni alone committed them; but R. Jonathan, quoted by R. Samuel b. Nahmani (I. e.), declares that neither was wicked, and that the words in which the crimes are imputed to them in I Sam. ii. 22 have a figurative meaning in this instance.

E. G. R.

M. SEL.
HORAYOT (חֹרַיּוֹת): 1. Mountain on the border-land of Idumea; the next stopping place after Kadesh of the children of Israel during their wanderings in the wilderness; famous as the scene of Aaron’s death (Num. xx. 22 et seq., xxxiii. 37, and elsewhere). Josephus (Ant. iv. 4, § 7), without giving the name, says that Aaron died on a mountain near Petra: the same topography is indicated by Eusebius (“Praeparationes,” s. r. “Or.”). This corresponds with the situation of Jabal Harun (“the mountain of Aaron”), a two-peaked mountain on the eastern edge of Wadi al-‘Arabah. The double peak may account for the Biblical name “Hor ha-Har” (“a mountain on a mountain”); comp. Rashi to Num. xx. 22.

2. Mountain which marked the northern limit of the inheritance of the Israelites in the land of Canaan (Num. xxxiv. 7-8). The line was to be drawn from the Mediterranean Sea to Mount Hor, and thence to Hamath. The term “Hor ha-Har” (Num. iv.) indicates, probably, some conspicuous mountain, perhaps Mount Hermon. But pseudo-Jonathan renders it, as well as No. 1, by “Tawros Manos”; and the Jerusalem Targum renders it by “Tawros Manos” (= “Mount Ammon”), apparently identifying it with the “Amana” of Cant. iv. 8. In the Talmud, the northern limit of the Holy Land is Ture Ammon (Git. 8a) or Ture Amanus (Yer. Sheb. vi. 1), on which mountain there is a place called “Kapela.” According to Esteri Farhi (“Kaftor wa Ferah,” ed. Berlin, ii. 42), the Biblical Mount Hor is to be identified with Jabal al-Akrâ’a, the ancient Mons Casius, between Latakia and Antioch. He supports his contention by identifying several places in the territory of Assher, along the northern frontier, with towns in the neighborhood of Jabal al-Akrâ’a. His contention is also supported by the Targum of Jerusalem, which renders the “Hamath” of Num. xxxiv. 8 by “Anitoch.” Schwarz (“Das Heilige Land,” p. 18), refuting Esteri’s opinion, identifies Mount Hor with the Ras el-Shakka, on the road from Tripoli to Beirut.

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E. D. H. M. SEL.

HORAM: King of Gezer at the time of the war between Joshua and the inhabitants of the land of Canaan. Horam went to the assistance of Lachish, but Joshua slew him and all his people (Josh. x. 33).

E. D. H. M. SEL.

HORYOT (דֹּרֹית): The name of a Talmudic treatise in Seder Nezikin (“damages”), the fourth in order of the six “sedairim” of the Mishnah. In the Mishnah edition it occupies the tenth and last place in the “seder”; in the Babylonian Talmud the ninth place, in the Jerusalem Talmud the eighth. The treatise has genara in both Talmudic. It consists of three chapters in the Mishnah and of two in the Tosefta, and treats of the special sin-offerings to be brought by the community, the anointed priest, and the “nasi” (ruler) for sins committed unwittingly. The Biblical law (Lev. iv.) distinguishes, with regard to the kind of sacrifice and the manner of offering, between a private individual, an anointed priest, a nasi, and an entire community. A private individual who transgressed a commandment unwittingly (“shogeg”) was required to offer a female kid, a price (“nasi”) a male kid, and an anointed priest of a community a ram. Various forms connected with the offering of the sacrifice are also prescribed for each case. The discussion of these laws occupies the greater part of the treatise.

Ch. I. The special communal offering may be brought only when the sin was committed in accordance with an erroneous enactment passed by the higher court. Maimonides (introduction to commentary on the mishnah of this treatise) sums up the conditions intentional necessary for the bringing up of such a sacrifice, found in the first and second chapters, as follows: (1) the head of the Sanhedrin and all its members must have been present when the decision was rendered; (2) every one of them must have been fully qualified to serve as a member of that body; (3) the decision must have been passed by an unanimous vote; (4) the error must concern a Biblical law; (5) at least a majority of the people must have followed the decision in practise; (6) those who followed the decision in practise must have been unaware of the mistake, and must have supposed that they were acting in accordance with law; (7) the error must have been due merely to ignorance of a matter of detail, and not to ignorance of the existence of the whole Biblical law in question. Unless these conditions are present one of those who has acted in accordance with the erroneous enactment must bring an individual offering.

Ch. II. The anointed priest who had interpreted some Biblical law erroneously and had acted accordingly was required to bring a special sacrifice. The same conditions that governed the case of an erroneous enactment of the court with regard to the practic of the community governed also the erroneous decision of the anointed priest with regard to his own practise. The laws regarding the special sacrifice of the nasi are also discussed in this chapter.

Ch. III. In the cases of the anointed priest and the nasi, whose tenure of office is temporary, a question might arise as to the kind of sacrifice they must bring for sins committed before entering upon their respective offices, or after relinquishing them. If the sin was committed before they assumed office, they were both regarded as private individuals, and were obliged to bring a female kid. If, however, the sin was committed after they had relinquished their offices, the nasi was regarded as an individual, while the status of the anointed priest was unchanged. After the Mishnah has defined the term “anointed priest” and determined his position in the Temple, it enters upon a discussion of matters of precedence, of priority — as between man and woman in cases of charity, or as regards the return of a lost object. It then enumerates the various castes among the Jews and their order of priority with regard to the calling up to read the Law, etc. — priests, Levites, Israelites, illegitimates, “netinim” (the Gibeonites), proselytes, and freed slaves. In conclusion, the following significant remark is made: “This is only when all other things are equal, but in the case of an ignorant priest and a scholar who is an illegitimate, the latter must preceed the priest in all honors.”
The geenuma is mainly devoted to the interpretation of the laws of the Midianah, with a few haggadic digressions in the third chapter. Rashi's commentary is much more profuse here than in other parts of the Talmud, and the tosafot published in the new Wilna edition of 1899 extend only to the first two chapters, the style and method, mainly of an interpretative nature, being very different from those of the tosaf to other books. In the same edition, besides the commentary of Hamburger, there is a commentary called "Tosafot ha-Rosh," attributed to Asher b. Jehiel. The laws of Horayot are classified in Maimonides' "Yad" under "Shegagot," xii.-xiv.


**HOREB, MOUNT.** See Sinai.

**HOREM (הָרֶם = "sacred" or "fortified"):** Fortified city of Naphtali, named with Iron and Migdal (Josh. xix. 38). It is generally identified with the modern Jurf, west of Kedes-haphattah.

**HORESH (הֹרֶשׁ):** The word הֹרֶשׁ, indicating the place in the wilderness of Ziph where David hid himself from Saul (I Sam. xxiii. 15, 18, 19), generally translated "in the wood," is taken in the R. V. (65. xxiii. 15) and by several modern critics as a proper name. The final ה is considered by them as the local "postpositive," though it never occurs elsewhere in a word with the preposition מ. The word has the appearance of a proper name; if it be one it must be translated "in Horeshah." The Septuagint version reads "εἰς τὸ ἄγαλμα," reading ἀγαλματίαν: "in the new city."

**HORMAH (רֹמָה = "inviolable," "asylum": in Biblical folk-etymology it is explained as signifying "under the bai ['barim']," "devoted to destruction").** Name of a city, usually found without the article, and with the definite article; its meaning indicates the nature of the dwellings of the aboriginal inhabitants of Idumea, and is confirmed by the presence of excavated dwellings in the mountains of Edom. The Horites are first mentioned in connection with their defeat by Chedorlaomer and his allies in the time of Abraham (Gen. xiv. 6). They were finally destroyed by the Edomites, who occupied their land (Deut. ii. 12; see Edom).

2. Son of Lotan, a Horite (Gen. xxxvi. 29; I Chron. i. 30).

3. Father of Shaphat, who represented the tribe of Simeon among the spies sent by Moses into Canaan (Num. xiii. 5). In this case the name is written רומא, and may mean "the noble."

**HORÆA ( הריאה):** The "elders of Judah . . . which were in Hormah" were included by David among those that shared in the distribution of the spoils captured from the Amalekites (I Sam. xxx. 30). Situated in the southwestern part of the Judean Negeb, this Hormah can not well be held to be identical with the Hormah described as belonging in Seir, though modern critics suggest the emendation mi-שֵׁר = "from Seir," in the account of the repulse the invading I mamites met at the hands of the Canaanites (Deut. i. 44). This Hormah must have been situated not far from Kadesh (Num. xiv. 40). It is not plain to which of these two localities (if they are distinct) the narrative that is twice given to account for the name (Num. xxi. 1-3; Judges i. 17) refers. The first passage suggests that the older native name was "Arad"; with the neighboring cities the place was destroyed by the Israelites during their earlier wanderings, as a punishment for the hostilities of its king. Hence the new name, "devoted to destruction." The second passage (Judges i. 17) gives "Zephath" as the original appellation; Judahrieving Simeon to destroy it, it came to be known as "Hormah." Some critics (among them Johannes Bachmann) have contended that the city was twice destroyed; others explain that Num. xxi. 3 narrates by anticipation the destruction of the town by Judah and Simeon.

Arad and Zephath must then also be held to be identical, which raises new difficulties. For this reason the change of "Zephath" into "Arad" in the reading of Judges i. 17 has been suggested, while Moore ("Judges," p. 36) would omit the words "melek Arad" in Num. xxi. 1 (Hebr.) as an interpolation. This would leave the two passages without any connection, except that they both contain explanations of the name "Hormah." Robinson connects Zephath with the pass Nahal al-Safa, southeast of Kurnah ("Researches," 3 ed., ii. 181). Rolfe identifies it with Shabat or Saba (see Williams, "Holy City," 3d ed., i. 464), and is supported by Palmer ("The Desert of the Exodus," pp. 371 et seq.). Moore (I.e.) rejects both identifications.

Cheyne ("Encyc. Bibl.") solves the difficulties by the transposition of the consonants of the name הוראה to read והראה, which, of course, is then brought into relation with the Jerahmeelites.
HORNAL, FRANZ LUDWIG VON: German jurist and author; born in Hamburg March 5, 1765; died at Bamberg June 27, 1838. After studying at Bamberg he was appointed teacher to the pages of the Bishop of Bamberg. A few years later he established himself as an attorney at law. In 1803 he became district president ("Landeskommissar"), and then attained in quick succession the position of "Landesdirektionsrath," "Stadtcommissar," and chief of police. In 1806 he became "Regierungscommissar," and judge at the supreme court of justice of Franconia. At this time he was called upon to regulate the disorganized financial affairs of the city of Nuremberg. In 1809 he visited Vienna. During the War of Liberation (1813-15) he was very active in recruiting and equipping volunteers in Bavaria. For the services thus rendered to his fatherland he was ennobled (1815). About this time he became mayor of Bamberg, and through his organization of philanthropic and other institutions rendered the greatest services to his fellow citizens.


HORNOLOGY: The science of the measurement of time. Portions of time are distinguished in the first chapter of Genesis. The term "from time to time" (I Chron. ix. 23) means from hour to hour, that is, a complete day, just as in the Talmud and in rabbinical literature it indicates twenty-four hours, a full day. The phrase "hours and minutes" ("hours and minutes"); Ber. 3b) shows that keeping time is sometimes used to distinguish the hour. The Hebrew word "hour" is used in the Talmud to describe also a second, a moment. The Chaldaic equivalent for "hour" is "hour" (Dann. iv. 16, 19 [A. V. 19, 20]). Other Biblical expressions of time are "a day" ("noon"), "a day" ("midday"), "a day" ("highday"), and "a day" ("midnight"). According to the Talmud, the night is divided into three or four parts ("watches"; Ber. 3a). Other subdivisions of the day are "a day" ("dawn") and "a day" ("twilight"). In the Mishnah the hour is divided into quarters termed "hands" (Yalk., Gen. 76). A "hand" signifies a quarter of an hour, as the hands and feet are the four principal members of the body.

The length of the hour is not given in the Bible, but in the Talmud, as stated above, twenty-four hours constitute a day. The hours of the night begin with sunset; and twelve hours from this the second hour of the day begins. The third hour of the day corresponds at 9 A.M.; the sixth hour to noon; the ninth hour to 3 P.M.; and so on. It is very probable that the same division of hours prevailed in Biblical times. The apportioning of twelve hours each to the day and the night was doubtless due to the Babylonian astrologers or authorities on horoscopes, who thought that the twelve constellations ("hours") (Ber. 3b) represented the hours, each having a supernatural power over a certain portion of the night and day.

The device of the circle known as the dial, divided into twelve equal segments with a rod in the center, was probably first invented to point out the constellations. "Whoever wishes to know, may take a straight-cut rod and set it up on the level [in the center] between twelve fingers [inches, spaces] and measure its shadow for twelve degrees" ("Baraita of Samuel (Zunz, "G. V." p. 96). The first use of the sun-dial ("Hand") means from hour to hour, Thirteenth century authority supposes that he imported it from Assyria when he visited Tithpitplesar at Damascus, where he also copied the architecture of the altar (II Kings xvi. 10). Probably Ahaz constructed the dial in connection with the "covert of the Sabbath" (S. 1819, verse 18), explained by Raab to be a shaded place which Ahaz had built in the court of the Temple for rest and recreation. See Dial. The Talmud, however, does not credit the dial to Ahaz personally, as it must have been in existence before him, and it is not mentioned in his lifetime.
The sun-dial is known in the Mishnah as the "hour stone" (§§יינק "§§); and its style or gnomon is called פֶּסֶר ("mail" or "wire"; 'Eduy. iii. 8). Maimonides (Commentary to 'Elozy. et loc.) describes the contrivance as a broad and level stone set in the ground, with a circular line drawn on it; a perpendicular style [in the center] is raised on a perpendicular projection, in length usually a little less than that of a quarter of the segment indicated on the stone. The shadow of the style at every hour is marked and numbered on the circle of the stone.

The Mishnah relates that Helen, the mother of Monobaz II., King of Adiabene, made a gold "nebrashta," which she caused to be placed in front of the entrance to the Temple (Yoma iii. 10). The Tosefta adds that at daybreak sparks were emitted by the nebrashta; and it was then known that it was time to say the "Shema" (ib. ed. Zuckermandl, ii. 183; comp. Gem. Yoma 37b). The Temple was situated on the west side of Mt. Moriah, and the nebrashta at its entrance on the east side. The latter thus caught the first rays of the sun, and served the useful purpose of indicating to the multitude in front of the entrance the exact time of sunrise. There are two interpretations for "nebrashta": one amora defines it as a candelabrum; another as a "konbeta" (Yer. Yoma iii. 41b; comp. Jastrow, "Diet." s.v. נברשת = "snuffers").

The sun-dial in its primitive state was a series of marks showing the position of the sun's shadow on a wall at various hours of the day. The Midrash, commenting on Abraham's visitors who predicted the birth of Isaac at the anniversary of "this existing hour" (תניע ליעל, Gen. xviii. 10), states that the visitors made a scratch on the wall, and said "when the sun reaches this spot" (Pesik. R. 6 [ed. Friedmann, p. 24b]). Regarding a similar phrase, "tomorrow about this time" (תניע ליעל "בשעון הזה"; Ex. ix. 18), Zebulon b. Levi says Moses made a scratch on the wall and predicted the hallalstorm "when the sun reached this spot on the following day" (Ex. R. xii. 3). Rabban Simeon b. Gamaliel says any one can detect the difference between the lunar and the solar year (354 and 365 days respectively) by marking the shadow of the sun at the time of the solstice in Tamnuz (July) and watching when the sun reaches the same spot in the following year. He will find a gain of eleven days over the lunar year (Seder 'Olam iv., end; Gen. R. xxxiii. 10).

While the sun-dial was used to indicate the hours of the day when the sun shone, the clepsydra, or water-clock, was designed to designate the hours in cloudy weather and at night. Its earliest use was probably limited to the indication of the exact time of midnight. The Talmud explains that Moses, because he feared that the astronomers of Pharaoh would err in their calculations and consider him unreliable, said the Lord would kill the first-born in Egypt "about" midnight (Ex. xi. 4), whereas the event happened exactly at midnight (ib. xii. 29; Ber. 4a).

A unique and artistic contrivance to indicate midnight is said to have been invented by King David. As told by R. Simeon Hasida, David had his harp hanging over his couch and adjusted to the north wind, which at midnight blew across the strings, thus playing the instrument automatically. The music awakened David, who immediately prepared to study the Law until the morning star appeared (Ber. 16). This story is based on the passages: "At midnight I will rise to give thanks unto thee" (Ps. cxix. 65), and "Awake up, my glory; awake, psaltery and harp: I myself will awake early" (ib. lxi. 9 [A. V. 8]).

The clepsydra is mentioned in Mishnah and Talmud under various names, perhaps to distinguish different forms and designs, all, however, signifying one thing: namely, the slow escape—literally the stealing away—of the water, drop by drop, which is the meaning of "clepsydra" in Greek. The actual word occurs in Gen. R. xiii. § 15 in the form יֵרְכַלָּה יִשְׁרֵי. The variety known as "נימַחַק" (= מֶסֶר; חַנָּה; comp. Jastrow, "Diet." s.v. נימַחַק; or perhaps = ניםיקק) was made both of metal and of glass (Kelim xiv. 8, xxx. 4).

This device was so arranged that, when completely filled, the pressing of a finger on the top, making it air-tight, would stop the running of the water from the bottom (Gen. R. iv. 8). Another form, called "תילטורים" (שתילטורים; שילטורים), was made of metal. R. Jose considered it a "receptacle" because its contents dropped out slowly (Kelim ii. 6).

A third kind was called "ארָשָא" (ארָשָא). The version in 'Er. 104a, מַעַלְיוֹ.י מַעֲמַר מַעֲמַר,.
should be read פָּקַד הַיּוֹם אֵלֶּה רֵאֵיתֶם מִי הָאָרֶץ (“It is permitted to raise the plummet [diapr/ryg= "weight" or "ball"] and to allow the water to drop from the clepsydra”). This kind was used in a sickroom to awaken the patient at certain intervals. According to another account, the constant dropping of the water had a soothing effect on the patient’s nerves (ib.). A correct description of this form of clepsydra is: "A scale, having on one side a weight, and on the other a jug filled with water which escapes drop by drop. Exactly at midnight the vessel becomes empty, causing the weight on the other side to fall and sound an alarm throughout the house, thus announcing the hour of midnight. We made this appliance for the old man who stays here and who arises regularly at midnight to study the Law" (Zohar, Lek Lekah, p. 183, Wilna, 1892).

The clepsydra in its simplest form is traced by some historians to the Greeks (about 450 B.C.), and by others to the censor Sulpicius Naso (590 B.C.).

The general term "horologe" for a timepiece is used in Talmud and Midrash with reference to the passage, “This month shall be unto you the beginning of months” (Ex. xii. 2). The Rabbis used the word נבֵל (="unto you") as indicating a surrender of the right to fix the time of the calendar; and they illustrate the idea, in the Midrash with a parable of the hourogelo (יוֹלוֹגֵלוֹ) which was delivered by the king to his son who succeeded him. Similarly the Almughli delivered the key for regulating the time for the months and the festivals to Israel (Yer. H. H. 3; Pesik. R. 15; ed. Friedmann, p. 77 a). In medieval literature the clock is known as שעון כוכבים ("the hour-guide"); in modern Hebrew as שעון הערispens (“hour-guide”).

In the Zohar, is given in the Zohar, where it is related that R. Abba, on his way from Tiberias, stopped at an inn in the village of Tarus. Before retiring he asked the innkeeper whether he had a rooster that would awaken him exactly at midnight for "hazot." The innkeeper assured Abba that he had a better device; namely: "A scale, having on one side a weight, and on the other a jug filled with water which escapes drop by drop. Exactly at midnight the vessel becomes empty, causing the weight on the other side to fall and sound an alarm throughout the house, thus announcing the hour of midnight. We made this appliance for the old man who stays here and who arises regularly at midnight to study the Law" (Zohar, Lek Lekah, p. 183, Wilna, 1892).

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HOROWITZ, AARON BEN JACOB HA-LEVU: Russian Talmudist; lived in the second half of the seventeenth century; son-in-law of Joseph ben Lob, rabbit of Minak. He revised David ben Samuel’s commentary to Rashbi on the Pentateuch, published at Dyhernfurth in 1689 under the title "Dibre Dawid," to which he added a commentary of his own covering the whole of Genesis, as well as a letter justifying his work.

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HOROWITZ, ISAIAH: German cabalist, rabbi, and author; born at Prague about 1555; died at Safed about 1608. At an early age he accompanied his father, Abraham Horowitz, to Poland and studied under Solomon Rabbi Lebush in Cracow. He married the daughter of Abraham Mafi, a wealthy resident of Vienna, and seems to have enjoyed comfortable circumstances during his whole lifetime, devoting a large part of his income to charity and to the acquisition of a library. He soon became one of the leaders in the communal affairs of the Jews of Poland. Thus he appears as early as 1590 as one of the signatories of the resolution, passed at the fair of Lublin, which condemned the giving of bribes for rabbinical positions. He held various rabbinical offices; his son mentions these in Pozan and Cracow; contemporary sources show him to have held rabbinate at Dubno (1600); Meir Lublin, Respuesta, No. 39; Ostrog, Yollowia (1608; see his approbation to Solomon of Mielczynycz’s "Mizbah ha-Zahab," Basel, 1602); Frankfort-on-the-Main (about 1600), and Prague (1614). He left Frankfort-on-the-Main, probably on account of the Feitshilen riots, in 1614; at Prague he was at first corabbi with Solomon Ephraim of Lenczyza; upon the death of the latter, however, he became sole rabbi.

Old Testament city of Moab (Isa. xv. 5; Jer. xlvi. 3, 5), mentioned also in the Medina inscription (lines 31, 25) under the name וֹאִיר. Its site is supposed to be some to the south of the Arnon. Josephus ("Ant." xiii. 15, § 4; xiv. 1, § 4) speaks of a Moabite city named "Oram, or "Orode", as having been taken by Alexander Jannajus. E. G. H.

HOROWITZ, MARCUS: German rabbi and historian; born March 14, 1844, at Ladany, near Tokaj, Hungary. The descendant of an ancient family of scholars, he pursued his rabbinical studies at the yeshivot of Ujheky, Verb6, and Eisenstadt (the last-named then in charge of Israel Hildesheimer). He studied (1868-71) philosophy and Orientalia at the universities of Vienna, Budapest, Freiburg, Berne, and Tübingen, taking his Ph.D. degree at Tübingen. In Dec., 1874, he was called as rabbito to Lauenburg in Pomerania; in 1874, to Gensen, Prussian Posen; and in Sept., 1878, to Frankfort-on-the-Main. At Frankfort he organized two model religious schools. Horowitz was one of the directors of the Deutsche Rabbinerverband, and president of the German Jewish orphan asylum at Jerusalem.

Horowitz, Isaak
Horowitz, Moses

In 1821, after the death of his wife, Horowitz went to Palestine, where he lived during the remainder of his life. According to realistic views (see Emden's autobiography in "Ha-Meassef," 1819, f. 79), no one should live in Palestine unmarried; Horowitz proposed to marry Eva Rebekah, who, however, declined (Dah Hayyim Bacharach, in the preface to "Hawwot Ya'ir," p. 42). Though various Palestinian congregations offered him rabbinates, he preferred to go to Jerusalem, where he arrived Nov. 19, 1821.

His fame tempted the pasha to adopt one of the usual methods of extortion practised in the East: the pasha imprisoned the famous rabbi, and held him for ransom (1835). After being liberated, Horowitz settled in Safed, where he died.

Horowitz wrote the following works: (1) notes to his father's "Emek Berakah," on benedictions, Cracow, 1597; (2) notes on his father's ethical will, "Yesh Nohalin," ib. 1597, often reprinted; (3) "Shene Luhot ha-Berit," usually known by the abbreviation "Shelah" (n. 89), edited by his son Shabbethai Sheftel, Amsterdam and Breslau, 1787; (4) notes on Moedecal ben Hillel's compendium, of which one part only, with an edition of "Emek Berakah," was printed by the author's descendant Shabbethai Sheftel Frankel of Breslau, 1787. A compendium of the laws of tefillin and his notes on the Tur and on the Zohar remains in manuscript. Various religious hymns are scattered through his works, but they are without poetic value.

Of Horowitz's works the "Shene Luhot ha-Berit" has become the most popular; it, as well as his author, came to be known as "Shelah ha-Kadosh" (Holy Shelah). Glickel of Hameln records that, not long after its publication, his husband, Hayyim, read it on his death-bed ("Memoiren," ed. Kaufmann, p. 199, Frankfort-on the Main, 1890). Aaron Berenstein, in his novel "Ögele der Maggid," disposes one of the characters, Hayyim Mikwenitzer, as finding everything in his "Holy Shelah." Pious Jews drew consolation and instruction from this book (see Mielziner in "Ben Chananja," iv. 96), which has frequently been printed in abridged form (see Ben-jacob, "Orar ha-Sefarim," 1787). As the title indicates, it was intended as a compendium of the Jewish religion. Its divisions are, however, very unsystematic, and its confusion of titles and subtitles renders it difficult to analyze. The principal divisions fall under the heading "The Gate of the Letters," and comprise: a compendium of religious ethics, alphabetically arranged; a division dealing with the laws of the holy days and beginning with a section entitled "Massachet Hillel," treating largely of the laws of gebil, tefillin, mezuzah, etc., enjoining rigorous observance of the "Shelah." The Law, and emphasizing the moral lessons derived from its practice; another division treating of the weekly Pentateuchal portions from the halakic view-point, and of their mystic meanings and moral lessons (the moral lessons, entitled "Tokatot Musar," are printed in some editions of the Pentateuch, as those of Amsterdam, 1769 and 1774, and Vienna, 1784); an essay on the principles of rabbinical law entitled "Torah she-Be'al Peh," of some scientific value. Horowitz finds mystical lessons in the number of the fingers and of their bones, which numbers indicate symbolically the Ten Sephirot and the name of God. He believes strictly every word found in rabbinical literature, and thus he derives from the Talmudic legend of David's death an argument against a decision found in the Shulhan A'rakh (1574; comp. 498a). He is very strict indeed in matters concerning ritual law. His book contains likewise many ethical teachings of an exalted character (see 348a, where he advises the advocates always to remember that real power does not come from kings and princes, but from God alone).

While Horowitz's prayer-book is full of sincere religious ideas, it is also a presentation of cabalistic doctrines. Thus he says that the morning prayer is an appeal to divine mercy because the growing light represents God's kindness, while the declining light of the afternoon represents God's stern justice. Abraham ordained the morning prayer because he was the incarnation of divine mercy, and Isaac ordained the afternoon prayer because he was the incarnation of divine power (p. 144a).

Horowitz quoted extensively from his immediate predecessors in cabalistic literature, especially from De Vidas, Cordovero, and Isaac Luria. The fame of the last-named had attracted Horowitz to Palestine, where he expected to find the master's disciples and to acquire through them some of his esoteric teachings; his own work, however, became far more popular than those of any other of the disciples. At least ten editions are known of the "Shene Luhot ha-Berit," and his prayer-book, though not so often reprinted, has largely influenced all subsequent editions of the ritual.

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D. HOROWITZ, LAZAR (ELEAZAR): Austrian rabbi; born at Floss, Bavaria, 1803; died at Vilsal, near Vienna, June 11, 1868. He was the son of David Joshua Horowitz, rabbi of Floss, and grandson of Zebi Hirsch Horowitz, rabbi of Frankfurt-on-the-Main. In 1823 his father was called to the rabbinate of Frauenkirchen, Hungary. Horowitz was educated in Talmud by his father until, at the age of eighteen, he was sent to Praburg to continue his studies under Moses Schoenfeld (from 1831 to 1835). In the latter year he was called home by the death of his father, and the congregation of Frauenkirchen elected him as his successor; Horowitz, however, refused the call. He lived for some time at Deutsch-Kreuz, where he married. In 1838 private affairs called him to Vienna, where he made the acquaintance of the banker Isaac Löw von Höffmannsthal, through whose influence he was appointed rabbi of the community; Horowitz held
that position until his death. As the Jews of Vienna, however, were not recognized as a corporation and could not engage a rabbi, his official title was that of “supervisor of ritual” (“Rituscheisheber”) until the constitution of 1848 abolished their disabilities. In 1828 he instituted the Talmud Torah; in 1830 he established a society (Shas Hebra) for the study of the Talmud.

Among Horowitz’s disciples were Albert Cohn, Gerson Wolf, and Abraham Schmiedel. True to the teachings of his master, he was very strict in all questions of the ritual law, though he made many concessions to the spirit of the time, especially where the harmony and peace of the congregation were involved. He prohibited not only the use, but even the sale, during Passover, of leaf sugar which had not been manufactured under ritual supervision (“Yad Ezezar,” No. 23); he would not allow during Passover the use of enameled vessels which had been used during the year (ib. Nos. 84, 90); he prohibited the sale of sacred scrolls to non-Jews, even when it could be safely presumed that they would not profane them (ib. No. 76); he prohibited the use of scarlet candles in the synagogue (ib. No. 58); in the case of a Jewish manufacturer of chinaware, he insisted that he should not manufacture any human figure without a defect sufficient to avoid transgression of the second commandment (ib. No. 129). He supported those who decided, in the Förstchen case in Frankfort on the Main, that an uncircumcised boy was not a Jew (Trier, “Rabbitische Gesachten über die Beschneidung,” Frankfort-on-the-Main, 1844), as well as those who protested against the rabbinical conference of Brunswick (“ Shelome Emune Yisrael,” 1845), and he rendered a decision against the Reform party in Mantua who wished to abolish the second day of the holy days (“Yad Ezezar,” No. 131). On the other hand, he decided, supported by Moses Schleifer, that mezuzah was not obligatory in a confirmation, physicians having declared it dangerous (ib. No. 85; “Kokebe Yitzkhak,” I, 44–51). When a difficulty arose in the congregation of Desna in regard to performing in the synagogue a marriage ceremony which the Orthadox had condemned, he declared that the maintenance of peace in the congregation was of far greater weight than such a question.

Horowitz’s mild attitude toward those who differed with him was especially noticeable in the case against Leopold Kompert, who was accused of having libeled the “Orthodox Jewish religion” by publishing in his year-book an article by Grätz, who had denied that Isaiah taught a personal Messiah. Horowitz, who was called as an expert, declared at the trial (Dec. 30, 1863) that he knew no “Orthodox Judaism” as a distinct church, and that, while he considered the belief in a personal Messiah as essential in Judaism, there was room for differences in regard to the explanation of the prophecies of the coming of the Messiah. This broad-mindedness provoked a strong opposition. Isaac Hildesheimer, then in Eisenstadt, issued a protest against this view which received the signatures of 156 rabbis, who had not looked with favor upon the fact that Horowitz lectured in the bet ha-midrash founded by Jellinek; but the storm soon subsided, and, as may be seen from the names of the rabbis who addressed ritualistic questions to him, Horowitz came to be recognized as an authority. Besides articles in various Hebrew periodicals, and an introduction to the “Beker Ha-Edah” (Vienna, 1888) of his paternal grandfather, Horowitz wrote a volume of responsa (“Yad Ezezar,” Vienna, 1879), published after his death by his sons.

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D. HOROWITZ, LEOPOLD: Hungarian painter. Born in 1857 at Rozgony, near Kassan, where he attended the gymnasium. He received instruction in painting from Roth until 1868, when he went to the Vienna Academy to study under Gellner, Meyer, and Wurzinger. There he remained for seven years, winning the first prize at his graduation. In 1860 he visited Berlin, Dresden, Munich, and finally Paris, where he resided for eight years, and obtained a reputation as an excellent portrait- and genre-painter; his subjects at this time being taken principally from child life. His most important picture of this period is “The First-Born.” In his portraits he followed at first Rembrandt, and then Van Dyck, the character of his women’s portraits being strongly reminiscent of the latter’s style.

In 1868 he went to Warsaw in order to familiarize himself with the life of the Polish Jews. He also made frequent visits to Budapest, Vienna, and Berlin, where he was especially esteemed as a portrait-painter by the ladies of the nobility. Among the scenes taken from the life of the Polish Jews may be mentioned: “Prayers in a Polish Synagogue on the Anniversary of the Destruction of the Temple of Jerusalem”; “The Polish Tutor”; “The Harless War.” His finest portraits are those of the Princess of Sapieha, the Countess of Weid, Georg Brandes, Maurice Jókai, Count Bartasszy, Count and Countess Zamoyzki, and F. von Piuszky, director of the museum in Budapest. In 1861 Horowitz received a gold medal at the Berlin International Exhibition.


S. J. So.

HOROWITZ, MOSES HA-LEVI: Judeo-German playwright; born on the 7th of Adar, 1844, at Stanislau, Galicia. After the usual Jewish education he studied German and went to Bucharest. In 1878 he established a Jewish theater there, and thereafter was connected with the Jewish stage. He was the first to introduce actresses on the Jewish stage; previously men had always taken the feminine roles in Jewish plays. Horowitz went to New York in 1884, taking with him a company of his own.

Horowitz wrote no less than 160 plays. “Das Polische Yingel” being his first dramatic production. Among his more successful plays are: “Schiome Chochom,” “Kurzi,” “Chochmatan Noshim,” “Ben Hadar,” and “Yetziachat Mizraim.” Most of Horowitz’s plays are historical, but he was always on the lookout for “zeit plesen” (topical subjects). Thus he found dramatic material in the strike at Homestead and in the massacre of Kishinef (1903). The
most successful of his "zeit pienen" was "Tissa Eslar." Many of his dramas were composed in the course of a few days, and he utilized without hesitation whole scenes of foreign dramas. Though a successful playwright, Horowitz failed as an actor, and after he went to America he abandoned acting entirely. He died March 4, 1910.

B. G.

HOROWITZ (HORWITZ), PHINEHAS LEVI: Rabbi and Talmudic author; born in Poland about 1731; died in Frankfort-on-the-Main July 1, 1805. The descendant of a long line of rabbinical ancestors and the son of Rabbi Zebi Hirsch Horowitz of Czortkow, he received a thorough Talmudic education, chiefly from his older brother, Schmelke. He married at an early age the daughter of the wealthy Joel Hellpern, who provided for him and permitted him to occupy himself exclusively with his studies. Adverse circumstances then forced him to accept a rabbinical position, and he became rabbi of Witkowo, from which place he was called later on to Lachowiez. A decision rendered in a complicated divorce case attracted attention to him, and in 1771 he was elected rabbi of Frankfort-on-the-Main. Although a cabalist, he joined the agitation against Nathan Aronson, who held separate services in his house according to the cabalistic ritual. When Mendelssohn's Pentateuch appeared, Horowitz denounced it in unmeasured terms, admonishing his hearers to shun the work as unclean, and approving the action of those persons who had publicly burned it in Wilna (1785). Following the same principle, he opposed the establishment of a secular school (1794). Towards the end of his life he became blind, and his son, Hirsch Horowitz, acted as his substitute. Horowitz's chief work is "Haftorah," novellae on the tractate Ketubot, with an appendix, "Kontres Aharon," or "Shebet Ahim," Offenbach, 1786. The second part, containing novellae on the tractate Kiddushin, also with an appendix, appeared under the title "Sefar ha-Miknah," ib. 1800. Other works are:

"Netivot la-Shabat," glosses on sections 1-24 of the Shulhan 'Aruk, Eben ha-'Ezer, Lemberg, 1857; "Gi'bat Pinehas," a collection of eighty-four responsa, 8. 1857; and "Panim Yafot," a cabalistic commentary on the Pentateuch, printed with the Pentateuch, Ostrog, 1824 (separate ed. 1851, n.p.). Horowitz was one of the last pilpulists in Germany, and he therefore represents the most highly developed stage of rabbinical dialectics. It was in keeping with these views that he opposed secular education and even the slightest change of the traditional form of public worship (see his denunciation of a choir in the synagogue, in "Gi'bat Pinehas," No. 45). The progress of modern civilization toward the end of the eighteenth century
made him partly change his views, and in 1808 he
indorsed Wolf Heidenheim's translation of the
Majnkor.

BIBLIOGRAPHY: Walten, Shem ha-Gedolim be-Bedash, s.v.;
M. Horowitz, Frankfurter Rabbinen, iv, Frankfurt-on-the-
Main, 1885.

D. HOROWITZ, SCHMELKE (Schmuelche, pet name for "Samuel"): Rabbi and cabalist; born in Poland 1726; died at Nikolsburg April 28, 1778, son of Hirsch Horowitz, rabbi of Czermak, and brother of Pinchas Horowitz of Frankfurt-on-the-
Main. A disciple of Bar of Meseritz, he was a devotee of the Cabala; and this brought him the reputation of a saint, to which he owed his call to Nikolsburg in 1773, after he had been rabbi of Ryzywol (Ritschenwalde) in Poland. In 1775 he was appointed chief rabbi of the province of Moravia. Horowitz's fame as a saint increased; and his arrival was supposed to have broken a long spell of drought. In Nikolsburg he established for those observing the Hasidic rite a synagogue ("Chassidin-
schul") which existed to the end of the nineteenth
century. His cabalistic homilies on the Pentateuch were published under the title "Dibre Shemu'el" (Lemberg, c. 1870).

BIBLIOGRAPHY: Trebitsch, Koret ha-Bittim, p. 25b, Reisen, 1865; Littau, Grammatik des Hebr. VIII, 101; Walten, Shem ha-Gedolim be-Bedash, s.v.; Kaufmann, Gedankenbuch.

D. HOROWITZ, SHABBETHAI (usually called "the Younger"): Rabbi and Talmudist; born, probably in Oettingen, Württemberg, about 1690; at Vienna April 12, 1660. He was the son of the cabalist Isaiah Horowitz, and at an early age married the daughter of the wealthy and scholarly Moses Harif of Lublin. With his father he seems to have gone to Prague, where he occupied a position as preacher; from Prague he went as rabbi to Fürth, whence he was called to Frankfort-on-the-Main about 1682, and finally to Vienna about 1700.

Horowitz wrote additions to his grandfather Abraham's "Enek Bernah" (which appeared first in the Amsterdam edition of 1729), additions to his father's prayer-book, and a treatise on religious ethics under the title "Wave ha-Amnuim." This work he modestly designated as an introduction to his father's celebrated work entitled "The Two Tablets of the Covenant," with which it is always prefixed as an appendix. He also wrote an ethical testament ("Zawwa'ah," Frankfort-on-the-Oder, n.d., often reprinted). It contains, besides some very charitable teachings, exhortations to strictness in ritual practice and in cabalistic studies. Shabbethai further wrote some prayers (included in his father's prayer book), especially a skillful for the 29th of Siwan.

BIBLIOGRAPHY: Horowitz, Frankfurter Rabbinen, pp. 30-35, Frankfort-on-the-Main, 1885; Kaufmann, Lettre Verte-
long de Juda aus Wies, pp. 96 et seq., Vienna, 1890.

D. HOROWITZ, SHABBETHAI SHEFTEL (commonly called "the Elder"): Cabalistic author; flourished in Prague in the sixteenth and seventeenth centuries. His father, named Akiha according to Stein Schneider and Ben Jacob, not Jacob, was the son of Abraham Shefelt and the brother of Isaiah Horowitz. He wrote "Nishmat Shabbethai ba-Lawi," a cabalistic treatise on the nature of the soul (Prague, 1610), and "Shefa' Tal" (Prague, 1612; Frankfort-on-the-Main, 1719), another cabalistic compendium, containing also some works of others. The latter has been often reprinted, and is highly recommended by his cousin, Shabbethai the Younger, in his will.

BIBLIOGRAPHY: Stein Schneider, Cat. Bodl.; Benjamin, Opin-
hes-Sofhat Imreh.

D. HORSCHETZKY, MORITZ: Austrian physician and writer; born at Byviso, Bohemia, in 1788; died Nov. 7, 1859, at Nagy-Kanian, Hungary, where he had been practicing medicine since 1811. As a writer he devoted himself chiefly to the works of Josephus, whose "Antiquitates" he translated and in part annotated (1825, 1828, 1851). Horstucky possessed remarkable humor, which appears in his fictitious "Reiseberichte Nathan Gharaqat's" (in "Orient, Lit." 1848). This work Julius First took to be a translation from the Hebrew.

BIBLIOGRAPHY: Ben Chananja, i. 207; Stein Schneider, Hebr.
Bibl. n. 130; Pflueger, Bibl. Jud. i. 265.

M. K.

HORSE.—Biblical Data: The Hebrew terms are: גוז, the generic and most common term; סלה (1 Kings v. 9; Mic. vi. 13; Esth. viii. 10, 14), the swift horse (A. V. "male"); צב (only in the plu-
ral), the riding-horse, also the horseman (1 Sam. viii. 11; Isa. xxviii. 28); לו, is the combination צב
כוריים (Esth. viii. 10; A. V. "young dromedaries"); כوفق (R. V. "breed of stud"); and lastly, more as a poet-
ic epithet, לוכ, "the strong one" (Judges v. 23; Jer. viii. 16).

The horse is not indigenous to Palestine, nor is it among the ordinary possessions of the Semitic pastoral nomads. This accounts for its emission from the catalogue of the domestic animals of the Patri-
archs; and in the Decalogue, while the ox and the

ass are among the animals the coveting of which is prohibited, the horse is not mentioned (see Mi-
achel, "Mosaik's Recht," 2d ed., part iii., Appendix, "Etwas von der Aeltesten Gesch. der Pferde," etc.). Where the horse is referred to, it is the war-horse of the enemy, from whom for warlike purposes the Hebrews must have learned the art of training and utilizing the animal. The horse was not used for riding. It is represented as harnessed to the war-

chariot manned by archers; for the soldier equipped with bow and arrows had to have both of his hands free. Where upon the monuments the bowman is depicted on horseback, he is always attended by an other horseman, whose business it was to lead the bowman's horse. In II Kings xxii. 11 bronze horses are mentioned as being dedicated to the sun, which idolatrous institution Josiah is reported to have re-

moved. This gloss corroborates the assumption of the foreign origin of the use of the horse (Victor Hohn, "Kulturpflanzen und Haustiere," 2d ed., pp. 29 et seq., Berlin, 1877).

The first mention of the horse in the Old Testa-

ment is in connection with Egypt (Gen. xviii. 17). The only allusion in the Pentateuch to the horse as a factor in Israel's life is found in the law forbidding the king to "multiply horses." (Deut. xvii. 16.) O
Palestinian soil the animal was employed as a war horse by the non-Israelite tribes (Joshua xi. 4). David seems to have been the first to introduce horses and chariots from Egypt (I Kings x. 29); and they became a permanent feature of the armies of the later kings (II Kings ix. 21, 23; xiii. 7). The horse was not used for draft purposes, though Isa. xxviii. 28 mentions the use of the horse for threshing. As a king's state animal it is mentioned in connection with the Persian court (Esth. vi. 8). From the horse as a war animal are derived various descriptions and similes, e.g., from its strength and swiftness (Hab. i. 8; Jer. iv. 13), its flat-like hoofs (Isa. v. 29); its prancing and trampling (Judges v. 22; Jer. xlvii. 5; Nahum iii. 2); the splendid poetical description in Job xxxix. 19-25 should be especially noted. Frequent warning is given against putting one's trust in the horse (Isa. xxx. 16; Ps. xx. 7, xxxiii. 17).

In later times the horse seems to have become common in Palestine. The exiles brought with them horses from Babylon (Neh. vii. 68); and there was a "horse gate" in Jerusalem (II Chron. xxiii. 15). Horses were imported into Palestine from Egypt (Isa. xxvi. 1, 3; Ezek. xvii. 15), and especially through the Phenicians from Armenia (Togarmah), which was one of the staple markets for horses (Ezek. xxvii. 14). The whip and trappings and ornaments of the horse are mentioned in Ps. xxxii 9; Prov. xxxvi. 6; and Zech. xiv. 20.

In Rabbinical Literature:

Six characteristics are predicated of the horse in the Talmud: (1) it is cautious (comp. Ezek. xxvii. 20); (2) it loves war; (3) it is high-spirited; (4) it needs little sleep; (5) it consumes large quantities of food; and (6) its evacuations are small (Pes. 118b and parallels). The Medes and Persians were especially rich in horses (Sanh. 98b). In connection with Zech. i. 8 the Talmud distinguishes red, yellow, and white horses (Sanh. 90a).

The horse was considered one of the most useful of the domestic animals; hence one should not live in a city where the neighing of the horse was not heard (Pens. 13a). It was used for riding (Bek. 2a) and in the chase (Shab. 94a), and covers were made of the hair of its mane and tail (Suk. 49b, Rashi). Non-Israelites ate its flesh (Yer. Shek. xii. 2).

Much labor was spent in the care of the horse (Shab. 112b; M. E. 10a, b). The general use of horsehoes is not mentioned in the Talmud; but in war time horses were sometimes provided with metal shoes (Shab. 50a). Among the objects used for the outfit of the horse are mentioned the bridle, an iron mouthpiece called "scorpion" ("akhir") and the collar (Kelim xii. 5, xlii. 3). For a white horse a red bridle was considered becoming (Iag. 95b). The forehead was decorated with scarlet-colored ornaments, and for protection against the evil eye the tail of a fox was hung between the eyes (Shab. 52a). At the death of its master the horse of a king was disabled by cutting through the tendons of the hoofs, so that it could not be used by any one else (Aboth, Zarah 11a). The horse was also employed as an instrument of punishment, culprits being bound to its tail and dragged over thorns (Sanh. 26a; Yoma 68a). The appearance in a dream of a white horse was considered a favorable omen (Sanh. 69a).

**Horticulture**

That department of the science of agriculture which relates to the cultivation of gardens. The garden is called "gar" or "gannah" in the later Biblical books, and in the Mishnah "gannah." Originally the word "gan" was probably applied to all kinds of gardens; but in later Biblical times an orchard came to be denoted by the Persian word "pardes," which, as connecting the religious idea of paradise, was introduced into the vocabularies of all civilized nations ("Z. D. M. G." xxxii. 781; S. Frankel, "Die Aramaischen Fremdwörter im Arabischen," p. 149), and gained a wider recognition than the Biblical expression "Eden." The words "gannah" and "pardes" are both used in Ecclesiastes (see "purc" in Rashi to Ps. 1. 9; Ibn Ezra to Eccl. ii. 5; Cant. iv. 13; Bacher, Ibn Ezra, p. 170). In ancient Israel the garden was probably an orchard, vineyard, or fallow field, were also used later to designate a garden.

The garden, which was divided into beds ("arn-got"), was naturally laid out near water, or was provided with cisterns and channels for irrigation (compare the stories of Bath sheba and Susanna). The place name "En Ginnim" (lit. "garden-spring") occurs twice in Palestine (Baedeker-Socin, "Palastina," 5th ed., p. 235). There are direct Biblical references to gardens near Jerusalem; and another is found in the name "Gate of Ginnath" (i.e., "garden gate"), which is mentioned by Josephus (Baedeker-Socin, i.e. p. 29). The gardener has often been confounded with the farmer (in the Mishnah "ars," which in the Midrash, however, probably does mean also "gardener"). An overseer of the royal forests, "shomer ha-pardes," is mentioned in Neh. ii. 8: otherwise "nogar" and "nogar," the equivalents of the Arabic "mutar" and the Arabic "mutar," are used. In post-Biblical times there are many references to gardens and gardeners; and the number of terms used to denote them increases correspondingly. Side by side with the Biblical "gannah u-pardein" (gardens and parks) -- a favorite phrase in Mishnaic times -- the Persian words "baga" and "bustana," found also in Syriac and other related languages, appear in the Talmud, indicating the prevalence of Persian horticulture (comp. "Sha'are Zedek," p. 85). In tannaitic
works, side by side with "gan," is used in the form "ginnah": the older form "gannah," found in the Mishnah, being due apparently to incorrect tradition. The plural of "gannan" seems to have become obsolete by that time.

The Halaḥa gave occasion for many references to gardens in the Mishnah, some of which references may be noted here. It is declared that the garden should always be fenced in, though this custom is not uniformly observed (B. B. i. 4a; Yer. B. B. i. 120). The garden generally lay near the house (B. M. x. 5; Yer. B. B. i. 14b). As a person had to pass through the courtyard into the garden, the two are often contrasted (Ma'as. iii. 10; Ter. viii. 2; Yer. B. B. i. 120; Yer. Git. viii. 49b); domestic fowls could easily go from the yard into the kitchen-garden and do damage there (Tosef., B. B. ii. 347; Hal. xii. 1; Tosef., Hal. x. 911; Tosef., Deaph. i. 301). Swarming bees frequently settled in neighboring gardens (Tosef., B. K. x. 869).

Legal ordinances refer to: the right of the poor to enter gardens (Sed. ix. 7); the right of a merchant to pass through a garden belonging to one person into that of another whose fruit he desires to buy (B. B. vi. 6; comp. Mek., Beḥalalah, 30b); the damages to be paid for cattle entering a garden (B. K. vi. 2); and the right of planting gardens and parks upon the site of a city destroyed by idolatry (Sanh. x. 6; Tosef., Sanh. xiv, 437).

The Biblical command not to cut down fruit-trees is treated in detail by Talmudic and rabbinical authorities, including the latest casuists; for example, in connection with the questions whether a fruit-tree standing among vines may be cut down ("Zemah Zedeh," No. 41), and whether worthless grape-vines may be uprooted to make room for something else (Bischach, "Yosef Deah," No. 68; on the cutting down of fruit-trees in general see "Simḥa Binyanim," p. 106c). The existence of parks around synagogues is not sanctioned, in view of their resemblance to "asherim" ("Ben Channah," vi. 683, viii. 869), although, according to Philo, many synagogues in Alexandria were surrounded by trees, as is the Elijah synagoge in that city to-day. As irrigation was necessary in post-Biblical times, there are many halaḥic and midrashic references to it (Gen. R. xv. 8; Lev. R. xv. 8).

Manure was applied both in Biblical and in Talmudic times, dung, the blood of animals, fine sand, ashes, leaves, straw, chaff, the scum of oil, dung, chiefly for gardens. Gardens were often laid out in terraces on mountain-sides (B. M. x. 4-6). The owner is called "ba'al ginnah," the term being also used haggadically of God (Yer. B. M. iii. 50d). A garden may be so small that the victim may just enter within the enclosure with his basket ("Edut. ii. 4), though the minimum size is fixed by some at 120 square meters; by R. Akiba at 122 square meters (B. B. i. 6, vii. 8). Plants were sometimes raised in pots.

Traces of Greek influence upon Palestinian horticulture are few; indeed, this science was brought to Europe from the Aramean countries. The grape-plant (εἰδώλας) was of Greek origin, as were the following plants: the laurel (λασόθ), iris (ιρίς), ivy (αἰσθήματι), mint (μύρρος), narcissus (νικηφόρος), rue (ριζώδεσ), box, and the oleander (ολόκλωphi). A famous garden of Mosaic time was the rose-garden at Jerusalem, said to date from the time of the Prophets (Ma'as. ii. 5), but this, it is declared, was only the garden or park permitted in that city (Tosef., Neg. vii. 625; B. B. 820). The parks of Nebuchadrezzar must be mentioned, as well as those of Jericho, and the gardens of Ashkelon (Av. ii. 5; Tosaf., Av. ii. 544; Sifra, Beḥukkotai, ed. Weiss, p. 114a). Of the Middle Ages the garden of the community of Worms should be mentioned ("Liturgie Mahari," p. 106b; "Monatschrift," xiv. 62). The gardener is called "gannan" (Talmudic, "ginnah" or "gannana"). The guards are called "shattala" (B. M. 90a; Yer. B. M. viii. 11e). Babli mentions a gardener in the service of Rabbah. In the Haggadah, aside from God Himself, Noah is designated as the first gardener; he planted also cedar-trees (Gen. R. xxx.), he said to his children after the Flood: "You will go and build cities for yourselves, and will plant in them all the plants that are on the earth, and all the trees that bear fruit" (Book of Jubilees, vii. 85). Abraham is also considered as a planter, as is Solomon, the appurtenances of the latter's kingship being, among other things, vineyards, gardens, and parks (Kalilah, ed. Coronel, 16a). Because the Egyptians forced the children of Israel to lay out gardens and parks, in order to prevent them from multiplying (Seder Eliyahu R. vii. 42, ed. Friedmann), the plague of hail was sent upon their land, in order to fulfill the words of Ps. lxxvii. 47.

The Haggadah often refers to gardens and parks, especially the gardens of the emperor. The passages in which such references occur have been collected by Ziegler, "Die p. References. Königsgleichnisse des Midrasch," pp. 396 et seq. Similes and metaphors in which reference is made to imperial gardens are found as early as the tannaitic period; e.g., in Tosef., Hag. ii. 254, and in the Mekilta; also in Exodus Rabbah, Tanhuma, and Pesikta—hence within the domain of the Roman empire—while the Babylonian sources contain hardly any such figures. These figures show a deeper and more intimate observation of nature than is found in later rabbinic times. The Haggadah in general confines itself to the Biblical figures that have suggested the comparison. Certainty especially has stimulated the imagination of the haggadists.

In Biblical times the garden was perhaps also used as a burial-ground (II Kings xxvi. 15; 36; comp. John xiv. 4), though later on the Jewish cemeteries did not present the appearance of gardens. R Hana-neel cites an old Babylonian tradition, according to which Abba Arka planted trees upon graves, but only a small part of them took root and blossomed, and such as did were all on the graves of those that had not died before their time ("Aruk," vi. 157). The following proverbs referring to gardens may be mentioned: "As the garden, so the gardener";
The Jews of the Middle Ages did not possess a highly developed sense of natural beauty, nor were they much given to horticulture. Poets writing in Hebrew were restricted, for the names of flowers, to the Biblical vocabulary.

Foreign influence is shown in the predilections for horticultural names as book-titles, and in the division of books into "flower-beds," for example, "Gan Zion" ("R. E. I.", xlii. 309); "Gan Eden," the numerical value of which corresponds to the number of chapters in Maimonides' "Moreh Eenayim" (Steinschneider, "Hebr. Übers.", p. 439); "Pardes," in which the methods of Scriptural exegesis were summed up (Buchner, "Das Zeitalter der Philosophie", 1890, p. 294; Jews, Encyc. ill. 171); "Goliat Weradin" (rose-garden), occurring twice as a book-title; "Ginnat Egoz" (nut garden), "Ginnat ha-Bitan" (palace garden), occurring once each; "Kafar wa-Fera" (if the original meaning of the words, which in the Bible are descriptive of the golden candlestick, may be taken to assign the title to this class), used as a book-title three times; and "Kerem," occurring sixteen times in different combinations, six of these being "Kerem Shoham." "Masait ha-Orot ha-Faradim ha-Nitzanim" is the title of Ginzai's work in Isaac b. Joseph Aluard's translation (Steinschneider, l.e., p. 346). "Re'uta" (plantation) is found twelve times in titles, three of these being "Na'amim," and five "Na'at Sa-sha'amim." "Sefer ha-Fera" = "Flores" of Abu Ma'shar; "Shoshan ha-Refu'ah" = "Flores Medicae," (Steinschneider, l.e., pp. 531, 785, 800); there is also a Karaitic "Sefer ha-Nitzanim" (Steinschneider, l.e., p. 490). Joseph al-Kirkisani's commentary on the passages of the Pentateuch referring to the "'Arugath Bosem" (Steinschneider, "Arabische Literatur der Juden", pp. 294, 429); "Pardes," appearing twice, sixteen titles are combinations of "gaz," while "shoshannah" (lily) enters twenty-three titles; comp. also the titles "Arugat Bosem ha-Mezimmah," "Pardes Rimmona ha-Hokham," "Pardes ha-Hokham," "Gan Tzudok" ("Z. D. M. G.", xxvii. 555, 557, 559; Steinschneider, l.e., pp. 389, 392, 394). See Botany; Flowers in the Home; Plants, e.a.

Hortus Judaeorum. See Cemetery.

Hortwitz, Aaron B. Joseph ha-Levi: Russo-German rabbi, born in Lithuania in the early part of the eighteenth century; died at Berlin 1779. Early in life he lived at Königsberg and at Prague, where he acquired a fair knowledge of German. He then held the position of rabbin exclusively at Shkud, Lithuania, at Hasenpoth, Courland, and at Berlin. He was recognized as a rabbinical authority, and his approbations appear in the first edition of Mendelssohn's translation of the Bible, in the "Ammude Bet Yehudah" of Judah ha-Mordecai ha-Levi Hirwitz (Amsterdam, 1774), and in other well-known works. He was the author of hiddushim, etc., to the Talmud, with a supplement, and containing a responsa on the law of divorce (Frankfort-on-the-Main, 1779).


H. R.

Hortwitz, Aryeh Lōb ben Zebi Ha-Levi: Lithuanian Talmudist in the seventeenth century. After having been "ra'sa yeshibah" in several German towns Hortwitz was called in a similar capacity to the yeshibah of Minsk while Jehiel Heitzmar was chief rabbi there. Hortwitz was the author of "Marganita Taba," a defense of Maimonides' "Sefer ha-Mizwot" against the strictures of Nahmanides, published with the "Sefer ha-Mizwot" at Frankfort-on-the-Main, 1756. According to the preface, added by his son, Hortwitz wrote also novellas on the Talmud, and "Eref ha-Magen," defending Maimonides against the attacks of Abraham b. David.

Bibliography: Michael, Or ha-Hayyim, No. 521; Benjacob, Opus ha-Seeferim, p. 205; Sonnen鑫, Eisenstadt, Jiddische Minh., p. 15.

M. S.

Hortwitz, Bella (called also Bella Hazzan): Daughter of the martyr Be'er ben Hezekiah ha-Levi and wife of Joseph ben Hayyim Haizzato, who died at Prague in 1718. In 1706 she published "Gesch. des Hauses David." In conjunction with Rachel Forges, the wife of Löb Forges, she edited a primeval history, mostly legendary, of the Prague Jews, entitled "Eine Schöne Geschichte, so Ist Geschrieben, Ehe Noch Jehudim zu Preg Gwolot." She also wrote a "Teilannah" for the ten penitential days.


L Z

Hortwitz, Bernard: Chess player and writer on chess; born 1809 in the grand duchy of Mecklenburg; died in London 1885. A chess pupil of Mendelssohn in Berlin, he became known as one of the "Pièces," a name given to the seven leaders of the new school of chess which arose in that city between 1830 and 1840. After residing some time in Hamburg, Hortwitz went to England, in which country he settled about 1845, and competed in most of the tournaments up to 1880.

With J. Kling, Hortwitz published "Chess Studies" (London, 1831), devoted mainly to end games (previous works on chess having treated principally of the openings); and with the same collaborator he issued "The Chess-Player," of which four volumes appeared (ib. 1831-53). His last work was "Chess Studies and End Games Systematically Arranged" (ib. 1884).


A. P.

Hortwitz, Zebi Hirsch ben Phinhas: Rabbi at Frankfort-on-the-Main; died there
Hosea

Sept. 8, 1817. He succeeded his father in the rabbinate of Frankfurt in 1805. He was the author of the following works: "Mahaneh Levi," haskamah, Offenbach, 1801; "Lahme Todah," supplementing and completing the preceding work, 6, 1816; novelle on Talmudical treatises in his father's "Retubah," 6, 1817. Carmoly claims to have seen in manuscript two other works by Horwitz: "Homer ha-Kodesh," consisting of responsa; and a commentary on various Biblical passages, entitled "Birkat ha-Torah."


HOSANNA ( gemnir = "Oh, save!")—The cry which the people of Jerusalem were accustomed to raise while marching in procession and waving branches of palm, myrtle, and willow in the joyous Sukkot festival, especially on the seventh day, when the willow-branches of the "lulab" procession were piled up and beaten against the altar (Suk. iii. 9, iv. 5). The willow-branch lines received the name "hoshana" (Suk. 30b, 31a, 34a, 37a, b, 46b); and the seventh Sukkot day was called "Day of Hoshana" or "Hoshana Rabbah." It was a popular festival, of ancient, probably Canaanitish, origin, connected with the prayer for the year's rain (Zech xiv. 8-17); the multitude accompanied the priests each night of the Sukkot feast to the spring of Shiloah, where the water for the libation ("misuk ha-mayim") was drawn amidst great solemnity and rejoicing (Suk. v. 1-4), while the last day formed the climax of the festivities. Anna Adonai hoshi'ah-nna (Ps cxviii. 25), the refrain of the psalms recited by the assembly, was probably owing to constant repetition, abbreviated by the people into "Hosha'na," just as the old Canaanite cry "Hol Dol" (= "Wo Adonis") was turned into a common interjection, "Hadad." Thus "Hosha'na" became a popular cry used in solemn processions wherein was connected the carrying of the palm branches as described in I Mac. xii. 51 and II Mac. x. 7.

According to John xlii. 13 (in the Sinaitic codex), which has the story preserved in its original form, the same cry was raised by the multitude on the occasion of Jesus' arrival at Jerusalem. They took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is he that cometh in the name of the Lord—that is, the verse following "Anna Adonai hoshi'ah-nna" in the Hallel psalms—and then called him "the King of Israel." Luke (xix. 38), writing for the Gentiles, omits the palm-branches and the Hosanna cry, and changes the Biblical verse into "Blessed be the King that cometh in the name of the Lord," while adding the Messianic salutation of the angels in the birth story, "Peace in heaven, glory in the highest." Mark (xi. 8-10) combines the two versions, and changes the words of Luke into "Blessed be the king of our father David, that cometh. . . . Hosanna in the highest," the closing words of which no longer give any sense. The same is the case with the words "Hosanna to the son of David" in Matt xxv. 9. "Hosanna in the highest" being a corruption of the original version. The Psalm verses recited have been interpreted by the Rabbis also as referring to the advent of the Messiah (see Midr. Teh. to Ps. cxviii. 21, 22; comp. Matt. xxi. 42). Wünsche ("Erklärungen der Evangelien aus Talmud und Midrash," p. 241) thinks that the Passover and the Sukkot festivals have been confounded by the Gospel narrator (see also Festivals). It is noteworthy that the Easter week in the Syrian Church received the name "Shabbeta de-Osha'na" (= "Hosanna week"); for Hebraeans, "Chronicle," quoted by Geiger in "Wiss. Zeit. Jud. Theol." 1885, p. 417.

K.

HOSEA, THE PROPHET: Hosea must have been a citizen of the Northern Kingdom of Israel, and must have remained there permanently during the period of his prophetic activity; for "the land" (i. 2) means Israel, and "our king" (vii. 5) the king of the Northern Kingdom. According to the superscription of the book, Hosea was the son of Beeri, the same as the "son of Beeri, the son of Jarib, the son of Joaah," of the genealogy given in Matt. xi. 1 ("the son of Beeri, the son of Jarib, the son of Joaah, the son of Zaccur, the son of Joseph, the son of Nun.") The Psalms recited have been intercalated from various Biblical passages, entitled "Birkat ha-Torah." The Psalm verses recited have been interpreted by the Rabbis also as referring to the advent of the Messiah (see Midr. Teh. to Ps. cxviii. 17, 21, 22; comp. Matt. xxi. 42). Wünsche ("Erklärungen der Evangelien aus Talmud und Midrash," p. 241) thinks that the Passover and the Sukkot festivals have been confounded by the Gospel narrator (see also Festivals). It is noteworthy that the Easter week in the Syrian Church received the name "Shabbeta de-Osha'na" (= "Hosanna week"); for Hebraeans, "Chronicle," quoted by Geiger in "Wiss. Zeit. Jud. Theol." 1885, p. 417.

K.

HOSEA, BOOK OF.—Biblical Data: The contents of the book may be summarized as follows:

1. Historical Background: The book is a prophetic oracle addressed to the Northern Kingdom of Israel, and its authors, Hosea and Isaiah, are contemporaries. The book is characterized by its use of metaphor and imagery, particularly in its depiction of the relationship between God and Israel. The book is a source of inspiration for later Jewish and Christian traditions, and its content has been interpreted in various ways over the centuries.

2. Key Themes: The book's key themes include the themes of faithfulness, unfaithfulness, judgment, and restoration. The book's central theme is the relationship between God and Israel, and the book's message is that although Israel has strayed from God, there is hope for repentance and reconciliation. The book also highlights the importance of the Sabbath and the observance of the laws of Moses.

3. Literary Style: The book is written in a poetic and prose style, with a focus on metaphor and imagery. The book's language is rich and evocative, and its messages are presented in a way that is both challenging and inspiring.

4. Influence: The book has had a significant influence on Jewish and Christian thought, and its messages continue to be relevant today. The book's themes of faithfulness, unfaithfulness, judgment, and restoration continue to be relevant in modern times, and the book's language and imagery continue to be a source of inspiration for theologians and scholars.

5. Theological Insights: The book offers a unique perspective on the relationship between God and Israel, and its messages continue to be relevant in modern times. The book's themes of faithfulness, unfaithfulness, judgment, and restoration continue to be relevant in modern times, and the book's language and imagery continue to be a source of inspiration for theologians and scholars.
The nature of Hosea's prophecies shows that he appeared at a time when the kingdom of Israel, which reached the zenith of its power under Jeroboam II (788-741 BCE), had begun to decline (c. 750 BCE). The first part of the book, more particularly (ch. i.–iii.), dates from this time; for, according to i. 4, the crime of Jeshurun had not yet been atoned, it being avenged only after the murder (748 BCE) of Zachariah, son of Jeroboam II. Hosea, however, continued his prophetic activity after the death of Jeroboam II, the period that marked the decline of the Northern Kingdom. This becomes evident especially from the passage vii. 2, referring to the usurpers who were supplanted by their successors at short intervals (comp. II Kings xv. 10-14). But nothing in the book itself, much less the statement in the superscription (part of which certainly is spurious) to the effect that he prophesied in the days of King Hezekiah, justifies the assumption that he lived and prophesied after the death of Hoshajah, the son of Hadraniel (2 Kings xiv. 16). The passage ii. 1-3 could only have been misplaced from its original position as a speech of Hosea, and have become corrupted. In fact, the assumption of Kuenen and others that the words were originally added to ii. 25, and not to ii. 1, is untenable, for therein is still expressed that Israel would remain a people throughout all eternity. And the further objections, that according to this assumption, ii. 35 and ii. 36-3 do not dovetail, and that ii. 35, compared with ii. 33, could never have been the end of a longer speech, are answered by the assumption that it was only after this transposition that the text was changed in order to make a better ending, such secondary emendations being often traceable.
Hoshaiah Rabbah, Raba, Berabbi or Beribi: Palestinian amorah of the first amoraic generation (about 200 C.E.; compiler of baraitot explaining the Mishnah-Tosefta. He was closely associated with the successors of Rabbi, as was his father with Rabbi himself. "Hoshaiah’s father, Hanna, lived in Sepphoris, the residence of Rabbi and the seat of the patriarchs (see Hanna b. Hissa)."

Hoshaiah’s yeshibah, also, was for many years located at Sepphoris, where pupils crowded to hear his lectures. Johanan, one of his greatest disciples, declared that Hoshaiah in his generation was like R. Meir in his; even his colleagues could not always grasp the profundity of his arguments (Er. 33a). And it was in this which Hoshaiah was held by his pupils may be gauged by the statement that, even after Johanah had himself become a great scholar and a famous teacher and no longer needed Hoshaiah’s instruction, he continued visiting the master, who in the meantime had grown old and had removed his school to Cesarea (Yer. Sanh. x. 30b).

Hoshaiah was called the "father of the Mishnah," not so much because of his collection and edition of the mishayot, as because of the ability with which he explained them (see Yer. Kid. i. 60a; Mishnah." Yer. B. iv. 4c). Hoshaiah’s most important halachic decision is directed against the standard weights and measures, held by Johanah to be traditional from the Sinaitic period. Hoshaiah’s radical point of view can be traced to his theory of the development of the Mishnah. He even goes so far as to overrule both Bet Shammai and Bet Hillel with reference to offerings brought on visiting the Temple three times every year (Hag. 1. 9).

The custom of greeting mourners on the Sabbath was permitted in southern Galilee, including Cesarea, and prohibited in other places. Hoshaiah happened to be in a certain town on the Sabbath, and, meeting mourners, greeted them, saying,"I do not know your custom, but I greet you according to our custom." (Yer. M. K. iii. 82d).

Hoshaiah’s consideration for others is exemplified in his gracious apology to the blind teacher whom he had engaged for his son, and whom he did not succeed to meet visitors at dinner for fear that he might be embarrassed (Yer. Pesah. viii. 21b). Hoshaiah’s authority must have been very powerful in his later years, when he successfully resisted the efforts of R. Gamaliel ha-Nasi, the son of Rabbi, to introduce "donna" (the "aspiration," on buying wheat from an 'am ha-arez, that he had not separated the tithes) into Syria (Yer. Hal. iv. 60a). It is also indicated by his remarkable interposition in regard to the mishnah which declares that "a Gentile’s testimony in the case of an 'agunah is allowed only if stated as a matter of fact and without any intention to testify" (Yer. Yeb. vii. 5. Yeb. 121b).

The haggadic utterances of Hoshaiah are numerous, scattered principally in Midrash Rabbah, which some have erroneously attributed to him because of the opening words "H. Haggadah, Hoshaiah Rabbah." In Genesis Rab., Hoshaiah’s text with reference to the Creation is the verse "Then I was by him, as one brought up (= pa‘ak) with him" (Prov. viii. 25).
Judaism, which recognizes no preference between the various books. Christians of the Psalms in comparison with the stood in view of the exaltation by the Judeo-holier than another. This is more easily under giving the impression that one Biblical book is

It is explained that such an ex. lyte both circumcision and immersion (baptism) in even when all parties are satisfied. " Hoshaiah adds: "Origen was accused as a heretic. Hoshaiah was very strict in requiring from the proselyte both circumcision and immersion (baptism) in the presence of three rabbits (Yeb. 60b); this was very likely directed against the free conversion of the Gentiles by the Christian Jews. In a case of partition by heirs or partners the Mishnah says: "They can not divide the Scriptures between them, even when all parties are satisfied," Hoshaiah adds: "even if they wish to divide by volumes, one to take the Psalms and another the Chronicles" (Yer. B. B. i. 11a). It is explained that such an exchange would be considered as unequal and as giving the impression that one Biblical book is holier than another. This is more easily understood in view of the exaltation by the Judeo-Christians of the Psalms in comparison with the other books of the Old Testament, especially with the Chronicles, as against the contrary view of Judaism, which recognizes no preference between the various books.

HOSHAIAH OF TURIA. See Abba Hos-

HOSHAIAH ZE'ERA DE-MIN HAB-

RAYA: Palestinian amora of the third amonic period (died about 330 C.E.). In the Talmud it is claimed that "Habraya" was the name of his birthplace, but according to Rash. the word means a "society of colleagues," and the surname "Ze'era" (minor, junior) is used to distinguish him from Hoshaiah the Elder (Hul. 12b). He belonged to the "rabbits" of the "north" (southern Galilee), and may be identified with Hoshaiah, the brother of Hantina, who was also a "leader." Only one hesakiah is mentioned in the name of Hoshaiah Ze'era (Niddah 26a).


J. D. E.

HOSHA'NA RABBH ("the great Hosha'na"). The popular name for the seventh day of the Feast of Booths (Sukkot); the day on which the exclamation "Hosha'na!" (save now!) is often repeated, while on the other days of the feast it is used sparingly. While the name arose comparatively late, the character of the day as distinguished from the rest of the feast dates back to the days of the Temple, probably to the first Hasmonaean or even earlier. The Gospels mention the word as the cheerful cry of men carrying palm branches, but by a mistake place the custom in the season shortly before the Passover, instead of in the Feast of Booths.

The Mishnah (Suk. iv. 3) mentions the processions around the altar during the feast, once each on six days, but seven times on the seventh day. It explains the "commandment of willows" thus: At a place below Jerusalem called Colonia willows were gathered—big branches, about eleven cubits long; these were set up at the sides of the altar with the foliage overhanging it. The willow is furthermore mentioned in Suk. iv. 1, 3 as being in use on six or seven days—six times when Sabbath fell other than on the seventh day of the feast, seven times when it fell on the seventh day. From this it would seem that the use of the willow on the seventh day was deemed of sufficient importance in the Temple service to justify its retention even on the Sabbath.

The joyousness of the Feast of Booths, as it gathered around the "drawing of water" and developed in music and torchlight processions (Suk. iv. 5), attained its height on the seventh day. Many of the exercises were in conflict with the Sabbath or even with a feast-day (Suk. v. 1, "the flute-playing lasts five or six days"); but although with the destruction of the Temple nearly all these exercises had fallen into disuse, yet in framing the new Calendar, about 361, the patriarch Hillel and his advisers deemed Hosha'na Rabbah so important and so much in conflict with the Sab.

Ceremonies, that to prevent Hosha'na Rabbah falling on a Sabbath, they would not allow the New-Moon of Tishri to occur on a Sunday.

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Ceremonies, that to prevent Hosha'na Rabbah falling on a Sabbath, they would not allow the New-Moon of Tishri to occur on a Sunday.

All the ceremonies or services of praise or prayer which belonged to the other middle days of the feast...
while the Temple stood, or which belong to them
now, such as Hallel and the swinging of the "lulab," or the sitting in the booth, belong also to Hoshea's Rabbah. The bunch of five willow-twigs in no way surpasses the two willow-twigs in the lulab.

Abudarham speaks of the custom, followed by some of his contemporaries, of reading the Pentateuch on the night of Hoshea's Rabbah, out of which has grown the modern custom of meeting socially on that night and reading Deuteronomy, Psalms, and passages from the Zohar, of reciting some cabalistic prayers, and of eating in the intervals cakes, fruits, and other refreshments. Before the regular morning service the Sephardim have now (though they evidently did not have them in the days of Abudarham) their "selihot," in which are the "thirteen attributes" (Ex. xxvii. 6-7) play an even greater part than on other occasions for selihot. In Amsterdam and in a few places in England, America, and elsewhere they also sound the shofar in connection with the processions. In both rituals, in the early part of the morning service, the Sabbath psalms are inserted, and the fuller "Kedushah" is recited in the "Additional," just as on true festival days. After this prayer all the scrolls are taken out of the Ark (on the six preceding days only one or two; none on the Sabbath); the reader, in making the circuit round the platform, is followed by men bearing scrolls; after them come others carrying the lulab. On this and the preceding days they begin: "Hoshea! for Thy sake, O God! Hoshea! for Thy sake, O Creator!" etc. Then come the seven processions. The compositions chanted in these are quite different in the two rituals, and much changed from those given in the Mahzor Vitry (dated 4968 = 1208); the prayers. Sephardim refer successively to Abra- ham, Isaac, Jacob, Moses, Aaron, Phinehas, and David. Later on the lulab is laid aside, every worshipper takes up a small bunch of willows, and all join in the hymn, "Kol mebasser, mebasser we-omer." (A voice brings news, brings news and says), expressing thus their Messianic hopes.

The compositions recited during or after the processions generally consist of twenty-two verses each, alphabetically arranged, "Hoshea's" being repeated or implied after each, as, for instance, "The land from evil—save now!" After the processions the Germans sing a hymn of eleven distichs. The Misnah gives the invocation "I and He!" ["Ani wahu"] "Save now!" addressed to God on the days of the feast, and it is still recited once in each Hoshea's service (the Hebrew for "save now" is here "Hoshe'-ah," which has come into English through Christian sources as "Hosanna"). It also records that the verse from Ps. cxviii. 25, Hebr., "I pray, O Lord, save now!" I pray, O Lord, give success now," was sung during each procession round the altar.

Bibliography: Mo'ed of the several modern ritual books; also the Mahzor Vitry (dated 4968 = 1208); Shul. iv. and v.; and the Zoharische Liturgie, and Hoshea's Rabbah, which gives the readings for the signif-

A. L. N. D.

HOSHE'ANOT. See Hakkafot.

HOSHEA (A. V. Hoshea) = "[God is] salvation;" in the Assyrian tablets. "Aus(a)" ["Zeitschrift für Assyriologie," ii. 291].—Biblical Data: Last of the nineteen kings of Israel; son of Elah (II Kings xv. 26). Hoshea secured the throne through a conspiracy in which he was the leader, and which resulted in the assassination of Pekah, in the twelfth year of Ahaz king of Judah (II Kings xvii. 1). He reigned nine years (ii.), and did that which was evil in the eyes of Yehwe, though not to the extent to which his predecessors had gone (II Kings xvii. 2). Coming into conflict with Shal- maneser, King of Assyria, Hoshea was reduced to vassalage, and was forced to pay an annual tribute to his Assyrian conqueror (II Kings xvii. 5). After a time, however, having negotiated an alliance with the Egyptian ruler So, he discontinued the tribute. This was taken as a sign of rebellion by the Assyrian monarch, and Hoshea was seized and imprisoned (II Kings xvii. 4). Samaria was besieged by the Assyrian forces, which, after three years, "in the ninth year of Hoshea," captured the city and carried its population into exile (II Kings xvii. 6).

Critical View (1): The motives of Hoshea's policy are made intelligible by reference to the Assyrian documents and to the political conditions in western Asia reflected by them. Under Ahaz, Judah had rendered allegiance to Tiglath-pileser III. of Assyria, while the Northern Kingdom under Pekah, in league with Rezin of Damascus, had attempted to coerce the Judean king into joint action against Assyria (II Kings xvii. 5, 6; Isa. vii. 1-9). Tiglath-pileser, however, went to the aid of his ally (comp. II Kings xvi. 9). At this juncture Hoshea placed himself at the head of the Assyrian party in Samaria and removed Pekah by assassina-
tion; Tiglath-pileser rewarded Hoshea by making him king over Israel, or, rather, over Ephraim, then reduced to very small dimensions.

So long as Tiglath-pileser was on the throne Hoshea remained loyal; but when Shalmaneser IV. succeeded, he made an effort to regain his independ-
ence. In Egypt the Ethiopian dynasty had begun to reign, and Hoshea entered into negotiations with So (Möll, probably more correctly vocalized as "Shek vet"), an underling of King Shalako (see Winckel- ler, "Untersuchungen zur Altorientalischen Gesch.") pp. 90-94; édit. in "Mitthellungen der Vorderasiat-
ischen Gesellschaft," 1. & 2. Rogers, "Hist. of Baby-
und Altertum," pp. 438-446). Hoshea, probably misled by favorable promises on the part of the Ethiopian ruler of Egypt, discontinued paying tribut-
One. Shalmaneser IV. soon interpreted this symp-
pathy, and directed his armies against Samaria. The details of the campaign are not known. It is likely that Hoshea, disappointed by the "broken reed" (= "Egypt"); see Is. xx. 1-5, xxii. 1-20), en-
deavored to avert the calamity by resuming the pay-
ment of tribute, but that, distracted, he was forced to fight, and was taken prisoner in battle (Hommel, "Gesch. Babylonien und Assyriens," p. 670; Rogers, l.c.). The capital, though deprived of the ruler, made an effective defense, and Shalmaneser died before it was captured (comp. Winckler, in Schrader, "K. A. T." 3d ed., p. 208). The chronology of Hoshea's reign is involved in
difficulties. The Biblical statement in II Kings xv. 50, giving the twentieth year of Jotham as the beginning of the reign, is to be dismissed either as due to a scribal error or as dating from the beginning of Jotham's reign. The "nine years," given Hoshea, extend from 723, the year of Pekah's assassination, to 724, the year of Hoshea's capture and three years before the fall of Samaria. These dates, however, are not accepted by all modern scholars (see Hommel, l.c. pp. 964 et seq.; idem, "Assyria," in Hastings, "Dict. Bible"; Tiele, "Babylonisch-Assyrische Gesch." l. c. 292; Winckler, "Gesch. Japhetitiden und Assyriens," p. 390). References to the events of Hoshea's reign are found in Hos. xi.-xiv. and Isa. xxviii.

I. M. P.

Critical View (2): This last king of Israel appears on the Assyrian monuments as "Assin." The statement of II Kings xvii. 1 that he ascended the throne in the twelfth year of Abaz must be dismissed as unhistorical. Hoshea became king in 733 (or in 734); for when Assyria came to the rescue of Abaz against Rothe of Damascus and Pekah of Israel, the last-named was assassinated and Hoshea appointed or confirmed as king by Tiglath-pileser III (Schrader, "K. A. T." 2d ed., p. 475; idem, "K. B." ii. 33). From II Kings xv. 29, 30 and xvii. 3-6 it would appear that Hoshea had rebelled twice against Assyria. This at first glance is highly improbable. He had been the leader of the pro-Assyrian party and owed his throne to Tiglath-pileser III. It is reasonable to infer that the death of this monarch brought about the change in Hoshea's relations to the Assyrian suzerain, and induced him to look for foreign allies to enable him to throw off the burden of the annual tribute, which must have been a terrible drain on the people (comp. Hos. v. 11-15).

Winckler first attempted to separate the Biblical passages quoted above into two parallel accounts of one event, in order to eliminate the assumption of two uprisings with refusal of tribute under Shalmaneser. Kittel ("Die Bücher der Könige" on II Kings xvii. 6) meets the difficulty by omitting Shalmaneser as a later gloss. Under Tiglath-pileser, Hoshea paid the annual tribute; after that ruler's death, he regarded, contrary to Hoshea's warning, the political condition as favorable for declaring himself independent.

According to II Kings xvii. 4, 50, King of Egypt, was the monarch from whom Hoshea expected effective assistance. Generally this 80 (or 200 = Assyrian "Sib'e") is identified with Shabako, the Ethiopian, who at the time controlled the destinies of Egypt. Winckler makes him a prince or vassal prince or even a general of the North Arabian empire of Tiglath ("Mit. der Vorderas. Ges." 1892, p. 2), and contends that in this anti-Assyrian movement, in which also Tyre had a share, the last effort was made on the part of the Arab commercial states to gain control of Palestine, and thus to shut out Assyria from the Arabo-Indian commerce, for which possession of the Mediterranean ports was of vital importance (Schrader, "K. A. T." 2d ed., pp. 268 et seq.).

Hoshea's attempt, whoever were his supporters, failed. In 724 B.C. Shalmaneser invaded Israel.

Hoshea must have surrendered to him at once. This would give nine years to his reign. He was blinded (read יי instead of the tautological יי in II Kings xvii. 4), and was led away a prisoner. The three years' siege of Samaria is not to be counted as part of his reign. The assumption that Hoshea's wickedness was less than his predecessors' (II Kings xvii. 5) is probably an afterthought (if it is not due to corruption of the original text; see Lucian's recension of LXX.). Possibly his earlier fidelity to Assyria, which was regarded by the prophetic party as God's predestined instrument, may underlie the conception of his (by comparison) less considerable impiety (see Isaiah).

HOSHE, REUBEN (called also Reuben ben Hoshe Sofer and sometimes Abraham Reuben) Calcuta; rabbi of Prague; died April 9, 1673. "Hoshe," his father's name, is a Polish diminutive for "Joshua," mistaken by De Rossi ("Dizionario," s.e. "Oski, Reuben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalkut Re'ubeni," a cabalistic work (an imitation of the "Yalkut Ha-Hadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalkut Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmsdorf, 1881); "Dabar Shebi-Kedushah," a manual of prayer (Prague, 1660); "Hoshke," his father's name, is a Polish diminutive for "Joshua," mistakenly translated by De Rossi ("Dizionario," s.e. "Oski, Reuben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalkut Re'ubeni," a cabalistic work (an imitation of the "Yalkut Ha-Hadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalkut Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmsdorf, 1881); "Dabar Shebi-Kedushah," a manual of prayer (Prague, 1660); "Hoshke," his father's name, is a Polish diminutive for "Joshua," mistakenly translated by De Rossi ("Dizionario," s.e. "Oski, Reuben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalkut Re'ubeni," a cabalistic work (an imitation of the "Yalkut Ha-Hadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalkut Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmsdorf, 1881); "Dabar Shebi-Kedushah," a manual of prayer (Prague, 1660); "Hoshke," his father's name, is a Polish diminutive for "Joshua," mistakenly translated by De Rossi ("Dizionario," s.e. "Oski, Reuben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalkut Re'ubeni," a cabalistic work (an imitation of the "Yalkut Ha-Hadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalkut Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmsdorf, 1881); "Dabar Shebi-Kedushah," a manual of prayer (Prague, 1660).
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for by the hebha kadissah. Doubtless in the Jews' lands of Spain, as in the "Auberge Juive" of Paris, strangers who fell sick were attended to. The wealthy Sephardim appear to have been the first to found special hospitals for the Jewish sick. The Beth Holim of London, which is an asylum for the aged as well, dates from 1747; the Krankenhaus of Berlin from 1736; in Metz a special Jewish hospital was founded at the end of the eighteenth century, toward the foundation of which the municipality contributed. The Jews of Paris were content with a medical attendant attached to the hebha kadissah, who visited the sick in their homes till 1896, when the first Jewish hospital was founded (L. Kahn, "Institutions des Juifs à Paris," p. 90).

In modern times Jews very often utilize the general hospitals of the cities in which they dwell, after making the arrangements rendered necessary by the requirements of the dietary laws. This is done in London and most other English cities. In other places special Jewish hospitals have been erected, as the Mount Sinai, Beth Israel, and Lebanon hospitals of New York, which, however, receive patients of other creeds. The Jews' Hospital of London (founded 1765) is not a hospital in the strict sense of the word, but a home for the aged. The Jewish Hospital of Philadelphia combines the characteristics of both (see Charity; Colorado; Hekedhesh). Bibliography: K. Kohler, in Berliner Festsehr., pp. 201-202; D. Cassel, Offener Brief an Herrn Professor Lie, Professor Dr. Virchow, pp. 6-12, Berlin, 1869.

J. HOSPITALITY.—Biblical Data: The "ger," the sojourner who lived with a Hebrew family or clan, was assured by the Biblical law not only of protection against oppression (Ex. xxii. 9) and deceit (Lev. xix. 33), but also of love from the natives (Deut. xvi. 14), who were to love him even as themselves (Lev. xix. 34). He was to be invited to participate in the family and tribal festivals (Deut. i. c.), the Passover excepted; and even in the latter he could take part if he submitted to circumcision. He received a share in the tithes distributed among the poor (Deut. xix. 19); and "one law and one statute" applied equally to the native and to him (Ex. xii. 49). God Himself loves the stranger (Deut. x. 19) and keeps him under His special protection (Ps. cxix. 9).

While these laws, scattered throughout the Bible (see Gentile; Proselyte), point to a deep-seated feeling of kindness toward strangers among the ancient Hebrews, the intensity of the feeling of hospitality among them can best be learned from the casual references to it in the narrative portions of the Bible. Thus Abraham, the archetype of the Hebrew race, entertained three strangers at his house and showed them many kindnesses (Gen. xviii. 1-8). His kinsman Lot was ready to risk his life and the honor of his daughters rather than transgress the laws of hospitality (ib. xix. 1-8). Laban showed kindness to Examples. Jacob and to Eleazar (ib. xxix. 13, xxxi. 31) when they came to him as strangers. Jethro rebuked his daughters because they did not invite Moses, who was a stranger in Midian, to the house (Ex. ii. 20); and Rahab was greatly rewarded because she had entertained Joshua's spies (Josh. ii.). Manoah would not allow the angel to depart before he had partaken of his hospitality (Judges xiii. 15). Gideon punished the elders of Succoth and of Penuel for their breach of hospitality (ib. viii. 5, 6); and David demanded hospital treatment from Nabal (I Sam. xxvi. 8). Barzillai was invited to the royal table because he had been kind to David when the latter fled from Aba- lon (II Sam. xix. 27, xix. 32). The Blemnian woman had a room furnished with a bed, a table, a chair, and a lamp for Elisha the prophet (II Kings iv. 8-11).

The abuse of hospitality once caused a civil war in Israel which might have resulted in the extinction of the whole tribe of Benjaminites (Judges xix., xx.). In one instance, the case of Jael and Sisera, a breach of hospitality is lauded by the Biblical writer (ib. iv. 18-21, x. 34-37). This was probably due to the bitter enmity entertained by the oppressed Jews toward their Canaanite neighbors. Otherwise such a transgression could never have been tolerated in primitive Jewish society (see Cheyne and Black, "Encyc. Bibl." s. v.).

From these scattered references an idea can be formed of the manner in which a guest was received in an ancient Jewish household and of the relations that existed between guest and host. The latter would go out to meet the stranger on his way, and would ask no questions as to his name and condition until his first needs had been satisfied (Gen. xlv. 25). On entering the house he was given water to wash his feet, and a meal was then put before him, his animals being meanwhile attended to (ib. xviii. 4; xix. 3; xxiv. 30, 31). During his stay the host felt himself personally responsible for any injury that might befall his guest (ib. xix. 8). On leaving, another repast was served (ib. xxvi. 26; Judges xix. 3), when a covenant was sometimes entered into by the guest and his host (Gen. xxvi. 31), and the latter again accompanied the stranger some distance on his way (ib. xviii. 16). On his part, the guest blessed the host before taking leave (ib. 30), and asked him whether he stood in need of anything (II Kings iv. 18). If the guest wished to remain in the clan or in the locality, he was permitted to select a dwelling-place (Gen. xxv. 15).

The practice of hospitality did not decline with the changes in social conditions. Even in later times, when the Jews were settled in cities, this virtue was held in highest esteem. Isaiah (Isa. lxvii. 5) preferred charity and hospitality to fasting. Job, in complaining of his misfortunes in spite of the fact that he had led a virtuous life, mentions among other things that he had always opened his house to the stranger (Job xxxvi. 32); while Eliphaz accounts for the misery that had befallen Job on the ground that he had not been hospitable (ib. xxii. 7).


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In Rabbinical Literature: Among the ethical teachings of the Rabbis, the duties of hospitality occupy a very prominent position. Some regard hospitality more highly than the reception given to the Shekinah (Divine Presence); others make it superior to visiting the house of study; others, again, consider it as one of the six meritorious deeds whose reward is like a tree, the fruit of which man enjoys in this world, while the trunk remains for his enjoyment in the world to come (Shab. 127a). Special emphasis was laid upon the hospitality due to a scholar, so that it was said that one who showed hospitality to a student of the Law is regarded as if he were a son of Abraham (Kid. 76b; Gen. R. liii.12).

Abraham and Job were regarded by the Rabbis as the models of Jewish hospitality. Numerous legends cluster about those names in the haggadic literature, illustrative of their generosity and hospitality (see Abraham; Job). The doors of their houses were open at each of the four corners, so that strangers coming from any side might find ready access (Gen. R. xviii. 7; Yalk., Job, 817; comp. Sophah 10a). Of Job it is related that he had forty tables spread at all times for strangers and twelve tables for widows (compare Testament of Job, ed. Kohler, in Kohut Memorial Volume, Berlin, 1917, Introduction).

"Let thy house be open wide; let the poor be the members of thy household," is the precept expounded by one of the earliest Jewish teachers (Ab. 1.5). Bob Hanus observed the custom of opening the door of his house when he was about to take his meal, and saying, "Any one who is hungry may come in and eat" (Taan. 30b). This custom has survived in modern times on Pessah eve, when the above-cited passage is read in the Haggadah. The custom of opening the door during the "Seder," while variously explained, probably has the same origin. Some rabbis suggested that every house should have doors on all four sides, so that the poor might find easy access from all parts (Ab. R. N. viii.). To sit long at the table, so as to give an opportunity to the beloved poor to enter and partake of the meal, was regarded as a highly meritorious act, for which one's days on earth would be prolonged (Ber. 54b). In Jerusalem the custom prevailed of displaying a flag in front of the door, thereby indicating that the meal was ready, and that guests might come in and partake thereof. The removal of the flag was a sign that the meal was finished, and that guests should cease entering (B. R. 33b; Lam. R. iv. 4; see Cestoda).

It is the duty of the host to be cheerful during meals, and thus make his guests feel at home and comfortable at the table (Derek Erez Zutta ix.). It is commendable that the host himself serve at the table, thereby showing his willingness to satisfy his guest (Kid. 32b). The host is warned against watching his guest attentively at the table, for thereby the visitor may be led to abstain from eating as much as he would like ("Sefar Hasidim," ed. Wis- tinetzky, § 100). Women were regarded as being better able than men to recognize the character of a stranger (Ber. 10b, from II Kings iv. 9), but less liberal in supplying the wants of a guest (B. M. VI—81.

78a: comp. Derek Erez Rabbah vi.). The Jew is commanded to teach his children to be kind and courteous to strangers. If one knocks at the door inquiring after the master of the house, the son or the daughter answering the knock should not reply gruffly, but should take the stranger into the house and prepare some food for him (Ab. R. N. ed. Schechter, p. 17a, b, Vienna, 1887). It was the custom with some in Jerusalem to place all the dishes on the table at once, so that the fastidious guest was not compelled to eat something he did not desire, but might choose anything he wished (Lam. R. iv. 4).

The guest was enjoined to show his gratitude to the host in various ways. The grateful and ungrateful guests are well contrasted by the Rabbis (Ber. 58a). While the host was to break bread first, the guest was expected to pronounce grace after the meal, in which he included a special blessing for the host: "May it be the will of God that the master of this house shall not be ashamed in this world, nor shamed in the world to come; that he shall be successful in all his undertakings; and that his property (and our property) shall prosper and be near the city; and that Satan shall have no dominion over his handiwork (and over our handiwork); and that no sinful act or insidious thought shall occur to him (and to us) from now even to all eternity" (Ber. 48a; Maimonides, "Yad," Berakot, vii. 3; Shulhan Aruk, Orah Hayyim, 301, 1). The guest was expected to leave some of the food on his dish, to show that he had more than enough. If, however, the host asked him to finish his portion, it was not necessary for him to leave any ("Sefer Hasidim," §§ 870-878, 883). It was the duty of the guest to comply with all the requests of the host (Pes. 98b; Orah Hayyim, 170, 5; comp. "Magen Abraham," ad loc.). He might not give of his meal to the son or to the daughter or to the servant of the host without the host's permission (B. H. 94a; Derek Erez Rabbah ix.; "Yad," l.c. vii. 10; Orah Hayyim, 170, 19). The habitual parasite, who took every opportunity to partake of meals at the house of another, was very strongly denounced by the Rabbis, especially if the parasite happened to be a scholar (Pes. 49b).

In the Middle Ages, especially after the Crusades, hospitality became a necessity among the Jews. The poor mendicants or itinerant students were distributed among the households of the town, and a system of "Plotten"—i.e., "Billetten," bills for which the poor traveler received meals and lodging at a household—was introduced. This system still survives in many Jewish communities, especially where meals for the Sabbath-day are provided for the poor guests. Most of the Jewish communities have their "haknasat orchim," institutions where travelers may obtain lodging during their stay in town. For further details concerning these organizations see Bnepur and Charity.

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Host, Desecration of Host of Heaven

Jews were frequently accused of desecrating the host, an accusation equal in gravity to that of desecrating relics and images of Jesus and the saints. This accusation has brought thousands of Jews to the stake. The Jews were alleged to steal the host or to acquire it by purchase or bribery, to break it or see it, and to stick needles into it or transmit it, whereupon it began to bleed. Even when such an accusation was supported only by the testimony of a thief, a disreputable woman, a recent convert, or someone having a grudge against the accused Jews, alleged perpetrators were put on trial, and, on evidence that was often preposterous, or after a confession exacted by torture, were condemned and burned, sometimes with all the other Jews of the place. The question, Why did not the Jews destroy the pierced host, the corpus delicti? the chronicles answer by the following statement: The Jews, frightened on seeing the blood, endeavored to hide the host, but while doing so miracles happened which aroused the attention of the Christian population and led to the discovery of the crime. The story is told, for instance, that once when the Jews were burying pieces of a pierced host in a meadow, these pieces were changed into butterflies, which began to heal cripples and blind persons. Another time, when some Jews were burning such pieces in a stove, angels and doves flew out. Again, the pieces fluttered out of a swamp, and a herd of grazing oxen, on seeing them, bowed down before them. The blood from the host was said to have splashed the foreheads of the Jews, leaving an indelible mark that betrayed them. It was also said that the pierced host had once whimpered and cried like an infant; that the pierced host, the corpus delicti, had once bowed before them.

The accusation of the desecration of the host arose after Pope Innocent III. had recognized (1215) the doctrine of transubstantiation, which resulted in the public and general worship of the consecrated host. Hence the first accusations, theistic accusation does not occur before the middle of the thirteenth century. This was made in 1240 at Belitz, near Berlin, and in consequence of it all the Jews of Belitz were burned on the spot subsequently called "Judenberg." Similar accusations, resulting in more or less extensive persecutions of the Jews, were brought forward in 1290, at Paris; 1294, at Lou, in Austria; 1298, at Altenburg, near Wurzburg, and at Königsberg, near Vienna; 1299, at Regensburg; 1306, at Saint-Pölten; 1315, at Cracow; 1319, at Gratz; 1320, at Prague; 1328, at Constance; 1330, at Cracow; 1337, at Deggendorf; 1338, at Pulka; 1370, at Englihoven; 1388, at Prague; 1390, at Posen; 1401, at Glogau; 1410, at Segovia; 1420, at Enns; 1423, at Lübeck; 1427, at Passau; 1428, at Sternberg, in Mecklenburg-Schwerin; 1510, at Berlin; 1514, at Mittelberg, in Altenburg; 1549, at Schweitzer, in Poland. The last Jew burned for stealing a host died in 1681, according to Bansage, quoting from Manasseh b. Israel. Casimir IV. of Poland (1447), Martin Luther (1529), and Sigismund August of Poland (1568) were among those who repudiated the accusation, the repetition of which gradually ceased after the Reformation. The accusation of desecration of the host was based on the hypothesis that the Jews, like the Christians, identify the host with the true body of Jesus; that by crucifying the host, they imagine they are crucifying Jesus anew; and that they use the blood supposed to have flowed from the host in order to get rid of the "fester Judaeus," or to color their cheeks to give them a fresh and rosy appearance. In a lecture delivered before the Royal Prussian Academy of Sciences in 1848 Ehrenberg explained the phenomenon of the bloody host, which had caused such excitement in the Middle Ages. He showed that red microscopical infusoria, exactly resembling blood, and which he called "purmonade" (Monas prodigiosa, later termed Micrococcus prodigiosus by Cohn), settle on bread and other food, especially on wafers, in the dark for any length of time. The specimen showed that this growth had been observed in former times, and a superstition interpretation given to it. See Micrococcus Prodigiosus.

"Host-tragedies," or miracle-plays, were occasionally given in memory of these descensions. The story of the desecration at Deggendorf in 1337 was represented as late as 1800 at Regensburg. A host tragedy was produced at Constance in 1334. Centenaries or jubilees were held in commemoration of such events, as, for instance, the quadricentennial jubilee in 1799 in commemoration of the desecration of the host in Posen. As late as 1820 a great jubilee was celebrated at Brabant. In commemoration of the desecration of the host at Englihoven in 1379. This festival lasted eight days, during which sixteen hosts studded with diamonds were borne in solemn procession through the streets. Fifty years later (1870), while a committee and the clergy of Brussels were making preparations for this ancient festival, an article appeared in the "Revue Belge," entitled "Le Jubile d'un Faux Miracle."
Ein grauflamisch geschichtetes Geschehen zu passaw von den Juden als hernach volge.

Ilye slieht er die sacrament den Juden auff den nich die stummen nach getan. darumf sie im ein gilde geben.

Ilye tragen die lube vii schulhüppfer. die sacrament in it synagog. vnd aber antworten drey den Juden.

Ilye nereigt die Jud. das sacrament auff dem altar. uff darauf gange das er vii ander Juden gesehen haben.

Ilye treffte sich drey sacrament schich ten zwanzig partiellen gen Prag. zwe gen Salzburg. zwei vn ob die Meisterkat.

Ilye verpenet drey sacrament verfu ven den. die unter glaub men gedeckte wurt flog aus dem ofen zwanzig engel. vii. taube.

Ilye verchent er drey Juden zu passaw. die sacrament gekauft verschick die von fenten und verplant haben.

Ilye furet man si furgericht. vertrutztest die vier gerafft. fachel man holman vnd walich. sein gekopft worden.

Ilye vertent man si mit lamp. de ju den. die vn zem glauben blyben. vnd wie das sacrament gewyff haben.

Ilye verchent er drey sacrament verkaufer. auff einem wagen seryffen mit liemen zangen.

Ilye treffte sich die Juden in der synagog. vnd

Ilye treffte sich die Juden in der synagog. vnd
HOST DESECRATION AT PASSAU, 1477.

(From a contemporary woodcut.)

The Jewish Encyclopedia, Vol. VI.
etc., which proved by the original sources that, although three Jews had been burned in 1370 on the charge of having stolen a host, "pro sacramento puncto et furtive accepto," the original document had been changed sixty-five years later to read "pro sacramento puncto et furtive accepto," in order to fabricate an accusation of desecration of the host. Other falsifications being discovered in the document, Pope Pius IX felt obliged to stop the festival. In the Church of Sainte-Gudule, Brussels, are several Gobelin tapestries containing representations of the supposed desecration of the host in 1370. See BIBIELHS.


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The following appear to be the chief cases in which this particular accusation was brought against the Jews. For abbreviations see BLOOD ACCUSATION.

1261. Saintes (Kreyenberg, "Portugal," p. 5; note).
1263. Linau, Austria; several states, the remainder Ged (Perutz, "Mon. Germ," ix. 698; Sch. p. 850).
1268. Königin (Sch. p. 343); 100,000 Jews said to have been burned (ibid. p. 343).
1293. Austria (col. p. 90); [Kronengel, 1338-1354; happened in 1359; cited in 1360; Sch. pp. 348, 349-352.]
1312. Fürstenfeld, Styria (ibid. 475); riots in Graz and Judenprovinz; expulsion from Styria and Carinthia (ibid.).
1313. "Joseph der Israel," x. 321; col. p. 349, an "unbeliever".
1316. Dethwingen (ibid., "S. P.," p. 90); [Blood accusation according to col. p. 76.]
1319. Pilsen (col. p. 80); Linz and Moravskodorf (Sch. p. 349); Rots, Zwin, Horn, Kappelbruck, Neuburg, Zawod, etc. (Sch. p. 349); Würzburg (ibid., 1970; Jost, ibid. x. 351).
1323. Guy 10, Mülheim; all Jews of Salzberg and Stüben burned (Wolf, in "Monatsschrift," 1858, p. 244; Sch. p. 534).
1324. Ems (ibid. ibid. x. 352); Sch. p. 111; Jews expelled from Austria, Transylvania, Saxony, Westphalia, the Rhine provinces (ibid., "S. P." p. 48; Malmuth's Bet, 3 days).
1326. Bogomil, Greece (ibid.); vol. 84, 80; note: Loeb, "Joseph ibn-Kohen").
1329. Pummer (ibid., 1970; ibid. x. 351; Sch. p. 349).

HOST OF HEAVEN (ibreotmm : Term occurring several times in the Bible, but not always with a definite meaning. The word "zaba" usually designates an army, and thus connotes a vast body of organized and officered men; it conveys, however, also the meaning of a numerous living actually engaged in warfare. The singular "zaba" has a different meaning from the plural as used in the expression "Yhwh of hosts," a frequent though comparatively late name for the God of Israel. In this expression it is most likely that the reference is to the armies of Israel, at whose head Yhwh is marching to battle. All the more probable is it that the phrase "host of heaven" originally covered the idea of stars arrayed in battle-line (comp. Judges v. 20), with a mythological background, perhaps going back to Assyro-Babylonian conceptions (see Zimmern in Schrader, "K. A. T." 3d ed., p. 431).

The "host of heaven" is mentioned as the recipient of idolatrous veneration (Deut. iv. 19, xviii. 3; II Kings xvii. 16, xix. 3, 5; xxii. 4; Jer. vii. 2, xiv. 13; Zeph. i. 5). The express mention of sun, moon, and stars as forming the "host of heaven" in this connection leaves no doubt that zonal bodies and their cult are referred to. Sidereal worship was practised among the Canaanites, as any old names of cities (e.g., Jericho = "moon city") indicate, and the astral character of the Assyro-Babylonian religion is well authenticated. The cult of the "host of heaven" was in favor among the Hebrews, yet whether in imitation of the customs of their neighbors or as expressing their own original polytheistic religion (as suggested by Hommel) remains a matter for conjecture. Certain kings are mentioned as especially devoted to this form of idolatry (e.g., Massach and Ahaz; II Kings xviii. 8, 9, 13). It is an open question whether 1271:5 (Judg. vii. 18, xiv. 17-19, 25) should be read "queen of heaven" or "kingdom of heaven." If the latter reading be accepted, "host of heaven" is synonymous; and even if the pointing indicating "queen of heaven" is preferred, the phrase throws light on the connotation of the other phrase (Stade's "Zeitschrift," vi. 155 et seq.; 159 et seq.; Schrader, "Sitzungsberichte der Berliner Akademie," 1898, pp. 477-491; "Zeit. für Assyri." iii. 353-364, i. 74-76.)

Connected with this meaning as the gathering or muster of the stars, to which, singly or collectively, divine honors are paid, is the implication of the phrase in other passages, in which it has been held to designate "angels" (I Kings ii. 11-12, 12; II Chron. xvii. 18). The great stars (= gods; e.g., Ishtar) "muster" their retinue of smaller stars, who attend them. This passes over naturally into the phraseology of the pure and later Yhwh religion. Yhwh is attended by his "host," and the originally polytheistic term is retained in poetic expression (Ps. c. 21, xvi. 2). The original star-dotted heaven has been looked upon as warriors marshaling their forces for the fray (even Yhwh is a "man of war"), the implications of an orderly army under command of a chief are naturally involved in the phrase "host of heaven" (comp. Josh. v. 14; Dan. viii. 10). In Isa. xxiv. 21 (Hebr.) "host of the height" is used, the term conveying the same idea as "host of heaven"; the context shows that this variant, too, is rooted in some mythological conception, perhaps apocryphonically employed, as is the case also in Isa. xxxiv. 4.
The "host of the stars" (gods) is in later religion conceived of as the assembly of angels.

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**HOSTS, LORD OF.** See Names of God.

**HOTTINGER, JOHANN HEINRICH:** Swiss Christian Hebraist; born at Zurich March 10, 1620; drowned in the Limmat, in Switzerland, June 5, 1667. Having studied Oriental languages and theology at Geneva, Groningen, and Leyden, Hottinger was in 1644 appointed professor of Church history at the University of Zurich. Six years later he was called to the chair of Oriental languages; in 1653, to that of rhetoric and logic. In 1655 he went to Heidelberg as professor of Old Testament exegesis and Oriental languages; in 1661 he returned to Zurich, and the next year was appointed rector of Zurich University. Hottinger published many works on theology and philology, of which the most important to the Hebrew student are: *Exercitationes anti-Morinianae de Pentateuco Samaritano,* Zurich, 1644; *Rabbi J. Abravanel Commentarium Super Danielum Prophetem,* ib. 1647; *Eratometum Lingue Sacrorum Liber Duo,* ib. 1647; *Thesaurus Philologicus et Clavis Scripturn,* ib. 1649; *De Heptaplo Parisinio ex Pentateuco Institutum,* ib. 1649; *Promptuarium sive Bibliotheca Orientalis,* Heidelberg, 1659; *Grammatica Quatuor Linguarum Hebrew, Chaldean, Syriac, and Arabic* Harmonica,* ib. 1658; *Compendium Theologiae Judaicae,* in his *Exeas Dissertatioinum,* ib. 1672; *Lexicon Harmonicum Heptaploton,* Frankfort-on-the-Main, 1661; *Grammatica Linguæ Sacrae,* Zurich, 1696; *Libri Joh post Textum Hebraicum et Versionem Verbaem Latinam Analysis,* etc., ib. 1699.


**HOUWITZ, ZALKIND:** Polish scholar; born at Lublin, Poland, about 1740; died at Paris in 1812. Endowed with great ability and thirsting for learning, he left his native country when a youth, lived for a time in Berlin (where he associated with Moses Mendelssohn), Nancy, Metz, and Strasbourg, and finally settled in Paris. He did not know French, and his only means of obtaining a livelihood was by peddling old clothes. In time, however, his condition improved, and when (1780) the post of secretary and interpreter of Oriental languages in the Bibliothèque Royale fell vacant he applied for it. With his appointment he forwarded his "Apologie des Juifs," which had been crowned at the previous year by the Academy of Metz. This work so pleased the minister that, notwithstanding the distinction of some of the numerous candidates, Houbigant received the appointment. In the same year the "Apologie des Juifs" was published and attracted much attention. Mirabeau quoted it in...
HOUSE: In the warm countries of the East the climate permitting the Israelites to live almost entirely in the open air; but, however, they used to play their trades in the house, and to sleep and eat in the open. In the mountains the limestone was hewn into a flat surface; another person could easily step from one roof to the next, and walk the length of whole streets in this way (comp. Mark xiii.15; Josephus, "Ant." xiii.140, ed. Niese). Among the peasants the single apartment of the house served for both man and beast, the clay flooring of the part reserved for the former being slightly raised. There being no chimney, the smoke escaped through the windows (House, xiii. 3, A. V. "chimney"); which were covered with wooden lattices (Judges v. 28); (1 Kings vi. 4); (Proverbs vii. 6). The opening for the door was very low (Prov. xvii. 19). The Furuithe of the ordinary house was as simple as it is to-day; small huts of branches were built on the roof as a protection against the sun (1 Sam. vii. 22; Neh. viii. 16). A person on the roof could see what was going on in the street or in the neighborhood without being seen himself (1 Sam. ix. 25); and a flight of steps led directly to the roof from the street or the court. Ancient law required the roof to be surrounded with a battlement (Deut. xxv. 16); yet a person could easily step from one roof to the next, and walk the length of whole streets in this way (comp. Mark xiii. 15; Josephus, "Ant." xiii. 140, ed. Niese). Among the peasants the single apartment of the house served for both man and beast, the clay flooring of the part reserved for the former being slightly raised. There being no chimney, the smoke escaped through the windows (House, xiii. 3, A. V. "chimney"); which were covered with wooden lattices (Judges v. 28); (1 Kings vi. 4); (Proverbs vii. 6). The opening for the door was very low (Prov. xvii. 19). The Furnitures of the ordinary house was as simple as it is to-day; it included a few mats, spread upon the floor at night for sleeping, and rolled up during the day, or a kind of divan set against the wall; there were a table and chairs; a large jug for grain stood in the corner, and others...
for water, wine, oil, etc.; a niche in the wall held the lamp.

This ordinary house, however, frequently had an upper room on the roof, either the hut of branches referred to above (Judges iii. 20), or a more substantial room, where guests of honor were lodged for the night (I Kings xvii. 19; II Kings iv. 10). The "palace" of the rich differed from this only in having a larger number of rooms, arranged in a suite on the ground floor rather than in stories. Special rooms for the summer and the winter are mentioned (Amos iii. 15; Jer. xxxvi. 20). The increasing luxury in the time of the later kings is exemplified in the building of palatial houses with many rooms (Jer. xxvi. 14), and especially in the richness of the materials. Hewn stone was used instead of brick (Amos v. 11); in post-exilic times marble also (I Chron. xxix. 2; Cant. v. 7; Josephus, "Ant." xv. 399, ed. Niese; "B. J." v. 4, § 4). The walls were painted or panelled (Jer. xxvi. 14); olive- or cedar-wood was used for doors and windows (ib.); the floor was paved, or covered with wood (I Kings vi. 15; II Kings xvi. 17); the woodwork of the walls and the jams of doors and windows were inlaid with ivory (Amos iii. 15; I Kings xvi. 29); covered with beaten gold (I Kings vi. 20), or ornamented with carving (I Kings vi. 19). But the style of building remained, and still remains, unchanged. The Greco-Hellenistic style, with which the Jews became acquainted in the Hellenistic period, did not exert any great or lasting influence on the domestic architecture of Palestine, being confined to the larger edifices—palaces, baths, and theaters.

BIBLIOGRAPHY: Bengtsson, Arch.; Nowack, Lehrbuch der Hebräischen Archäologie. x. 4. M.

HOUSEBREAKING. See Burglary.

HOUSEMAN, JULIUS: American financier; born at Zieckendorf, Bavaria, Dec. 8, 1832; died at Grand Rapids, Mich., Feb. 8, 1892. He attended school up to the age of fifteen, and after two years' commercial study he settled for America. After working as a mercantile clerk in Cincinnati, Ohio, and in other cities, he went (1853) to Grand Rapids, where he became proprietor of a clothing establishment, subsequently opening branch houses in other cities of America. He afterward turned his attention to the lumber trade, and soon owned a large portion of the city. He became connected with several companies, was vice-president of the City National Bank, and a stockholder in many other concerns. He was elected mayor of Grand Rapids in 1872 and reelected in 1874, and from 1871 to 1873 he sat in the state legislature. He was a member of the Forty-eighth Congress, representing the Fifth Michigan District. Houseman was interested in all matters relating to the local Jewish community.

BIBLIOGRAPHY: History of Grand Rapids, 1891; American Jewish Year Book, 1862, p. 528.

HOUSTON: Capital of Harris county, Texas; situated on the banks of Buffalo Bayou. It had a population in 1897 of 45,000, of whom about 1,200 were Jews. It has the oldest Jewish congregation in the state, the Congregation Beth Israel having been organized in 1854, while the cemetery is ten years older. Attracted doubtless by its commercial possibilities, Jews were among its earliest settlers. Eugene Joseph Chimen went there from New York as early as 1835, just before the city was chosen as the capital of the state. He fought at San Jacinto, while Henry Wiener, another early settler, fought at Buena Vista. In 1847 Jacob de Cordova represented Harris county in the state house of representatives. The first settlers were mostly of German or Alsatian origin, but during the last years of the nineteenth century many Russian and Polish emigrants settled in Houston. In 1887 these seceded from the Beth Israel (Reform) congregation and founded the Orthodox congregation Adath Yesurun. The existing synagogues of the Reform congregation was dedicated in 1970, and by 1903 had become inadequate to accommodate its membership. There are three Jewish benevolent societies—the Ladies' Hebrew Benevolent Society, founded in 1873; the Bikor Cholim Society, organized by the Orthodox Jews in 1895; and the Beth Israel Benevolent Society, organized in 1909. There are also a Ladies' Relief Society and two B'nai B'rith lodges (Lone Star Lodge No. 459, and Houston Lodge No. 484), while the order B'rith Abraham is represented by Anshe Hirsch Lodge No. 290. The social and literary life of the community is represented by the Concert Club, the Young Men's Hebrew Society, and the Beth Israel Literary Society. The following rabbis of Houston may be mentioned: Samuel Raphael, Z. Ehmich, E. Steiner, Kaiser, Meyer, Jacob Vossen, W. Wilner, Max Heller, S. Rosenstein, G. Lovenstein, A. Lazarus, and H. Barnstein (the present incumbent).


HUDBISCH, ADOLPH: American preacher; born at Lipto-Szent-Miklos, Hungary, Sept. 18, 1830; died in New York city Oct. 10, 1884. Hubsch was descended from the Jaffe family. At the age of ten he was sent to Budapest, where he attended the evangelical gymnasium, studying Hebrew at the same time. In 1845, before he had graduated, he accepted a position at the Jewish school of Alt-Ofen. He was concerned in the Hungarian Revolution of 1848, in which he fought as a "Honvéd" officer; at the defeat at Vilagos he barely escaped with his life. After the collapse of the revolution he attended the Talmudic school of R. Julius Ungar at Paks, where he studied until 1853, his rabbinical diploma was signed by Ungar and R. Löw Schwab of Pest. Soon after graduation he was called to the Orthodox community of Miskolc. In 1857 he went to the University of Prague, and, after receiving the degree of Ph.D. in 1861, accepted the rabbinate of the New-Synagogue of Prague.

In 1886 he went to America, and became rabbi and preacher of the Congregation Ahawath Chesed, New York city, then composed almost entirely of Bohemian Jews; under him it became one of the lead
Hugh of Lincoln

One of the most important woolen factories at the time of the expulsion of Huesca was burned at the stake on Dec. 10, 1489. The Jews of Huesca were engaged in weaving; its statutes were enacted and its administrators, synods (12) appointed with the approval of the king. At the disputation in Tortosa it was represented by Don Todor Alconstantini. Huesca was a seat of Jewish scholarship; here lived, in the thirteenth century, Jacob b. Moses Abba and Joseph b. Isaac Alfus, translators of portions of Maimonides’ commentary, and contemporaries of Isaac b. Sheshet, Hayyim Gippa, Joseph b. Hayyim b. Ardor, Abraham and Hayyim b. Solomon ibn Baka, Joseph Cohen, Baruch and Isaac Alfus, Abraham Blagon, etc. Petru Alfus was baptized at Huesca July 29, 1106. The Usque family, which lived in Italy, probably came from Huesca, which was also the birthplace of the Almosnino family; Abraham Almosnino of Huesca was buried at the stake Dec. 10, 1489. The Jews of Huesca were engaged in weaving; one of the most important woolen factories at the time of the expulsion was Don Solomon Abenaqua’s. The total population in 1887 was 13,041.

Hugh of Lincoln

Alleged victim of ritual murder by the Jews of Lincoln in 1255. He appears to have been the illegitimate son of a woman named “Beatrice,” and was born in 1247. He disappeared July 31, 1255, and his body was discovered on Aug. 29 following a well belonging to a house of a Jew named “Jopin” or “Joscefin.” On promise of having his life spared, Jopin was induced by John of Lexington, a priest who was present at the time of the discovery, to confess that the child had been crucified by a number of the most prominent Jews of England, who had gone to Lincoln on the pretext of a wedding. The remains of the lad were taken to the cathedral and were buried there in great pomp. Henry III., on arriving at Lincoln about a month afterward, revoked the pardon of Jopin, and caused him to be dragged around the city tied to the tail of a wild horse, and then hanged. The remaining Jews of Lincoln, including some who were there as visitors—probably to attend the marriage of Belsat, daughter of BERNARD DE NICOLE—were exiled from the city. A considerable Jewish community lived there in the thirteenth century. The city is especially known because of the “Padron de Huet,” the apportioning, in 1290, of the taxes which the Jews of Castile were required to pay to the king, or to the prelates, magnates, cathedral chapters, grand masters, etc. In 1391 many of the Jews of Huet were killed or forced to accept baptism. Joseph ibn-Kohen says that his grandparents, who were expelled from Cuenc in 1414, found protection and shelter at Huet, his birthplace. The aljamas of this city paid taxes to the amount of 5,700 maravedis as late as 1474.

Bibliography: Sheshet Yehudah, p. 88; Ibn Ha-Bakah, pp. 7, 31, 96; Gratz, Gesch. 7. 19, et seq.; Jacob, Sources, pp. 131 et seq.
it could not have been connected with any ritual observation on the part of any Jew. But the prophecies of the time, and the "confession" forced from Jopin caused the case to be prejudged, and enabled Henry III. to confiscate the property of the executed Jews, and to obtain, probably, a ransom for those afterward released from captivity. The case made a great impression on the popular mind, and forms the theme of various French, Scottish, and English ballads, still existing; Chaucer refers to it at the beginning of his "Prioress' Tale." A shrine was erected over Hugh's tomb in Lincoln Cathedral; it was known as the shrine of "Little St. Hugh," to distinguish it from the shrine of Great St. Hugh of Lincoln, the twelfth-century bishop whose death was mourned equally by Jew and Christian. See BLOOD ACCUSATION.


HULL: Seaport of Yorkshire, England. It has a population (1901) of over 241,758, including about 2,500 Jews. The earliest trace of Jews there occurs toward the end of the eighteenth century, when they acquired for a synagogue a Catholic chapel in Postergate which had been wrecked in 1780 during the Gordon Riots. Dissensions in the congregation led to another house of prayer being secured near the present Prince's Dock, but the two congregations united in a synagogue in Robinson Row, built in 1826; this remained the chief Jewish house of worship until Sept., 1906, when the congregation removed to a new synagogue situated in Osborne Street. When the Russian immigration set in, one of the frequent routes was from the Continent to Hull and across to Liverpool, and a certain number of the refugees settled in Hull, necessitating the building of a second synagogue (1886) in Waltham Street. This soon proving insufficient for the growing community, another synagogue, known as the "Western Synagogue," was built in Little Street, in May, 1905. The community has the usual charitable organizations, including a Ladies' Hebrew Benevolent Society, founded as far back as 1861, and a girls' school, founded in 1898.

BIBLIOGRAPHY: Jewish Year Book, 1903, p. 151.

HULLIN (HOLIN, גולין, plural of גול = "pro- fane," applied to things for ordinary use): Treatise of the Babylonian Talmud, including Mishnah, Tosefta, and Gemara; it is not found in the Jerusalem Talmud. While it is included in the Seder Kodashim, it treats mainly of non-consecrated things and of things used as the ordinary food of man, particularly meats; it is therefore sometimes called "Shehitat Hullin" (Slaughtering for Ordinary Use). Its place in the order varies in the several compilations. Its contents may be summed up as follows:

1. As to when, and by whom, an animal must be killed to be ritually fit for food; the instrument with which the killing must be done; the space within which the incision must be made, and the exceeding of which renders the animal "terefah." Incidentally, it discusses the differences between "shehitah" and "meilah" (pinching off the heads of birds brought as sacrifices; see Lev. i, vi, 9), and the various degrees in which different fowls are susceptible to inclemencies.

2. Concerning the organs that must be severed: in quadrupeds, the trachea and the gullet, or the greater part of each; one of these organs, or the greater part of one, suffices. In both cases the jugular vein must be severed. Rules as to the character of the incision follow. Then comes a series of rules regarding animals killed in honor
of foreign deities or of defiled natural objects; regarding the localities where the formal killing of an animal might create a suspicion of idolatry; regarding the prohibition against using as ordinary food the flesh of animals killed for sacred purposes (see Shabbath).

III. on organically diseased animals and animals infected by accident or by beasts or birds of prey. The Mishnah here enumerates eighteen diseases and injuries that would render an animal unclean, including perforations of the lungs or of the small intestines, and fracture of the spine or of the ribs. It also cites diseases and injuries that do not render the animal unclean, and concludes with an enumeration of the marks by which clean birds and fishes are distinguished from the unclean (see Bekayot).

IV. On emeletos, living or dead, found in a slaughtered female animal; on the Caesarian section.

V. On the prohibition against killing a female animal and her offspring on the same day (see Lev. xxiv. 20). If both animals have been consecrated and killed within the sacred precincts, the animal first killed may be used, but not the second; the killer of the second is subject to the "kore" (cutting off, exclusion).

VI. If neither animal has been consecrated and both have been killed beyond the sacred precincts, the share of both may be used for food; but the killer of the second is subject to segudah.

VII. To prevent an unwarranted violation of this prohibition the cattle-dealer is required to notify the purchaser of the sale of the mother or the offspring for the meat-market. This notice must be given whenever need is in greater demand than usual, as on the eve of a festival.

VIII. On the duty of covering the blood of ritually killed animals of the class, and of birds (see Lev. xix. 18), and on the material with which it should be covered. This applies only to the blood of animals which, after being slaughtered, are found to be kosher, and only when the killing has been done on legitimate ground (see V.).

IX. On the prohibition against eating the stews of animals (Gen. xxxii. 39), which is always and everywhere in force, and which extends to converted and unconverted animals, and to the live young found in a slaughtered mother (see IV.).

X. On the prohibition against cooking meat and milk together (see Ex. xxii. 26); by "meat" is meant any animal flesh except fish and fowl. While this is admittedly merely a rabbinical provision, nevertheless meat and milk should not be placed near each other on the distinctive table.

XI. On corruptions and disputes concerning Levitical uncleanness by contact; particles from different parts of a "noshen" (piece of carcass) are considered as one piece, and if these are collectively sufficient of bulk they render Levitically unclean any food with which they come in contact, for example, a particle of skin and a particle of bone or sinew, if together equaling an olive in size, render food otherwise clean unclean.

XII. On the parts of every ritually killed animal which the kohen is required to reserve for the priest (Deut. xviii. 3), and on the rules concerning injured animals that should be presented to the priest or should be redeemed.

XIII. On the duty of the sacrifice of animals as part of the sacrifices. The sheep-shearing (Deut. xvii. 4) is one of the ceremonies that take place in the preceding chapter; the number of sheep must be before the regulation comes into force; and if the circumstances under which one is excepted.

XIV. On the duty of setting free the mother of a nest of birds (Deut. xxv. 6-7). This duty devolves only when the mother is actually in the nest; her young, and the whole of the birds are nesting in the open, where they can easily escape. Unless the birds and "seredim" (birds) are done produced by mating different species, and to have been trapped by birds (Hull. 4a) are not included in this provision.

The Tosefta and the Mishnah in correspond to the first seven chapters. Ch. vii. Tosefta corresponds to ch. vii. and ix. Mishnah; ch. viii. Tosefta to ch. x. Mishnah; ch. x. Tosefta to ch. xi. and xii. Mishnah. On the other hand, the Tosefta is more prolix than its older sister compilation, and sometimes cites episodes from the lives of great men in connection with the subject-matter. Thus, speaking of the forbidding of meat prepared for idolatrous purposes, it quotes the reports of Eleazar b. Duma's last illness and alleged apostasy (see Ben Dama; Eliezer ben HYRCANUS).

The Mishnah of Hullin is but rarely cited in the Jerusalem Talmud; in fact, only 15 of the 75 mishnayot from the treatise are quoted in the entire Jerusalem Talmud. This is not so in the Babylonian Gemara, which discusses and explains every section of the Mishnah and also much of the Tosefta. It affords a clear insight into the main object of the provisions of this treatise—the prevention of cruelty and pain, and the draining of every drop of blood from the body in order to render the flesh wholesome. A single illustration will suffice to prove the humanitarian motive of this treatise. Samuel Yarhinai, a rabbi of the third century, great both as a physician and an exponent of the Law, established this rule: "When the 'tabbah' [butcher] is not familiar with the regulations concerning shehitah, one must not eat anything slaughtered by him"; all the regulations concerning shehitah, on which Yarhinai lays much stress, he sums up in the following five mishnaic words: "shehiyyah" (delaying), "derasa" (chopping), "haladah" (sticking the knife in under the veins), "hagarmah" (cutting in another than the proper part of the animal), and "lukur" (toasting; Hal. l. 2; ii. 3, 4), against all of which one must guard himself (Hal. 9a; see Shabbath; comp. Rabinowitz, "Medecine du Talmud," Introduction).

As in other treatises, grave halakic discussions are interspersed with instructive and entertaining haggadot. In a statement of the marks by which clean are distinguished from unclean animals, a haggadot. unicorn is mentioned, and is said to be the gazel of Be-Itai. The mention of the latter suggests the "lion of Be-Itai," and thereupon the compiler proceeds to tell an elaborate story of Caesar (the emperor) and Joshua ben Hananiah (50 b.c.e.).

S. M.

HULTHAI or HILTHA (נַחֲפָנ, חַנֹּה = "sandy"): One of the seven seas which, according to the Talmudists, surround Palestine (B. B. 74b; Yer. Ket. xii. 3; Yil. ix. 5; Midr. Teh. to Ps. xxiv.). In the enumeration of the seven seas in the Yalkut to Ps. xxiv., the "Sea of Acre" is substituted for "Hultha," thus identifying the latter with the Bay of Acre. It is identified by Lightfoot with Lac Sirbonis, south of Palestine; by Bochart, who reads יַעֲרָפֶה instead of יַעֲרָפֶה, with the Red Sea; by Schwarz, with Lake Phiala.

Bibliography: Reland, Palwstina, i. 237; Neubauer, G.T. p. 27. S. M. Sel.

HUMAN SACRIFICE. See Sacrifice.

HUMANISTS: Scholars who revived the culture of antiquity and the study of classical literature. The Renaissance, which heightened enthusiasm for the classics, began in Italy in the fifteenth century. From Italy humanism advanced to France, Holland, and other European countries. In the fifteenth and sixteenth centuries it gained great influence in Germany and cleared the way for the Reformation. The most prominent German humanists were Hutten and Reuchlin, both contemporaries of
Joshua asked Moses to prohibit Eldad and Medad from prophesying in the camp, Moses answered: “Let not the wise man glory in his wisdom, neither let the strong man glory in his might, lest the rich glory in his riches; but let him that glorifieth himself glory in this, that he understandeth and knoweth me, that I am God who exerciseth love, justice, and righteousness” (Jer. ix. 22-23).

The prophet does not consider it sinful for man to rejoice in his achievements so long as he recognizes that all blessings flow from God, that they are all gifts of God. Riches, strength, and wisdom are nothing without God. “The silver is mine, and the gold is mine, saith the Lord” (Hag. ii. 9). God hath no pleasure “in the strength of the horse,” nor in “the legs of a man” (Ps. cxlvii. 11 [A. V. 10]). “There is now wisdom nor understanding nor counsel against the Lord” (Prov. xx. 29). Micah reduced the duties of man to three: justice, love, and humility.

Abraham was humble: he spoke of himself as “but dust and ashes” (Gen. xviii. 27). Moses’ greatest virtue was humility (Num. xii. 3). That this quality of the greatest prophet is particularly mentioned is sufficient proof of its importance in Jewish theology. But the humility of Moses shows best what this virtue means. While Moses at first does not wish to accept his great mission to redeem his enslaved people, because he mistrusts his ability to do so, after he has accepted it he is full of courage, energy, and decision. Yet he listens to the advice of Jethro, his father-in-law, and acts on it. When Joshua asked Moses to prohibit Eldad and Medad from prophesying in the camp, Moses answered: “Would God that all the Lord’s people were prophets” (3, xvii. 28).

Heathenland, with its belief in fate which ordains man’s destiny irrespective of merit, did not encourage humility and meekness, but gave rise to man’s overbearing and arrogance. Not so Judaism.

“Except the Lord build the house, they labor in vain that build it” (Ps. cxlvii. 1). “Beware that thou forget not the Lord thy God” (Deut. vi. 11). “And when thy bread and thy water multiply, and the silver and the gold be multiplied, and all that thou hast is multiplied, then thy heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage” (Deut. viii. 11). And thou say in thine heart: My power and the might of mine hand have gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth” (Deut. viii. 10-11).

Luther. Reuchlin called attention to the importance of the study of Hebrew, and gained for it a place in the curricula of the German universities. As a strong defender of Hebrew literature against the attacks of Pfefferkorn and his accomplices, he also vindicated the cause of the Jews and pleaded for the freedom of science and for humanity. Although not all humanists were free from anti-Jewish prejudices, humanism, and through it the Reformation, brought relief to the Jews and mitigated the severity of the exceptional laws under which they suffered in the Middle Ages.


D.

S. MAN.

HUMILITY: The quality of being humble.

—Biblical Data: Judaism, in its conception of humility as in its conception of many other things, stands between the two extremes of self-defilement and self-effacement. Jeremiah, in urging the quality of humility and in denouncing boastfulness, qualifies his statement by saying, “Let not the wise man glory in his wisdom, neither let the strong man glory in his might, lest the rich glory in his riches: but let him who glorifieth himself glory in this, that he understandeth and knoweth me, that I am God who exerciseth love, justice, and righteousness” (Jer. ix. 22-23). The prophet does not consider it sinful for man to rejoice in his achievements so long as he recognizes that all blessings flow from God, that they are all gifts of God. Riches, strength, and wisdom are nothing without God. “The silver is mine, and the gold is mine, saith the Lord” (Hag. ii. 9). God hath no pleasure “in the strength of the horse,” nor in “the legs of a man” (Ps. cxlvii. 11 [A. V. 10]). “There is now wisdom nor understanding nor counsel against the Lord” (Prov. xx. 29). Micah reduced the duties of man to three: justice, love, and humility. Abraham was humble: he spoke of himself as “but dust and ashes” (Gen. xviii. 27). Moses’ greatest virtue was humility (Num. xii. 3). That this quality of the greatest prophet is particularly mentioned is sufficient proof of its importance in Jewish theology. But the humility of Moses shows best what this virtue means. While Moses at first does not wish to accept his great mission to redeem his enslaved people, because he mistrusts his ability to do so, after he has accepted it he is full of courage, energy, and decision. Yet he listens to the advice of Jethro, his father-in-law, and acts on it. When Joshua asked Moses to prohibit Eldad and Medad from prophesying in the camp, Moses answered: “Would God that all the Lord’s people were prophets” (3, xvii. 28). Humility is based on a proper estimate of the world and of the worth of man. Abraham, Moses, Gideon (who refused a crown), Saul, and David are set up as types of humility and meekness.

In Rabbinical Literature: The Talmud has even a higher view of humility than the Bible, and the teachers of Jewish ethics urge upon man not to rely too much on his own merits, as this might lead to self-encroachment or self-defilement. Our greatest merit is the result of God’s aid. This is expressed in the daily morning prayer:

“Lord of all worlds, we cannot plead the merit of our deeds before Thee. What are we? What is our wisdom, what is our righteousness, our power, our strength? Truly, our mighty men are as naught before Thee, and the men of fame as though they had never been; the learned appear void of knowledge, and the wise like men without understanding.”

But Judaism is likewise remote from the self-effacement of Buddhism and from the contempt of life preached by Christianity. It does not look upon earth as upon a “valley of tears” nor upon man as upon a worm creeping in the dust.

God is the highest type of humility. Among the ten degrees of moral perfection humility stands highest (“Ab. Zarah 30b; ’Ar. 16b”). It is the expression of the highest reverence (Sanh. 43b), and the distinguishing feature of the “disciples of Abraham” (Ab. H. I). The prophet, in order to attain inspiration, must possess humility (Ned. 38a). It belongs next to mercy and charity among the ornaments of the true Jew (Lev. R. ix.). “Even poverty is blessed because it leads to humility” (Cant. H. I). “He who humbles himself, him will God elevate; he who...
Humility

Humility, motto of the sages of Jabneh (Ber. 4b). Humility is a quality especially appropriate for Israel (Meg. 3a; Ned. 35a; Mek., Yitro, xx.; Ber. 7a). Plagues come on account of haughtiness (Ar. 17). The Messiah (Shab. 88; Derek Erez Zuta iii.). Hillel said: "Remove from thy place two or three rows of seats and wait until they call thee back" (Lev. R. 1.). Do not underrate the bad opinion which the common people may entertain regarding you (R. K. 82a; Pes. 118b; Sanh. 27). The small should not say to the great, "Walt" (Shab. 127; Pes. 6b; Yoma 37; Sek. 29; Er. 58). "Happy is the generation in which the great listen to the small, for then the more anxious will the small listen to the great" (R. H. 55b; Ta'an. 15a, 15b; Meg. 11a, 13b, 14b, 19b).

The reason why the high priest was not allowed to officiate in his golden garments on the Day of Atonement was to remind him of humility (Yoma vii. 4; Yer. Yoma xii.; Ex. R. xii.; Lev. R. 1.). Pride humiliates man (Yalk., Sam. 3). The "mignefet" (miter) stones for the sin of haughtiness (Zeb. 88b; Hul. 56b).

The prayer of man will be effective only when he regards himself as dust (Zeb. 89b; Hul. 56a). "Jeroboam, the generation of the Flood, and the Sodomites were haughty" (Sanh. 106a, 108a, 109a). "Through humility calumny will cease" ('Ar. 15a).

"I am God's creature, so is our fellowman: my spirit is only with the humble" (Derek Erez Zuta v.). Hillel said: "My humility is my greatness, and my greatness is my Maxims of humility" (Lev. R. 1.). Pharaoh said "Humility, boldly: "Who is God?" (Ex. vii. 2); Nebuchadnezzar, "I shall ascend to the heights of the clouds" (Isa. xiv. 14); and Hiram, "Like a god dwell in the midst of the ocean" (Ezek. xxviii. 4). But Abraham said, "I am but dust and ashes" (Gen. i. 18, 27); Moses and Aaron, "Who are we to go to Pharaoh?" (Ex. xvi. 10); and David, "I am a worm and no man" (Ps. xxii. 7); therefore God gave to them honor and greatness, and said, "When I made you great and exalted, you made yourselves lowly and humble" (Hul. 9). When man sacrifices a burnt offering he receives a reward for his offering; but whosoever offers his humility has merit as if he had offered all the sacrifices of the earth; for "not sacrifices of animals demandest thou, neither hast thou pleasure in burnt offerings. The sacrifices of God are a broken heart" (Ps. li. 18-19; Sotah 5; Sanh. 63b; Ber. 39b). R. Levi said: "Be of a humble spirit; for the end of man is the worm" (Ab. iv. 5). Even the eighth part of an eighth portion of haughtiness is an abomination in God's eyes (Sotah 5). God intentionally selected for the purification of the leprous not only the proud cedar, but elevates himself, him will God humblest. He who runs after greatness, from him greatness will flee: he who flees from greatness, him will greatness follow" ('Ex. 18a). "Be not like the upper threshold, which can not be reached by everybody, but be like the undermost, which is accessible to everybody. Even though the building may fall, those in the lowest threshold remain unharmed" (Ab. N. xxvi.). R. Jonathan ben Amram during a famine in the time of Absalom, through his hair; Ass, through his feet; and Zedekiah, through his eyes (Sotah 19a). Wherever God's omnipotence is found, one finds also his humility—the Shekinah in the Torah, in the Prophets, in the Hagadot (Meg. 29). Learn humility from Moses (Ab. R. N. ix., xxix.). The spirit of God rests on the humble, as is seen in Moses (Ned. 35a; Mek., Yitro, ix.). R. David said: "My heart was not haughty when I was anointed king by Samuel, and when I conquered Goliah." (Yer. Sanh. 11; Hul. 56a). Johann ben Zakai said: "If thou hast acquired much knowledge of the Torah, do not pride thyself therein" (Ab. ii. 8; Sanh. 58; Ber. 9; Meg. 36). Why were the decisions of the Hillelites accepted? Because they were humble, quiet, and meek ('Er. 13). Saul and Judah acquired the kingdom through their humility (Tosef., Ber. iii.; Sanh. 82b). Be humble toward all people, but particularly toward thy own household (Tanna deh Eliyahu iv.). While God despises what is broken among the animals, he loves in man a broken heart. Man is ashamed to use a broken vessel; but God is near to men whose heart is broken (Lev. R. vii.). "If you minimize your merits, people will minimize your faults" (R. H. 17a). Among those who are participants of special divine love we are who do not insist on the recognition of his virtues (Pes. 112b; Ab. i. 19).

"Be patient and flexible like the reed, because scholarship is only with the humble" (Derek Erez Zuta viii. 1; Ta'an. 7; 'Ab. Zarah 6). He who humbles himself on account of the Torah will ultimately be elevated through it (Derek Erez Zuta v.). Just as water in its course seeks the low lands and not the high ground, so the words of the Torah will be realized only among those who are endowed with a humble spirit (Ta'an. 7, with reference to Isa. iv. 1). The Shekinah will rest upon him that is of a meek spirit (Mek., Yitro). Hillel said: "My humility is my greatness, and my greatness is my
HUNA (called also Huna the Babylonian): Babylonian amorah of the second generation and head of the Academy of Sura; born about 210 (212 according to Grätz); died in 296-297 (608 of the Seleucid era; Shemaya Gaon, in Neubauer, "M. J. C." i. 30) or in 296 according to Abnaham ibn Ezra ("Sefer ha-Rabbalah," in Neubauer, i.e. p. 58). He lived in a town called רבינ (Taan. 31b), identified by Wiessner ("Scholia zum Babylonischen Talmud," ii. 118) with Tekrit, but read by Grätz רבינ ("= Diskart"). He was the principal pupil of Rab (Abba Arka), under whom he acquired so much learning that one of Raba's three wishes was to possess Huna's wisdom (M. K. 22a). He was also styled "one of the Babylonian haddim," on account of his great ptya (Ta'an. 28b); and the esteem in which he was held was so great that, though not of a priestly family, he read from the Torah on Sabbath and holydays the first passage, which is usually read by a priest. Ammi and Assi, honored Palestinian priests, considered Huna as their superior (Meg. 22a; Git. 26b). Although Huna was related to the family of the exilarch (Shemaya Gaon, i.e.) he was so poor at the beginning of his career that in order to buy wine to consecrate the Sabbath he had to pawn his girdle (Meg. 27b). But Rab blessed him with riches, and Huna displayed great wealth at the wedding of his son Rabbah (ib.). He owned numerous flocks of sheep, which were under the special care of his wife, Hoba (B. K. 86a), and he traveled in a gilded litter (Taan. 29b). Huna was very generous. When the houses of Libesality, the poor people were thrown down by storms he rebuilt them; at meal-times the doors of his house would be left open, while his servants cried, "He who is hungry, let him come and eat" (ib.).

After Rab's death Huna lectured in his stead in the Academy of Sura, but he was not appointed head till after the death of Rab's companion, Samuel (c. 296). It was under Huna that the Academy of Sura, till then called "sidra," acquired the designation of "metibta" (Hebr. "yishiyah"); Huna being the first "rosh metibta" (Hebr. "rosh yishiyah"); comp. Zacuto "Yohanan," p. 118b, Königsberg, 1877; and see Academies in Babylonia). Under Huna the academy increased considerably in importance, and students flocked to it from all directions; during his presidency their number reached 800, all supported by himself (Kid. 106a). Thirteen assistant lecturers ("amora'e") were occupied in teaching them. When his pupils, after the lesson, shook their garments, he raised so great a cloud of dust that when the Palestinian sky was overcast it was said, "Huna's pupils in Babylon have risen from their lesson" (ib.). Under Huna, Palestine lost its ascendency over Babylonia; and on certain occasions he declared the schools of the two countries to be equal (Git. 6a; B. K. 80a). In Babylonia, during his lifetime, the Sura academy held the supremacy. He presided over it for forty years, when he died suddenly, more than eighty years of age (M. K. 29a). His remains were brought to Palestine and buried by the side of Hiyya Rabbah (ib. 25a).

Huna's principal pupil was Rab Hisha, who had previously been his fellow pupil under Rab. Other pupils of his whose names are given were: Abba b. Zadda, Rab Giddel, H. Leibo, H. Sheshet, and Huna's own son, Rabbah (Yeb. 64b).

He transmitted many of Rab's halakot, sometimes without mentioning Rab's name (Shab. 28a et al.). His own halakot are numerous in the Babylonian Talmud, and although some of his decisions were contrary to Rab's (Shab. 21a, b, 129a), he declared Rab to be the supreme authority in religious law (Niddah 24b). Huna's deductions were sometimes casuistical: he interpreted the text verbatim even where the context seems to prohibit. Method of such an interpretation (Shab. 29a; Deduction. Men. 95a; et al.). According to Huna, the halakoth transmitted in the Mishnah and Baraita is not always to be taken as decisive (Ber. 24b, 59b). He had some knowledge of medicine and natural history, and used his knowledge in many of his halakie decisions (Shab. 29a, 54b; Yeb. 75b). He also interpreted many of the difficult words met with in the Mishnah and Baraita (Shab. 29b, 54b, et al.).

Huna was equally distinguished as a haggadist, and his haggadoth were known in Palestine, whether they were carried by some of his pupils, Ze'ira among them. His interpretation of Prov. xiv. 23, transmitted by Ze'ira, is styled "the pearl" (Pesiḳ. li. 12b; comp. Yeb. Shab. vii. 2, where also many halakoth of his are preserved, transmitted by Ze'ira). Many of his haggadot, showing his skill in Biblical exegesis, are found in the Babylonian Talmud, some in the name of Rab, some in his own. He took special pains to reconcile apparently conflicting passages, as, for instance, II Sam. vii. 10 and I Chron. xxvii. 10 (Ber. 7b). He endeavored to solve the problem presented by the sufferings of the righteous, inferring from Is. liii. 10 that God chastens those whom He loves (Ber. 5a). The following of Huna's utterances may be given: "He who occupies himself with the study of the Law alone is as one who has no God" (Inferred from II Chron. xxv. 3; 'Ab. Zarah 17b). "When leaving the synagogue, one must not take long steps" (Ber. 60). "He who recites his prayer behind the synagogue is called "im-pious"" = "rasha" (Inferred from Ps. xii. 9 [A. V. 8]; ib.). "He who is accustomed to honor the Sab-
bath with light will have children who are scholars; he who observes the injunction as to the mezuzah will have a beautiful house; he who observes the rules as to the gift will have fine clothes; he who consecrates the Sabbath and the holy days as commanded will have many sons filled with wisdom." (Shab. 38b). Huna was very tolerant, and on several occasions he recommended mild treatment of Gentiles (B. B. 113a; R. M. 70a). He was also very modest; he was not ashamed, before he was rich, to cultivate his field himself, nor to return home in the evening with his spade on his shoulder (Meg. 28a). When two opposing parties requested him to judge between them, he said to them: "Give me a man to cultivate my field and I will be your judge." (Ket. 105a). He patiently bore Rava's hard words, because the latter was his teacher ('Er. 15a; Yer. Er. l. 3), but he showed on several occasions that a scholar must not humiliate himself in presence of an inferior (Ket. 60a; B. M. 38a).

Bibliography: Bacher, Ab. R. Amor., pp. 54-60; Grätz, Gesch. des jüd. Volkes, ii. 260 et seq.; Weiss, Dor ha-HKB, Jerusalem, i. 411 et seq.; H.D.H., Jerusalem, ii. 75; Z. Fraenkel, Mebo, i. 83b; Weiss, Dor, i. 37; id. 57.

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HUNA, ABBA HA-KOHEN. See Huna bar ABBIN.

HUNA BAR ABBIN HA-KOHEN (called also Naqunya, Huna, and Hunya): Palestinian amora of the first half of the fourth century; pupil of R. Jeremiah, in whose name he reports some halakic and haggadic sayings (Yer. Dem. 214; Pes. 58a; and frequently). (Tosefta) Naqunya, "which is derived "Huna" and "Hunya," designates Huna is shown by the fact that a saying which is quoted in the Pentateuch (xxli. 174) in the name of Huna is given by his pupil Tanhum in the Midrash Tehillim (to Ps. xiv. 6) in the name of Ne'hunya. Huna occupied a prominent position in the school of Tiberias, directed by Jose, with whom he had halakic controversies (Yer. Shit. 48b). Huna sojourned some time in Babylon (Yer. R. H. ii. 2) and was well acquainted with the halakot of the Babylonian amoraim, often quoted by him in the Yerushalmi. It was probably during his residence there that he made the acquaintance of Raba, head of the school of Mahoza, to whom he made an important communication concerning intercalary months (Yer. R. H. 31a). With regard to certain calendrical calculations, Huna relates that in consequence of the Roman persecutions (under Gallus) the rabbis of Tiberias, who had sought refuge in a grotto, deliberated on the advisability of intercalating an additional month. In the grotto they distinguished day from night by lamps, which were dim in the daytime and bright at night (Gen. R. xxxii.). Huna seems to have had some medical knowledge; he speaks of the effects of Rhaba tincture (madder = נמר) and asafetida (ענה), in which latter article he traded (Yer. Shab. 86, 76c). Although of a priestly family Huna refused to take tithes (Yer. Ma'as. Sh. ii. 2).

Huna was an able haggadist, and his sayings are frequently quoted in midrashic literature. His haggadot bear the stamp of ardent patriotism. He appears as a bitter enemy of the Romans, to whom according to him, the Psalmist applied the epithet םל.

(Ps. xiv. 1), because they filled Palestine with Jewish corpses (Midr. Teh. to Ps. ad loc.). "In three things," he declared, "the Greeks are superior to the Romans in legislation, in painting, and in literature." (Gen. R. xvi. 4). Huna held the study of the Law in such high estimation that he declared it could alone for a deadly sin (Lev. R. xxv.). Huna considered envy the greatest sin. Israel was exiled only because it transgressed the tenth commandment (Pes. R. 34).

Bibliography: Helpin, Sefer ha-Dorot, ii. 125; Z. Frankel, Melios, p. 86; Bacher, Ab. R. Amor., iii. 223 et seq.

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HUNA B. KANINA (HINENA): Babylonian amora of the fifth generation (4th cent.). His principal teachers were Abaye (in whose school R. Sura and Abba b. Huna); Raba; R. Papa, his senior, was a fellow pupil under Raia (Shab. 87a). On one occasion Huna and Huna b. Najman contested Raba's decision (Ab. Zarah 57b). Huna has transmitted a halakah in the name of Hiyya b. Rab (Ber. 59a).

Bibliography: Helpin, Sefer ha-Dorot, ii.

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HUNA B. JOSHUA: Babylonian amora of the fifth generation; died in 410 (Samson of Chinon, "Sefer Keritut," p. 26a, Cremona, 1598). He was the pupil of Raba (Kid. 32b), who seems to have been his principal teacher, and who sometimes praised him (Hor. 106b), but occasionally blamed him (Ket. 58a; Git. 76a). He appears to have been the pupil of Abaye also (R. H. 34b). His principal companion was R. Papa, from whom he was inseparable, both in and out of school ('Er. 12a; Ber. 58b; etc.). When R. Papa became head of the school of Naresi (272), Huna was appointed president of the general assembly ("resh kallah") in the same school (Ber. 57a). As senior pupil, Huna and R. Papa took part in the halakic deliberations of their teachers. Their halakot are often mentioned in the Babylonian Talmud, and, according to Moses of Coucy ("Sefer Mizwot Gadol," i. No. 67), Isaac Alfarb decided with them against R. Huna I., head of the Academy of Sura.

Huna was wealthy (Hor. 106b); he never walked more than four cubits bareheaded (Shab. 118b); he ate very slowly, so that if R. Papa consumed in the same time four times as much and Rabbina eight times as much (Pes. 86b). Huna lived to a great age, outliving Raba by fifty-seven years. Once in the lifetime of R. Papa, Huna fell desperately ill, but his life was spared to him because he was fasting (R. H. 17a).

Bibliography: Hailey, Dorot ha-Rabbionin, i. 96 et seq.; Helpin, Sefer ha-Dorot, ii.; Weiss, Der, iii. 30; id. 57.

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HUNA, MAR. See Exilarch.

HUNA B. NATHAN: Babylonian scholar of the fourth and fifth centuries. He was the pupil of Amemar II. and a senior and companion of Asm, wealthy; but though "in him learning and dignity he was esteemed," he was neverthelesssubject to Ashi (Git. 59a). Huna was very tolerant, and on several occasions he recommended mild treatment of Amemar II. and a senior and companion of Asm, wealthy; but though "in him learning and dignity he was esteemed," he was nevertheless subject to Ashi (Git. 59a). Huna was wealthy (Hor. 106b); he never walked more than four cubits bareheaded (Shab. 118b); he ate very slowly, so that if R. Papa consumed in the same time four times as much and Rabbina eight times as much (Pes. 86b). Huna lived to a great age, outliving Raba by fifty-seven years. Once in the lifetime of R. Papa, Huna fell desperately ill, but his life was spared to him because he was fasting (R. H. 17a).

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Hungary

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instanced by the fact that on one occasion at court (as told by Huna to Ashi) the king himself adjusted Huna's belt (Zeb. 10a; see AMAR II.1). According to Shemtov (Neubauer, "M. J. C." IV, 230), Huna was exultant in the time of Ashi. Another Huna b. Nathan was a companion of Rabba (Ned. 12a) and, apparently, a pupil of Nahman (Ket. 7a).

Bibliography: Hydai, Davar ha-Rishonim, II, 317; Hefetz, Sefer ha-Dorot, II; Luzzatto, in Briell's Jabot. x, III, II.

Hungary (in Hebrew literature, ממלכת העברים [see Hagan]; הערבים: יני טִנָּיעָה; הָעַרְבּּים; יִרְבוּעִים; הָעַרְבּּים): Kingdom in central Europe, forming part of the Austro-Hungarian monarchy. It is not definitely known when Jews first settled in Hungary. According to legend, King Dacatus of Dacia permitted the Jews who had taken refuge in his war against Rome to settle in his territory. A Latin inscription, the epitaph of Septimius Maria, discovered within the territory of the ancient province of Pannonia, clearly refers to Jewish matters. But, although it may be unhesitatingly assumed that Jews came to Hungary while the Roman emperors held sway in that country, there is nothing to indicate that at that time they had settled there permanently. In the Hungarian language the Jew is called "Zsidó," a term which the Hungarians adopted from the Slavs.

The first historical document relating to the Jews of Hungary is the letter written about 960 to King Joseph of the Chazars by Hasdai ibn Asher. The earliest Shaprut, the Jewish statesman of Cordova, in which he says that the Slavic ambassadors promised to deliver the message to the King of Slavonia, who would hand the same to Jews living "in the country of Hungary," who, in turn, would transmit it farther (see JEW. ENCYC. iv. 3, n. Chazars). About the same time Ibrahim ibn Jacob says that Jews went from Hungary to Prague for business purposes. (See Commerce.) Dr. Samuel Kohn suggests that Jewish Chazars may have been among the Hungarian troops that under Arpad conquered the country in the second half of the ninth century. Nothing is known concerning the Jews during the period of the Yajjas, except that they lived in the country and engaged in commerce there. Two hundred years later, in the reign of St. Ladislaus (1077-95), the Synod of Szabolcs decreed (May 20, 1068) that Jews should not be permitted to have Christian wives or to keep Christian slaves. This decree had been promulgated in the Christian countries of Europe since the fifth century, and St. Ladislaus merely introduced it into Hungary.

The Jews of Hungary formed at first small settlements, and had no learned rabbis; but they were strictly observant of all the Jewish religious laws and customs. Jews from Ratisbon once came into Hungary with merchandise from Russia, and the wheel of their wagon broke on a Friday, near Olen (Buda) or Gran (Eztergom). By the time they had repaired it and had entered the town, the Jews were just leaving the synagogue; and the unintentional Sabbath-breakers were heavily fined. The ritual of the Hungarian Jews faithfully reflected their German origin.

King Coloman (1095-1114), the successor of St. Ladislaus, renewed the Szabolcs decree of 1092, adding further prohibitions against the employment of Christian slaves and domestics. He Eleventh Century, with episcopal sees—probably to have them under the continuous supervision of the Church. Soon after the promulgation of this decree Crusaders came to Hungary, but the Hungarians did not sympathize with them, and Coloman even opposed them. The infuriated Crusaders attacked some cities, and if Gedaliah ibn Yahya is to be believed, the Jews suffered a fate similar to that of their coreligionists in France, Germany, and Bohemia.

The cruelties inflicted upon the Jews of Bohemia induced many of them to seek refuge with their treasures in Hungary. It was probably the immigration of the rich Bohemian Jews that induced Coloman soon afterward to regulate commercial and banking transactions between Jews and Christians. He decreed, among other regulations, that if a Christian borrowed from a Jew, or a Jew from a Christian, both the Jewish and Christian witnesses must be present at the transaction.

During the reign of King Andrew II. (1205-35) there were Jewish chamberlains and mint-, salt-, and tax-officials. The nobles of the country, however, induced the king, in his Golden Bull (1222), to deprive the Jews of these high offices. When Andrew needed money in 1238, he farmed the royal revenues to Jews, which gave ground for much complaint. The pope thereupon excommunicated him, until, in 1238, he promised the papal ambassadors on oath that he would enforce the decrees of the Golden Bull directed against the Jews and the Saracens: would cause both peoples to be distinguished from Christians by means of badges; and would forbid both Jews and Saracens to buy or keep Christian slaves.

The year 1240 was the closing one of the fifth millennium of the Jewish era. At that time the Jews were expecting the advent of their Messiah. The Irupation of the Tatars (1241) seemed to conform to expectation, as Jewish imagination expected the happy Messianic period to usher in by the war of Gog and Magog. The wild Tatars treated the Jews with great cruelty, although it had been reported that they (the Tatars) were in reality Jews who had been secretly furnished with arms by their European brethren. Béla IV. (1235-70) appointed a Jew, Henon by name, court chamberlain (the Jew Tekahad filled this office under Andrew II.) and Wolfel and his sons Altmann and Nickel held the castle at Komarom with its domains in pawn. Béla had mistrusted the Jews with the mint; and Hebrew coins of this period are still found in Hungary. In 1254 a "privilegium" was granted by Thirteenth Béla to his Jewish subjects which was essentially the same as that granted by Duke Frederick II. The Belligerent to the Austrian Jews in 1244, but which Béla modified to suit the conditions of Hungary (Löw, in Busch's "Jahrbuch," v. 63). This "privilegium" remained in force down to the battle of Mohacs (1260). At the Synod of Olen (1276), held in the reign of King Ladislaus IV. (1272-90), it was decreed, in the
presence of the papal ambassador, that every Jew appearing in public should wear on the left side of his upper garment a piece of red cloth; that any Christian transacting business with a Jew not so marked, or living in a house or on land together with any Jew, should be refused admittance to the Church services; and that a Christian entrusting any office to a Jew should be excommunicated.

Andrew III. (1291-1301), the last king of the house of Arpad, declared, in the "privilegium" granted by him to the community of Presburg (Pozsony), that the Jews in that city should enjoy all the liberties of citizens. Under the foreign kings who occupied the throne of Hungary on the extinction of the house of Arpad, the Hungarian Jews suffered many persecutions; and at the time of the Black Death (1349) they were expelled from the country (see "R. E. J." xii. 226). Although the Jews were immediately readmitted, they were again persecuted, and were expelled once more expelled in 1360 by King and Recall. Louis the Great of Anjou (1342-82) on the failure of his attempt to convert them to Catholicism. They were graciously received by Alexander the Good of Moldavia and Despo I. of Wallachia, the latter affording them special commercial privileges.

When, some years later, Hungary was in financial distress, the Jews were recalled. They found that during their absence the king had introduced the custom of "Tötkbriefe," i.e., canceling by a stroke of his pen, on the request of a subject or a city, the notes and mortgage-deeds of the Jews. An important office created by Louis was that of "judge of the Jews," a position given to any nobleman who was no longer attached to the court.

The successors of Sigismund—Albert (1387-97), Ladislaus Posthumus (1453-57), and Matthias Corvinus (1440-90)—likewise confirmed the "privilegium" of Béla IV. Matthias created the office of Jewish prefect in Hungary. The period following the death of Matthias was a hard one for the Hungarian Jews. He was hardly bidden when the people fell upon them, confiscated their property, refused to pay debts owing to them, and persecuted them generally. The pretender John Corvinus, Matthias' illegitimate son, expelled them from Tata (Tótis), and King Ladislaus II. (1490-1516), always in need of money, levied heavy taxes upon them. During his reign Hungary was for the first time burned at the stake, many being executed at Tyman (Nagy-Szombat) in 1494, on suspicion of ritual murder.

The Hungarian Jews finally applied to the German emperor Maximilian for protection. On the occasion of the marriage of Louis II. and the archduchess Maria (1513), the emperor, with the consent of Ladislaus, took the prefect, Jacob Mendel, together with his family and all the other Hungarian Jews, under his protection, according to them all the rights enjoyed by his other subjects. Under Ladislaus' successor, Louis II. (1516-64), persecu-

tion of the Jews was a common occurrence. The bitter feeling against them was in part augmented by the fact that the baptized Emeric Szérenécse, the deputy treasurer, embezzled the public funds, following the example of the nobles who despoiled the treasury under the weak Louis.

The Turks vanquished the Hungarians at the battle of Mohacs (Aug. 29, 1526), on which occasion Louis II. was slain. When the news of his death reached the capital, Ofen, the court and the nobles fled together with some rich Jews, among them the prefect. When the grand vizier, Ibrahim Pasha, preceding Sultan Sulaiman, arrived with his army at Ofen, the representatives of the Jews who had remained in the city appeared garbed in mourning before him, and, begging for grace, handed him the keys of the deserted and unprotected castle to token of submission. The sultan himself entered Ofen on Sept. 11; and on Sept. 23 he decreed that all the Jews seized at Ofen, Gran, and elsewhere, more than 2,000 in number, should be distributed among the cities of the Turkish empire.

While some of the Jews of Hungary were thus deported to Turkey, others, who had fled at the approach of the sultan, sought refuge beyond the frontier or in the royal free towns of western Hungary. The widow of Louis II., the queen regent Maria, favored the enemies of the Jews. The citizens of Oedenburg (Sopron) began hostilities by expelling the Jews of that city, confiscating their property, and pillaging the vacated houses and the synagogue. The city of Presburg also received permission from the sultan (Oct. 9, 1526) to expel the Jews living within its territory, because they had expressed their intention of fleeing before the Turks. The Jews left Presburg on Nov. 9. On the same day the Diet at Stuhlweissenburg (Szekesfehervár) was opened, at which John Zapolya (1526-40) was elected and crowned king in opposition to Ferdinand. During this session it was decreed that the Jews should immediately be expelled from every part of the country. John Zapolya, however, did not ratify these laws; and the Diet held at Presburg Dec. 1526, at which Ferdinand of Habsburg was chosen king (1526-64), annulled all the decrees of that of Stuhlweissenburg, including Zapolya's election as king.

As the lord of Bózing (Bazin) was in debt to the Jews, a blood accusation was brought against these inconvenient creditors in 1529. Although Mendel, the prefect, and the Jews were forbidden to live at Bózing. The Jews of Tyman soon shared a similar fate, being first published for alleged ritual murder and then expelled from the city (Feb. 19, 1529).

In 1541, on the anniversary of the battle of Mohacs, Sultan Sulaiman again took Ofen by a ruse. This event marks the beginning of Turkish rule in many parts of Hungary, which lasted down to 1688. The Jews living in these parts were treated far better than those living under the Hapsburgs. During this period, beginning with the second half of
the sixteenth century, the community of Ofen was more flourishing than at any time before or after. While the Turks held sway in Hungary, the Jews of Transylvania (at that time an independent principality) also fared well. At the instance of Abraham Sass, a Jewish physician of Constantinoople, Prince Gabriel Bethlen of Transylvania granted a letter of privileges (June 18, 1623) to the Spanish Jews from Turkey.

On Nov. 28, 1672, King Maximilian (1654-77) intended to expel the Jews of Presburg, stating that his edict would be recalled only in case of his death. The Jews, from however, remained in the city, with Presburg, out abandoning their religion. They were in constant conflict with the citizens. In 1592 (June 1) the municipal council decreed that no one should harbor Jews, or even transact business with them. The feeling against the Jews in that part of the country not under Turkish rule is shown by the decree of the Diet of 1578, to the effect that Jews were to be taxed double the amount which was imposed upon other citizens. By article xv. of the law promulgated by the Diet of 1630, Jews were forbidden to take charge of the customs; and this decree was confirmed by the Diet of 1646 on the ground that the Jews were excluded from the privileges of the country, that they were unbelievers, and had no conscience (“reluit jurium regal inspacas, indolose, et nullas conscientias praeditae”). The Jews had to pay a special war tax when the imperial troops set out toward the end of the sixteenth century to recapture Ofen from the Turks. The Ofen community suffered much during this siege, as did also that of Stuhlweissenburg when the imperial troops took that city in Sept., 1601; many of its members were slain or taken prisoners and sold into slavery, their redemption being subsequently effected by the German, Italian, and Turkish Jews. After the conclusion of peace, which the Jews helped to bring about, the communities were in part reconstructed; but further development in the territory of the Hapsburgs was arrested when Leopold I. (1657-1705) expelled the Jews (April 24, 1671). He, however, revoked his decree a few months later (Aug. 20). During the siege of Vienna, in 1683, the Jews that had returned to that city were again maltreated. The Turks plundered some communities in western Hungary, and deported the members as slaves.

The imperial troops recaptured Ofen on Sept. 3, 1686; and the whole of Hungary now came under the rule of the house of Hapsburg. After the troops of Leopold had driven out the Turks, the king would not suffer any but Catholics in the reconquered counties; and Protestants, Jews, and Mohammedans renounced their faiths. As the devastated country had to be repopulated, the government, desiring to enforce the edict of the last Diet, decreed soon afterward that Jews should be removed from the office of collector. The order proved ineffective, however; and the employment of Jewish customs officials was continued. Even the treasurer of the realm set the example in transgressing the law by appointing (1692) Simon Hirsch as farmer of customs at Leopoldstadt; and at Hirsch’s death he transferred the office to Hirsch’s son-in-law.

The revolt of the Kuruczes, under Francis Rákóczi, caused much suffering to the Hungarian Jews. The Kuruczes imprisoned and slew the Jews, who had incurred their anger by siding with the king’s party. The Jews of Eisenstadt (Kis-Marton), accompanied by those of the community of Mutterdorf (Nagy-Mártó), sought refuge at Vienna, Wiener-Neustadt, and Forchtenstein (Fraknó), those of Holics and Schlossberg (Sasvár) dispersed to Göding; while others, who could not leave their business in this time of distress, sent their families to safe places, and themselves braved the danger. While not many Jews lost their lives during this revolt, it made great havoc in their wealth, especially in the county of Oedenburg, where a number of rich Jews were living. The king granted letters of protection to those that had been ruined by the revolt, and demanded satisfaction for those that had been injured; but in return for these favors he commanded the Jews to furnish the sums necessary for suppressing the revolt.

After the restoration of peace the Jews were expelled from many cities that feared their competition; thus Gran expelled them in 1712, on the ground that the city which had given birth to St. Stephen must not be desecrated by them. But the Jews living in the country, on the estates of their landlords, were generally left in quiet.

The lot of the Jews was not improved under the reign of Leopold’s son, Charles III. (1711-40). He informed the government (June 28, 1725) that he intended to decrease the number of Jews in his dominions, and the government thereupon directed the counties to furnish statistics of the Hebrew inhabitants. In 1726 the king decreed that in the Austrian provinces, from the day of publication of the decree, only one male member in each Jewish family be allowed to marry. This decree, restricting the natural increase of the Jews, materially affected the Jewish communities of Hungary. All the Jews in the Austrian provinces who could not marry there went to Hungary to found families; thus the outflow of Austrian Jews peopled Hungary.

The Seventeenth Century.

Bishop Count Leopold Kollonitsch, subsequently Archbishop of Gran and Primate of Hungary, advised the king to give the preference to the German Catholics in order that the country might in time become German and Catholic. He held that the Jews could not be exterminated at once, but they must be weeded out by degrees, as bad coin is gradually withdrawn from circulation. The decree passed by the Diet of Presburg, imposing double taxation upon the Jews, must be enforced. Jews must not be permitted to engage in agriculture, nor to own any real estate, nor to keep Christian servants.

This advice soon bore fruit and was in part acted upon. In Aug., 1680, the government at Vienna ordered Oedenburg to expel its Jews, who had immigrated from the Austrian provinces. The government, desiring to enforce the edict of the last Diet, decreed soon afterward that Jews should be removed from the office of collector. The order proved ineffective, however; and the employment of Jewish customs officials was continued. Even the treasurer of the realm set the example in transgressing the law by appointing (1692) Simon Hirsch as farmer of customs at Leopoldstadt; and at Hirsch’s death he transferred the office to Hirsch’s son-in-law.

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immigrants settled chiefly in the northwestern counties, in Neutra (Syttes), Presburg, and Transylvania.

The Moravian Jews continued to live in Hungary as Moravian subjects; even those that went there for the purpose of marrying and settling promised on oath before leaving that they would pay the same taxes as those living in Moravia. In 1734 the Jews of Transilvania bound themselves by secret oaths that in all their communal affairs they would submit to the Jewish court at Ungarisch-Brod only. In course of time the immigrants refused to pay taxes to the Austrian provinces. The Moravian Jews, who had suffered by the heavy emigration, then brought complaint; and Maria Theresa ordered that all Jewish and Christian subjects that had emigrated after 1740 should be extruded, while those who had emigrated before that date were to be released from their Moravian allegiance.

The government could not, however, check the large immigration; for although strict laws were drafted (1723), they could not be enforced owing to the good-will of the magnates toward the Jews. The counties either did not answer at all, or sent reports bespeaking mercy rather than persecution. Meanwhile the king endeavored to free the mining-towns from the Jews—a work which Leopold I. had already begun in 1698. The Jews, however, continued to settle near these towns; they displayed their wares at the fairs; and, with the permission of the court, they even erected a foundry at Szig. When King Charles ordered them to leave (March, 1727), the royal mandate was in some places ignored; in others the Jews obeyed so slowly that he had to repeat his edict three months later.

In 1733 another census of the Jews of the country was taken with the view of reducing their numbers. There were at that time 11,621 Jews living in Hungary, of which number 3,474 were male heads of families, and 57 were female heads.

Statistics

Of these heads of families 33.31 per cent declared themselves to be Hungarians; the rest had immigrated. Of the immigrants 38.35 per cent came from Moravia, 11.05 per cent from Poland, and 3.07 per cent from Bohemia. The largest Jewish community, numbering 770 persons, was that of Presburg.

Most of the Jews were engaged in commerce or industries; only a few pursued agriculture. Of the 2,581 heads of families 668 were engaged in trade; 146 were tailors supplying garments to their coreligionists. There were also a number of furriers and glaziers and 59 butchers. There were 203 brandy-distillers and 130 innkeepers. The heavy taxation imposed upon the Jews is evidenced by the fact that 23 families in the county of Abauj had to pay 38 gulden, 45 denars a year to their foreign landlords and 879 gulden to their Hungarian landlords. In several places the landlords accepted provisions instead of money in payment of the yearly tax.

During the reign of Charles III. the religious affairs of the Jews of Hungary were directed by a chief rabbi; Samuel Wertheimer, the famous factor of the court of Vienna, being chosen by his coreligionists to fill the office in gratitude for the interest he had shown in their welfare. His election was confirmed May 6, 1716, by the king, who also granted him permission, when he was unable to personally decide cases submitted to him, to employ representatives. Wertheimer's representatives in the Hungarian communities between 1708 and 1717 were Meir b. Isaac, rabbi of Eisenstadt and author of "Psalms Me'Irot"; Alexander b. Meir; Phinehas Auerbach; Jacob Eliezer Braunschweig; Hirsch Semnitz; and (after 1717) Simon Jolles.

Wertheimer and his representatives judged especially those cases that arose in consequence of the Kurucz revolt. The Jews had fled before Rakoczy's troops as before their enemies, and Jewish communal life was for a time disorganized; but when peace was restored and the work of reorganizing the communities was begun, many difficulties arose that had to be solved by Wertheimer.

Wertheimer died Aug. 6, 1734; and his death was scarcely an assured fact when his son-in-law, Bernhard Esteles, took steps to obtain the chief rabbinate. Nineteen days later he was appointed to the office by Count Georg Erzdy, and the king confirmed the appointment Sept. 10, 1734. On the death of Esteles (March 2, 1738) the office of chief rabbi of Hungary was abolished.

Transylvania, at the present time belonging to Hungary, had in the eighteenth and nineteenth centuries a chief rabbi of its own, who was generally the rabbi of Gyula-Pechersz (Karlsburg). The following rabbis of this interesting community officiated as chief rabbis of Transylvania: Joseph Reis Auerbach (d. 1790); Shalom Selig b. Saul Cohen (officiated 1754-57); Johann b. Isaac (1758-60); Benjamin Ze'eb Wolf of Oranow (1764-77); Moses b. Samuel Levi Margaliot (1779-1817); Menahem b. Joshua Mendel (1818-26); Ezekiel Paneth (1828-1848); Abraham Friedmann, the last chief rabbi of Transylvania (d. 1879).

During the reign of Queen Maria Theresa (1740-1780), daughter of Charles III., the Jews were expelled from Ofen (1746), and the "toleration-tax" was imposed upon the Hungarian Jews. On Sept. 1, 1749, the delegates of the Hungarian Jews, except those from the county of Sathmár, assembled at Presburg and met Maria a royal commission, which informed her that they would be expelled from the country if they did not pay this tax. The frightened Jews at once agreed to do so; and the commission then demanded a yearly tax of 50,000 gulden. This sum being excessive, the delegates protested; and although the queen had fixed 30,000 gulden as the minimum tax, they were finally able to compromise on the payment of 20,000 gulden a year for a period of eight years. The delegates were to apportion this amount among the districts; the districts, their respective sums among the communi ties; and the communities, theirs among the individual members.

The queen confirmed this agreement of the commission, except the eight-year clause, changing the period to three years, which she subsequently made five. The agreement, thus ratified by the queen, was brought Nov. 30 before the courts, which were
powerless to relieve the Jews from the payment of this "Malkegeld" (queen's money), as they called it.

The Jews, thus burdened by new taxes, thought the time ripe for taking steps to remove their oppressive disabilities. While still at Pressburg the delegates had brought their grievances before the mixed commission that was called "delegata in puncto tolerantialis taxae et gravaminum Judaeorum commissio mixta." These complaints pictured the distress of the Jews of that time. They were not allowed to live in Croatia and Slavonia, in the counties of Baranya and Heves, or in several free towns and localities; nor might they visit the markets there. At Stuhlweissenburg they had to pay a poll-tax of 1 gulden, 30 kreuzer if they entered the city during the day, if only for an hour. In many places they might not even stay overnight. They therefore begged permission to settle, or at least to visit the fair, in Croatia and Slavonia and in those places from which they had been driven in consequence of the jealousy of the Greeks and the merchants. They had also to pay heavier bridge- and ferry-tolls than the Christians; at Tynrau they had to pay three times the ordinary sum, namely, for the driver, for the vehicle, and for the animal drawing the same; and in three villages belonging to the same district they had to pay toll, although there was no toll-gate. Jews living on the estates of the nobles had to give their wives and children as pledges for arrears of taxes. In Upper Hungary they asked for the revocation of the toleration-tax imposed by the chamber of Zips (Szepes), on the ground that otherwise the Jews living there would have to pay two such taxes; and they asked also to be relieved from a similar tax paid to the Diet. Finally, they requested that Jewish artisans might be allowed to follow their trades in their homes undisturbed.

The commission laid these complaints before the queen, indicating the manner in which the evils could be relieved; and their suggestions were dictated in a rare spirit of good-will.

The queen relieved the Jews from the tax of toleration in Upper Hungary only. In regard to the other complaints she ordered that the Jews should specify them in detail, and that the government should remedy them as far as they came under its jurisdiction.

The toleration-tax had hardly been instituted when Michael Hirsch petitioned the government to appoint a primate of the Hungarian Jews in order to be able to settle difficulties that might arise among them, and to collect the tax. The government did not recommend Hirsch, but decided that in case the Jews should refuse to pay, it might be advisable to appoint a primate to adjust the matter.

Before the end of the period of five years the delegates of the Jews again met the commission at Pressburg and offered to increase the amount of their tax to 25,000 gulden a year if the queen would promise that it should remain at that sum for the next ten years. The queen refused; and not only did she turn a deaf ear to the renewed gravamina of the Jews, but caused still heavier burdens to be imposed upon them. Their tax of 20,000 gulden was increased to 30,000 gulden in 1759; to 50,000 in 1772; to 80,000 in 1775; and to 160,000 in 1813.

Joseph II. (1780-90), son and successor of Maria Theresa, showed immediately on his accession that he intended to alleviate the condition of the Jews, communicating this intention to the Hungarian chancellor, Count Franz Joseph II. Esterházy, on May 13, 1781.

In consequence the Hungarian government issued (March 31, 1781) a decree known as the "systematic agentis Judaicer regulatio," which wiped out one stroke the decrees that had oppressed the Jews for centuries. The royal free towns, except the mining-towns, were opened to the Jews, who were allowed to settle at pleasure throughout the country. The "regulatio" decreed that the legal documents of the Jews should no longer be composed in Hebrew, or in the corrupt Judaeo-German, but in Latin, German, and Hungarian, the languages currently used in the country, and which the young Jews were required to learn within two years. Documents written in Hebrew or in Judaeo-German were not legal; Hebrew books were to be used at worship only; the Jews were to organize elementary schools; the commands of the emperor, issued in the interests of the Jews, were to be announced in the synagogues; and the rabbis were to explain to the people the salutary effects of these decrees. The subjects to be taught in the Jewish schools were to be the same as those taught in the national schools; the same textbooks were to be used in all the elementary schools; and everything that might offend the religious sentiment of non-conformists was to be omitted. During the early years Christian teachers were to be employed in the Jewish schools, but they were to have nothing to do with the religious affairs of such institutions. After the lapse of ten years a Jew might establish a business, or engage in trade, only if he could prove that he had attended a school. The usual school-inspectors were to supervise the Jewish schools and to report to the government. The Jews were to create a fund for organizing and maintaining their schools. Jewish youth might enter the academies, and might study any subject at the universities except theology. Jews might rent farms only if they could cultivate the same without the aid of Christians. They were allowed to peddle and to engage in various industrial occupations, and to be admitted into the guilds. They were also permitted to engrave seals, and to sell gunpowder and saltpeter; but their exclusion from the mining-towns remained in force. Christian masters were allowed to have Jewish apprentices. All distinctive marks hitherto worn by the Jews were to be abolished, and they might even carry swords. On the other hand, they were required to discard the distinctive marks prescribed by their religion and to shave their beards. Emperor Joseph regarded this decree so seriously that he allowed no one to violate it. The Jews, in a petition dated April 23, 1788, expressed their gratitude to the emperor for his favors, and, reaffirming him of his principle that religion should not be interfered with, asked permission to wear beards. The emperor granted the prayer of the petitioners, but reaffirmed the other parts of the decree (April
The Jews organized schools in various places, at Pressburg, Alt-Ofen (O-Buda), Wág-Neuendettl (Vág-Ujljély), and Grosswardein (Nagy-Várác). A decree was issued by the emperor (July 23, 1787) to the effect that every Jew should choose a German surname; and a further edict (1789) ordered, to the consternation of the Jews, that they should henceforth perform military service.

After the death of Joseph II. the royal free cities showed a very hostile attitude toward the Jews. The citizens of Pesth petitioned the municipal council that after May 1, 1790, the Jews should no longer be allowed to live in the city. The government interfered; and the Jews were merely forbidden to engage in peddling in the city. Seven days previously a decree of expulsion had been issued at Tyrna, with the royal decision, was read by Judge Stephen Atzel in the session of Feb. 5:

"In order that the condition of the Jews may be regulated pending such time as may elapse until their affairs and the privileges of various royal free towns relating to them shall have been determined by a commission to report to the next ensuing Diet, when his Majesty and the estates will decide on the condition of the Jews, the estates have determined, with the approval of his Majesty, that the Jews within the boundaries of Hungary and the countries belonging to it shall, in all the royal free cities and in other localities (except the royal mining towns), remain under the same conditions in which they were on Jan. 1, 1790; and in case they have been expelled anywhere, they shall be recalled."

Thus came into force the famous law entitled "De Judaeis," which forms the thirty-eighth article of the laws of the Diet of 1790-91.

May 1 being fixed as the date of the Jews' departure. The Jews appealed to the government; and in the following December the city authorities of Tyrna were informed that the Diet had confirmed the former rights of the Jews, and that the latter could not be expelled.

The Jews of Hungary handed a petition, in which they boldly presented their claims to equality with other citizens, to King Leopold II. (1790-92) at Vienna Nov. 29, 1790. He sent it the following day to the chancelleries of the Hungary and Moravia for their opinions. The question was brought before the estates of the country Dec. 2, and the Diet drafted a bill showing that it intended to protect the Jews. This decision created consternation among the enemies of the latter. Tyrna addressed a further memorandum to the estates (Dec. 4) in which it demanded that the Diet should protect the city's privileges. The Diet decided in favor of the Jews, and its decision was laid before the king.

The Jews, confidently anticipating the king's decision in their favor, organized a splendid celebration on Nov. 15, 1790, the day of his coronation; on Jan. 10, 1791, the king approved the bill of the Diet; and the following law, drafted in conformity with the royal decision, was read by Judge Stephen Atzel in the session of Feb. 5:

Medal of Joseph II. Commemorating Grant of Religious Liberty to Protestants and Jews of Hungary, 1790. (From F. Schurzky, Catalogue of Hungarian Coins in the National Institute at Székesfehérvár, 1847-50.}

The "De Judaeis" law was gratefully received by the Jews; for it not only afforded them protection, but also gave them the assurance that their affairs would soon be regulated. Still, although the Diet appointed on Feb. 7, 1791, a commission to study the question, the amelioration of the condition of the Hungarian Jews was not effected till half a century later, under Ferdinand V. (1835-48), during the session of the Diet of 1838-40.

In consequence of the petition of the Jews of Pesth, the mover of which was Dr. Philip Jacobovics, superintendent of the Jewish hospital, the general assembly of the county of Pesth drafted instructions for the delegates June 10, 1838, to the effect that if the Jews would be willing to adopt the Magyar language they should be given equal rights with other Hungarian citizens.

Simon Dubravickzy, the delegate of the county of Pesth, in the district session of March 9, 1840, expressed the wish of his constituents that the Jews should enjoy all the rights of tax-paying citizens. The delegates received the words of Dubravickzy enthusiastically. A bill to this effect was passed and laid before the magnates, who agreed with the lower chamber, differing merely as to the way in which the bill should be carried out. They advised...
Abrogated the "Kammertaxe" forever (June 24, 1846), which had been called "the small result of big words." This law granted freedom of residence—except in the mining-towns—to all native or naturalized Jews of good repute; it permitted Jews to engage in manufactures and to study for the professions; but it restricted their right to own real estate to the cities, where they already possessed this right.

Although this law did not satisfy the hopes of the Jews, the favorable attitude of the Diet led them to Magyarize themselves. From now onward much attention was paid to the teaching of Hungarian in the schools; Moritz Bloch (Ballagi) translated the Pentateuch into Hungarian, and Moritz Bornenthal the Psalms and the Psik Abs. Various communities founded Hungarian reading-circles; and the Hungarian dress and language were more and more adopted. Many communities began to use Hungarian on their seals and in their documents, and some liberal rabbis even began to preach in that language.

The Diet of 1839-40 unanimously condemned the toleration-tax, or the "Kammertaxe," as it had been called since the time of Joseph II. The king, influenced by the Diet, was willing to remit the tax if the Jews would pay the arrears that had accumulated for a number of years and amounted to 2,554,293 gulden. The Jews finally induced the king to accept 1,200,000 gulden as a compromise.

In turn, referred it to a commission, under Baron Nikolaus Vay. At the sessions of the Diet subsequent to that of 1839-40, as well as in various cities, a decided antipathy—at times active and at times merely passive—toward the Jews became manifest. In sharp contrast to this attitude was that of Baron Joseph Eötvös, who published in 1840 in the "Budapesti Szemle," the most prominent Hungarian review, a strong appeal for the emancipation of the Jews. This cause also found a friend in Count Charles Fay, the chief ecclesiastical inspector of the Hungarian Lutherans, who warmly advocated Jewish interests in 1845.

Although the session of the Diet convened Nov. 7, 1847, was unfavorable to the Jews, the latter not only continued to cultivate the Hungarian language, but were also willing to sacrifice their lives and property in the hour of danger. During the Revolution of 1848-49 they displayed their patriotism, even though attacked by the populace in several places at the beginning of the uprising. On March 19 the populace of Presburg, encouraged by the antipathies of the citizens—who were aroused by the fact that the Jews, leaving their ghetto around the castle of Presburg, were settling in the city itself—began hostilities that were continued after some days, and were renewed more fiercely in April. At this time the expulsion of the Jews from Ordenburg, Fünfkirchen (Pécis), Stuhlweissenburg, and Steminäger (Szentmihely) was demanded; in the last two cities they were attacked. At Stemänger the mob advanced upon the synagogue, cut up the Torah scrolls, and threw them into a well. Nor did the Jews of Presburg escape, while those at Wang-Neustadt especially suffered from the brutality of the mob. Bitter words against the Jews were also heard in the Diet. Some Jews advised emigration to America as a means of escape; and a society was founded at Pesth, with a branch at Presburg, for that purpose. A few left Hungary, seeking a new home across the sea, but the majority remained.

Jews entered the national guard as early as March, 1848; although they were excluded from certain cities, they rendered as soon as the danger to the country seemed greater than the hatred of the citizens. At Pesth the Jewish national guard formed a separate division. Hungarian When the national guards of Páp Army, were mobilized against the Croats, 1848. Leopold Löw, rabbi of Páp, joined the Hungarian ranks, inspiring his companions by his words of encouragement. Jews were also to be found in the volunteer corps, and among the honved and landsturm; and they constituted one-third of the volunteer division of Pest that marched along the Danube against the Croats, being blessed by Rabbi Schwalb June 28, 1848. Many Jews throughout the country joined the army to fight for their fatherland; among them, Adolf Hilsch, subsequently rabbi at New York; Sichler-Szégy, afterward lecturer at the University of Cambridge; and Ignatz Einhorn, who, under the name of "Eduard Horn," subsequently became state secretary of Hungarian...
the Hungarian Ministry of Commerce. The rebellious Servians slew the Jews at Zenta who sympathized with Hungary; among them, Rabbi Israel Ullmann and Jacob Minz, son of Moses Minz of Alt-Ofen. The conduct of the Jewish soldiers in the Hungarian army was highly commended by Generals Klapka and Görgey. Ignatz Einhorn estimated the number of Jewish soldiers who took part in the Hungarian Revolution to be 20,000; but this is most likely exaggerated, as Béla Bernstein enumerates only 755 combatants by name in his work, "Az 1848–49-ből Magyar Szabadságharc és a Zsidók." (Budapest, 1886).

The Hungarian Jews served their country not only with the sword, but also with funds. Communities and individuals, beba kindred and other Jewish societies, freely contributed silver and gold, armor and provisions, clothed and fed the soldiers, and furnished lint and other medical supplies to the Hungarian camps. Meanwhile they did not forget to take steps to obtain their rights as citizens. When the Diet of 1847–48—in which, according to ancient law, only the nobles and those having the rights of nobles might take part—was dissolved (April 11), and the new Parliament—at which under the new laws the delegates elected by the commons also appeared—was convened at Pesth (July 2, 1848), the Jews hopefully looked forward to the deliberations of the new body.

Many Jews thought to pave the way for emancipation by a radical reform of their religious life, in agreement with opinions uttered in the Diets and in the press, that the Jews should not receive equal civic rights until they had re-Reform and formed their religion. This reform had been first demanded in the session of 1839–40. From this session onward the necessity of a reform of the Jewish cult was generally advocated in the press and in general assemblies, mostly in a spirit of friendliness. Several counties instructed their representatives not to vote for the emancipation of the Jews until they desisted from practising the externals of their religion.

Louis Kossuth voiced the wish of nearly the whole nation when he declared in the "Pesti Hirgip" in 1844 that it was necessary to convene a Jewish Synhedrin for the purpose of instituting reforms among the Jews. But the ideas of Reform found little response among the Hungarian Jews at this time, the community of Pesth being the most eager to adopt it. Among its advocates in that city were students at the university, teachers, physicians, and some merchants, who organized a Reform society similar to that which had been founded by rabbi Samuel Holdheim at Berlin May 8, 1845. The organ of the Pesth society was the German weekly "Der Ungarische Israelit," founded by I. Einhorn April 15, 1846, and which included in its program not only the emancipation of the Jews and the reform of Jewish worship, but also the encouragement of Hungarian sympathies and Hungarian culture among the Jews. The founders, desiring to extend the influence of the Reform society, organized it as a central society for the propagation of Reform ideas and the direction of branch societies in the provinces.

But the appeals addressed to the communities outside of Pesth met with few responses, except at Arad, Flórahely, Grosswarthe, and Nagy-Becskerek. The rabbi of the Reform society at Grosswarthe was Dr. Leopold Rockenstein, who soon exchanged the Bible for the sword, and rose to the rank of lieutenant during the Revolution. Moses Burck of Nagy-Becskerek, the enthusiastic advocate of Reform, also took part in the Revolution as officer.

For the purpose of urging emancipation all the Jews of Hungary sent delegates to a conference at Pesth on July 5, 1848; there a commission consisting of ten members was chosen, to which was entrusted the task of agitating in behalf of emancipation; but the commission was instructed to make no concessions in regard to the Jewish faith, even if the Parliament should stipulate such as the condition on which civic equality to the Jews would be granted. The commission soon after addressed a petition to the Parliament, but it proved ineffective.

The great indifference displayed by the Jews of the provinces did not discourage the reformers at Pesth. A bill by the council and estates of the province held in Pesth, and the Hungarian press, they called a general assembly, July 8, 1848, at which the founding of the Ungarischer Israelitische Central-Reformverein was definitely determined upon. On Saturday, Sept. 23, the Reform society informed the Pesth congregation that it had chosen Ignatz Einhorn as its rabbi. Einhorn was sent to Berlin in order to investigate the institutions and customs of the Reform society there, and he entered upon his pastoral duties with the beginning of the great festivals.

The object for which the society was fighting, the emancipation of the Jews, was granted by the national assembly at Szeged on Saturday, the eve of the Ninth of Ab (July 28, 1849). The bill, which was quickly drafted and immediately became a law, realized all the hopes of the Reform party. The Jews obtained full citizenship; and the Ministry of the Interior was ordered to call a convention of Jewish ministers and laymen for the purpose of drafting a confession of faith, and of inducing the Jews to organize their religious life in conformity with the demands of the time. The bill also included the clause referring to marriages between Jews and Christians, which clause both Kossuth and the Reform party advocated.

The Jews enjoyed their civic liberty just two weeks. When the Hungarian army surrendered at Világos to the Russian troops that had Reaction, come to aid the Austrians in suppressing the Hungarian struggle for liberty, the Jews were severely punished for having taken part in the uprising. Haynau, the new governor of Hungary, imposed heavy war-taxes upon them, especially upon the communities of Pesth and Alt-Ofen, which had already been heavily mulcted by Prince Alfred Windischgraetz, commander-in-chief of the Austrian army, on his triumphant entry into the Hungarian capital at the beginning of 1849. The communities of Kecskemet, Nagy-Bróds, Cse-gled, Irs, Szeged, and Szabadka (Martin-Theophile)
were punished with equal severity by Haynau, who even laid hands upon the Jews individually, executing and imprisoning several; others sought refuge in emigration. The several communities petitioned to be relieved of the tax imposed upon them. The ministry of war, however, decided that the communities of Pest, Alt-Ofen, Kecskemét, Cegléd, Nagy-Körös, and Išna should pay this tax not in kind, but in currency to the amount of 2,000,000 golden. As the communities were unable to collect this sum, they petitioned the government to remit it, but the result was that not only the communities in question but the communities of the entire country were ordered to share in raising the sum, on the ground that most of the Jews of Hungary had supported the Revolution. Only the communities of Temesvár and Presburg were exempted from this order, they having remained loyal to the existing government. The military commission subsequently added a clause to the effect that individuals or communities might be exempted from the punishment if they could prove by documents or witnesses, before a commission to be appointed, that they had not taken part in the Revolution, either by word or deed, morally or materially. The Jews refused this means of clearing themselves, and finally declared that they were willing to redeem the tax by collecting a certain sum for a national school-fund. Emperor Francis Joseph therefore remitted the war-tax (Sept. 20, 1856), but ordered that the Jews of Hungary without distinction should contribute toward a Jewish school-fund of 1,000,000 golden; and this sum was raised by them within a few years.

On the restoration of peace the Austrian government undertook to destroy all the marks of the Revolution, in consequence of which the Reform society was dissolved (1829). Ignaz Einhorn emigrated; and his successor, David Einhorn, went to America. The emancipation of the Jews remained in abeyance while the house of Hapsburg held absolute sway in Hungary; but it was again revived in 1850, when the Austrian troops were defeated in Italy in 1859. The emancipation movement in that year the cabinet, with Emperor Francesco Joseph in the chair, decreed that the status of the Jews should be regulated in a manner agreeable with the times, but with due regard for the conditions obtaining in the several localities and provinces. The question of emancipation was again loudly agitated when the emperor convened the Diet April 2, 1861; but the early dissolution of that body prevented it from taking action in the matter.

The decade of absolutism in Hungary (1849-1859) was beneficial to the Jews in so far as it forced them to establish schools, most of which were in charge of trained teachers. The government organized with the Jewish school-fund model schools at Sárospatak, Mátraháza, Újlaky, Temesvár, Pfaukrefuchen, and Pesth. In the last-named city it founded in 1839 the Hebrew State Teachers’ Seminary, the principals of which have included Abraham Lederer, Heinrich Durrer, and Joseph Buxócz. The graduates of this institution have rendered valuable services in the cause of patriotism and religious education.

When the Parliament dissolved in 1861, the emancipation of the Jews was deferred to the coronation of Francis Joseph. On Dec. 23, 1867, the question came before the lower house, and on the favorable report of Coloman Tisza and Sigmund Bernáth a bill in favor of emancipation was adopted, which was passed by the upper house on the following day. This bill (article xvii. of the Laws of the Parliament session of 1867) was received with universal satisfaction not only by the Jews, but also by the whole country. Even before the passage of the bill, Minister of Public Worship Baron Joseph Estvós, who, as stated above, had written in 1840 an appeal for the emancipation of the Jews, asked the community of Budapest for information in regard to the wishes of the Hungarian Jews. In reply they asked him to consider the evils that had crept into the Jewish communities, and advised the convening of a general assembly of Jews to regulate these affairs. Estvós then proposed an assembly of Jewish delegates at Budapest (Feb. 18, 1869), which drafted decrees relating to the organization of the communities and schools. These were subsequently discussed at the General Jewish Congress convened by the king at Budapest (Dec. 14, 1868–Feb. 23, 1869). The president of this congress, which later sat in the county house of Pest, was the physician Ignaz Hirschler, president of the congregation of Pest in 1861, who was highly esteemed for his activity, scholarship, and courage; and the vice-presidents were Leopold Popper and Moritz Wahrmann, the latter being the first Jewish delegate in the Hungarian Parliament.

The discussions of the congress did not bear fruit as was expected, but resulted in bitter discussions and a split in the Hungarian Jewry.

Divisions. The rules and regulations drawn up by the congress and approved by the king were to be enforced by communal district commissioners; but these failed in their efforts in consequence of the bitter opposition of many of the provincial communities. The Orthodox Shomere ha-Dat society encouraged many communities to petition the lower house to suspend these regulations, on the ground that they were hostile to the ancient spirit of Judaism. The Parliament decreed March 18, 1870, that in view of the principle of religious liberty, the petitioners were not obliged to submit to regulations of the congress which were contrary to their convictions. In consequence of this decree the Orthodox Jewish delegates drafted another set of regulations, and appointed a commission to lay them before the king, who immediately approved them.

The secession of the Orthodox Jews was not the only schism in Hungarian Judaism; there were communities which would accept neither the decrees of the congress nor those of the Orthodox party, but adopted a neutral stand, clinging to their ancient communal statutes, and called themselves the "Statuta Quo Ante" party. There were, furthermore, communities of Hasidic tendencies, which in styling themselves Jewish Sephardic communities either emphasized their Sephardic ritual or merely wished to be distinguished from the Orthodox,
with whom they were otherwise identical. Of these four factions of Hungarian Judaism, all of which, however, retained the same fundamental religious principles, two organized a central office at Pest: those that adopted the regulations of the congress instituted a “central bureau”; while the Orthodox party established an “executive commission.”

In the midst of these dissensions, which weakened Judaism and impaired its prestige, the Theological Seminary at Budapest (as the incorporated towns of Buda and Pesth were now called) was opened Oct. 4, 1877, in spite of the bitter opposition of the Orthodox party. Its body of professors, some of whom are among the foremost Jewish scholars, as well as the students who have received their training there, have justified the expectations of its founders.

After the Hungarian Jews were finally emancipated they endeavored to have their faith duly recognized as one of the legally acknowledged religions of the country. Their demand, which had already been voiced by the congress, and as early as 1848 by Leopold Löw, was frequently brought up by the Jewish central bureau and continued to form a standing subject of discussion in the Jewish press and by public men. On April 26, 1891, Minister of Public Worship Count Albin Csaik sent a bill acceding to the demand to the lower house, which in the following year passed it almost unanimously. The upper house, after twice rejecting it, finally passed it May 16, 1896. The law (article 131) of the Laws of the Parliament of 1893 reads: “The Jewish religion is hereby declared to be a legally recognized religion.” Since their emancipation the Jews have taken an active part in the political, industrial, scientific, and artistic life of Hungary. In all these fields they have achieved prominence. They have also founded great religious institutions. Their progress has not been arrested even by anti-Semitism, which first developed in 1883 at the time of the Tisza-Eszlár accusation of ritual murder.

HUNTING: Pursuit of wild game; the common means of obtaining food before the pastoral or agricultural stage of development. The Hebrews of the Biblical age, however, seem to have passed this stage, as the heroes of Biblical story (Abraham, Jacob, Joseph, David) are invariably regarded as shepherds. Hunting was at that time regarded as something foreign. Nimrod was “a mighty hunter before the Lord” (Gen. x.9), and Eben, as a cunning hunter, is contrasted with Jacob (Gen. xxxv.). Yet the pursuit of wild game was frequent even after the Israelites had settled in Canaan (comp. Lev. xxvii. 15). Provision was made for the undisturbed use of the timber-lands by the beasts of the field in Sabbatical years (Ex. xxiii. 11; Lev. xxv. 7). Many wild animals, like the hart, roebuck, chamois, and antelope, were used for food and regarded as clean. A few dangerous beasts of prey, like the bear and the lion, had their habitats in Palestine, and measures were taken to destroy them, as shown in the well-known instances of Samson and David. Pitfalls as well as nets were employed to entrap the lion (Ezek. xiv. 11; 2 Sam. xiii. 1). Other traps were also utilized (Ps. xcv. 5; 11 Sam. xxiii. 15). It is doubtful whether Prov. xi. 27 refers to hunting as a sport or as a means of livelihood, though the term “gad” seems to imply that part of the food of the Hebrews was derived from the chase.

Hunting is not often mentioned after Bible times, and Herod’s proficiency in this direction (Josiprus, “B. J.” i. 20, § 9) may have been a result of his Hellenistic tendencies. Horses were used regularly for the chase (Iren., “Ant.” 57; x. 7; xvi. 10, § 3). Few references to hunting occur in the Talmud (B. B. 75a; Jull. 60b; “Ah. Zarah 18b”). Objection to hunting seems to have arisen on the ground that it was cruel, and therefore un-Jewish. “He who hunts game with dogs as Gentiles do will not enjoy the life to come,” said Maimonides (Responsa, No. 57). Instances occur of Jews enjoying the chase in medieval times (comp. Zunz, “Z. G.” p. 178). In Provence they were even skilled in falconry, and followed the game on horseback (Berliner, “Aus dem Inneren Leben,” p. 17). An instance is on record in which the Jews of Colchester, in 1267, joined some Gentile neighbors in the pursuit of a doe (Jacobs, “Jewish Ideals,” p. 275). One objection to hunting on the part of Jews was due to the fact that, owing to the requirements of the dietary laws, they could rarely enjoy the results of the hunt (S. Morpurgo, Responsa, 66b).

HUPPOT: A Hebrew word signifying a canopy (Isa. iv. 5; Lev. xv. 47; Eccl. v. 11), especially the bridal canopy. Originally the huppah was the chamber in which the bride awaited the groom for the marital union; hence the Biblical statement that the sun comes out of his tabernacle in the morning “as a bridegroom cometh out of his chamber” (Ps. xix. 6 [A. V. 5]; comp. Joel ii. 16). The bridal procession—a festal affair in which the whole town participated—culminated in the ushering into the huppah of the bride and bridegroom, this act signifying the actual surrender of the daughter by her father to the man who was henceforth to be her lord as well as her husband (Tobit viii. 4; Kid. 5a; Yer. Ket. vi. 7, 8; Maimonides, “Yad,” Ishut. x. 1–2). Before entering the huppah the bridegroom had to recite the seven nuptial benedictions (Tobit viii. 5; Ket.
Outside the huppah (in former times inside) the groomsmen and bridesmaids stood as guards awaiting the good tidings that the union had been happily consummated with reference to Deut. xxii. 17 (see Yer. Ert. 1:3a; Tan., Kornh, ed. Beber, p. 96; Pirke R. El. xii.), while the people indulged in dancing, singing, and especially in praises of the seven days of her or "of the huppah" (Pesk. 149b). The wedding party was called "bene huppah," and could dispense with the performance of other
religious obligations, such as sitting in the sukkah (Yer. Suk. ii. 53a). To it belonged, besides the groommen ("mushinandim"), the respective fathers of the bride and bridegroom. The bridegroom's father was required to build and adorn the bridal canopy for his son and to lead him into it (Sanh. 108a; Ber. 23b; Lev. iii. xx.). At times the mother built the huppah for her son (Sotah 12b). When a young man reached his eighteenth year the father was obliged to lead him into the huppah (Ab. v. 21). At the circumcision ceremony the people blessed the father, wishing him to be privileged also to lead his son to the huppah (Yer. Ber. ix. 11a).

The huppah was a baldachin made of precious purple cloth adorned with golden jewels of a moonlike shape (Sotah 49b; Yer. Sotah ix. 34c); later it was in the form of a bower, made of roses and myrtle ("Tanah," 50). For Adam's wedding with Eve God built, one above the other, ten (Kol Bo lv. reads "seven") baldachins of precious stones (Pirke R. El. xii.), the angels keeping watch outside and dancing (comp. Gen. R. xvii.).

When in the course of time the character of the wedding ceremony changed, the huppah changed with it, and was transformed into a portable canopy resting on four poles carried by four youths. Under it the bridal couple stood during the performance of the wedding ceremony by the rabbi (Shulhan 'Aruk, i.e.), the real idea of the marital union being expressed symbolically by the spreading of the tallit over them (Ibn Yarhi, "Ha-Mahzir," pp. 196-199; Kol Bo lvv.; Shulhan 'Aruk, Eben ha-'Ezer, iv. 1). Even this essential custom, expressing the symbolic union, has been discarded by many Orthodox Jews, while the Reform rabbis have given up the huppah, regarding it as an empty form void of meaning. The portable canopy came into use owing to the fact that formerly weddings took place in front of the synagogue, as it was considered to be especially auspicious to be married under the canopy of heaven (Jacob Mollo, "Mishage Mahariz," ch. "Mishage ha-Nissim"; Mordecai Zafir, "Lebush," Hil. Kiddushin, p. 90). See Marriage Ceremonies.

**HUB** (vnr).—1. Biblical Data: Man of Judah, the grandfather of Benaiah, the chief officer of the Tabernacle (Ex. xxv. ii, xxvi. 30, xxxviii. 22). According to the fuller genealogy in I Chron. ii. 18-20, he was the first-born son of Ephrath, the second wife of Caleb ben Hezron. Besides Uri, Hur had three other sons, founders of Kirjath-Jearim, Beth-lehem, and Beth-gader (I Chron. ii. 50, 51). In I Chron. iv. 4, however, Hur is called the father of Bethlehem. He is first mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim, when he aided Aaron to uphold the hands of Moses (Ex. xvii. 10, 13); he is again mentioned as having, with Aaron, been left in charge of the people while Moses ascended Mount Sinai (Ex. xxi. 14). According to Josephus ("Ant." ii. 3, § 4), Hur was the husband of Miriam; in the Targum to I Chron. ii. 19, iv. 4, Hur's mother, Ephrath, is identified with Miriam. There is a tendency among modern critics to regard Hosiah associated with Moses as another than Hur, grandfather of Bezalel.

**E. G. H.**

---In Rabbinical Literature: Hur was the son of Caleb, and when Moses was about to be taken by God, he appointed his nephew Hur, with Aaron, as leader of the people. While Moses tarried on the mountain, the people came to Aaron and Hur with the request to make them a god in the place of Moses (Ex. xxxii. 1). Then Hur, remembering his lineage and high position, rose up and severely reproved the people for their godless intentions; but they, aroused to anger, fell upon him and slew him. The sight of his lifeless body induced Aaron to comply with the wishes of the people, as he preferred to commit a sin himself rather than see the people burdened with the crime of a second murder (Pirke R. El. xliii.; Ex. R. xlii. 7; Lev. R. x. 8; Num. R. xxv. 21; Tan., ed. Buber, ii. 113; Sanh. 7a; comp. also Ephraem Syrus to Ex. xxxii. 1). As a reward for Hur's martyrdom, his son, Bezalel, was the builder of the Tabernacle; and one of his descendants was Solomon, who had the Temple built (Ex. R. xviii. 5; comp. Sotah 11b).

**J.**

2. The fourth of the five kings of Midian who were slain with Balaam (Num. xxxi. 8), and who are described in Josh. xiii. 21 as "princes of Midian" and "dukes of Sihon." 3. Father of the Rephaiah who ruled "the half part of Jerusalem," and assisted Nehemiah in the repair of the walls (Neh. iii. 9).

**E. G. H.**

**HUREWITZ, ISRAEL (Z. LIBIN):** Russian-American playwright; born Dec, 1872, at Gorki, government of Mogilef. Between 1888 and 1888 he received some secular tuition from his brother, Hayyim Dob Hurwitz, the Hebrew economist and journalist. After working at a trade for some years, he emigrated to London (1892), and nine months later went to the United States. There he made his way, step by step, to a well-earned reputation as a writer. In 1902 his "Yidishe Sketches" appeared, under the pseudonym "Z. Libin," depicting with accuracy and vividness many phases of Russian-Jewish life in New York. In 1908 he successfully essayed writing plays for the Judeo-German stage of New York. Since then he has been writing regularly and successfully for that stage. He has produced: "Dovid und Zain Tochter" (1899); "Die Gebrochene Schwur" (1900); "Die Idishke Meden" (1901); and "Gebrochene Hertzer" (1903).

**M. GAR.**

**HURWITZ.** See Horwitz.
HURWITZ, ADOLF: German mathematician; born March 30, 1859, at Hildesheim; studied at Munich, Berlin, and Leipzig. In 1885 he became privat-docent at Göttingen; in 1881 he was appointed assistant professor at the University of Königsberg; in 1892, professor at the Polytechnicum of Zurich. He has contributed articles to the mathematical periodicals, especially to the "Mathematische Annalen," "Acta Mathematica," and the "Nachrichten" of the Gesellschaft der Wissenschaften zu Göttingen, of which society he was elected a corresponding member in 1893.

HURWITZ, HYAYIM DOB: Russian economist and journalist; born about 1864 at Gorki, government of Mogilev. His father, a teacher of religion, destined him for a rabbinical career, but the boy's inclination led him to modern studies. After attending the local public schools, Hurwitz drifted, about 1880, to Berlin and Vienna, where he studied languages and general philosophy. In 1886 he began to attract attention by his occasional sketches of Jewish life in Russia, in various Hebrew periodicals, especially in "Ha Shiloah" (1886-89). In 1900 appeared his "Ha Mamon" (Warsaw), in two volumes, a profound exposition, in clear Hebrew, of the development and extension of the existing economic system. During the year 1902 he was engaged as assistant editor of the "Volkshalt," a Judeo-German journal published at Warsaw, and at the beginning of 1903 became subeditor of "Der Pratit," a Yiddish daily published at St. Petersburg.

HURWITZ, HYAYIM BEN JOSHUA MOSES ABRAHAM HA-LEVI: Russian rabbi in the seventeenth and eighteenth centuries. He was the author of: "Sefer Mayim Hayyim," explanations of the Pentateuch and the five Megillot (Dyhernfurth, 1690); "Sefer Mayim Hayyim Sheni," supplement to the above-mentioned work (ib. 1703); "Sefer Nahalat Hayyim," novelle on several Talmudical treatises, with an index (Wilmersdorf, 1719; 3d ed., without index, 1722); "Sefer Nahalat Hayyim Sheni," commentaries on the Pentateuch (Wilmersdorf, 1714).


H. R.

HURWITZ, HYMAN: Professor of Hebrew and author; born 1770; died 1844. He was a native of Poland, in which country he acquired great proficiency in Biblical and Talmudical lore. He then went to England, and, making rapid progress with the English language, was soon employed as teacher in a Christian academy, where he studied science and the classics. He gained many friends, who in 1799 assisted him in establishing a seminary for Jewish youth, which was called "The Highgate Academy." In 1806 he produced an "Introduction to Hebrew Grammar," in which his critical and intimate knowledge of Hebrew is shown to advantage. This was followed by a Hebrew grammar in two parts, a third edition of which appeared in 1841. Later he published "Hebrew Tales," a selection from the writings of the ancient sages. This work was translated into various languages; and a later edition was produced at Edinburgh in 1863, nearly twenty years after his death. In 1821 he published "Vidnaicia Hebraica," a work in which he blended much erudition and elegance of style. Hurwitz retired from active teaching in 1821.

HURWITZ, JUDAH BEN MORDECAI HA-LEVI: Russian preacher and author; born at Wilna in the first half of the eighteenth century; died at Grodno Nov. 12, 1797. He graduated in medicine from the University of Padua, traveled extensively through Europe, and settled in Wilna, where he was appointed physician to the Jewish community. Later he practiced medicine at Posen, Zaberg, and Mitau, and finally settled in Grodno. In 1765 he traveled through Germany and to Amsterdam.

He wrote: "Sefer 'Amude Bet Yehudah," on moral philosophy (Amsterdam, 1785; this work was approved by Moses Mendelssohn and Hertz Wessely; appended to it is "Gan Eden ha Ma'amin," on the thirteen articles of belief by Maimonides); "Zeit ha-Ma'第二个," 360 ethical sentences (Königsberg, 1764; 3d ed., Dubno, 1790); "Sefer Keren 'En Gei'am," commentary on "Ha Gadya" (Königsberg, 1764; 2d ed., Dubno, 1796); "Sefer Melborot Hayye ha Nefesh," on the immortality of the soul (Poretsky, 1786); "Sefer Megillat Seferim," on the differences between cabalists, Talmudists, and philosophers (Prague, 1786); "Hekal 'Oneg," moral sentences (Grodno, 1797). He also published a Hebrew poem on the occasion of the opening of the government gymnasium in Mitau (1775). The library of this gymnasium preserves a number of manuscript Hebrew poems of his, chiefly translations of Lichter's fables and of other German poems.

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H. R.

HURWITZ, LAZAR LIPMAN: Russian scholar; born 1815; died at Wilna Oct. 21, 1852. He acted for many years as private instructor at Wilna, and then became teacher in a public school at Riga. Later he was appointed by the government head master in the rabbinical school of Wilna.

With S. J. Fuenn, Hurwitz issued a periodical entitled "Pereh Zafon," devoted to Jewish history, literature, and exegesis. The first number appeared in 1841, the second in 1844. He was also the author of the following works: "Hakhirot 'al Sefer Iyyob," studies on Job, published in Joel's "Ziyyon," ii. (1842); "Horot Toldot Meleket ha-Shir ve-ha-Melach," history of ancient Jewish poetry, published in "Pereh Zafon."


H. R.

HURWITZ, MOSES ISAAC HA-LEVI: Russian preacher; native of Krozh, government of Kovno, Russia; died in Wilna Oct. 30, 1820. He was on intimate terms with Elijah of Wilna, and...
was the teacher of his sons. He became "maggid," or preacher, of Wilna, and occupied that position for many years, until he lost his voice. He was succeeded by R. Ezekiel Pelc of Polesnia (about 1811). His son Hayyim was the father of Lazar Lipmann Hurwitz. The work entitled "Mo'adeh ba-Sifrei" (Wilna, 1802), on the Jewish calendar, is supposed to be by Hurwitz, but the evidence for the supposition is very slight.

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HURWITZ, PHINEHAS ELIJAH: Hebrew writer; born in Wilna; died in Cracow in 1812. While a youth he went to Buchach, a hamlet in Galicia, where he began his "Sefer ha-Herit," which afterward became widely known. Nachman Reiss, a wealthy philanthropist in Lemberg, enabled him to complete his work, which he published in Vienna, 1599. Although it appeared anonymously, its success was remarkable; it found its way to the remotest parts of Europe, and met a ready sale even in Egypt, Algeria, and Morocco.

A Christian publisher, tempted by its popularity, took advantage of its anonymity to issue an unauthorized and garbled edition of the work in Prague (1796). This prompted Hurwitz to issue a new edition at Zolkiev (1807), with supplementary notes and textual alterations, which was republished without change in 1811 by the publishing firm of Romm in Wilna, and about sixty years later in Warsaw. Its popularity is due to the fact that it represents a singular combination of material, appealing to readers of varying characters and opinions. It is an encyclopedia in two parts: the first part contains a series of tracts on natural science and philosophy, chemistry, anatomy, physics, cosmography, and metaphysics; the second part, entitled "Dibre Emet," is a conglomeration of mysticism, theology, and ethics, and discusses obscure cabalistic problems and the mysteries of divine revelation, etc.

Hurwitz left other works in manuscript.

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HUSAIN, IMMANUEL BEN MENAHEM SIEFARDI IBN (ג' פרינז)]: Talmudist of the sixteenth century; author of "Kelale ha-Gemara," rules of the Gemara, published in the collection of Ahubham ibn 'Akra ("Sefer me-Haruteh Neeman," Venice, 1599). This small work is divided into four chapters: the first two are on the acquisition of the right method of Talmudical study and on halicultural phraseology and technical terms; the last two chapters deal with the study of the Talmudical commentaries, especially that of Rashiy. The author advises the pupil not to consult the commentaries on any Talmudic passages until he thoroughly understands the passage in question. He quotes the "Sefer Keritut" of Simon of Chienon and the "Halikot 'Olam" of Joshua ha-Levi of Toledo (15th cent.): As regards the spelling of the name ג' see Steinschneider in "J. Q. R." x. 539.

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HUSBAND and WIFE.—Legal Relations: As a punishment for her initiative in the first sin, the wife is to be subjected to her husband, and he is to rule over her (Gen. iii. 16). The husband is her owner ("ba'el"); and she is regarded as his possession (comp. Ex. xx. 17). This was probably the case in early times, although women were frequently consulted in matters of importance, and occasionally exerted an influence in national affairs (see Woman).

Here, as elsewhere, popular sentiment and practice soon took precedence over legal precepts; and in later codes the position of the Jewish wife became well defined, and was often superior to that of the women of other nations.

Nowhere in the Bible are the duties of the husband to the wife explicitly stated. Incidentally, three obligations that the husband owes to his wife are mentioned in Ex. xxii. 10 as being self-understood: namely, the provision of food and of raiment, and cohabitation. Upon this casual reference the Rabbis base an elaborate system of duties and of rights which accrue to the husband in relation to his wife. Besides the three obligations mentioned above, the rabbinic law imposes on the husband four, and also restricts his privileges to four. These duties are incumbent upon him, whether they are stipulated at the time of marriage or not.

The additional duties are: (1) To deliver a "ketubah" (marriage contract) providing for the settlement upon the wife, in the case of his death or of divorce, of 200 zuz, if she is a virgin at marriage, or of 100, if she is not. This document includes three conditions (תורא זון) which provide for the sustenance of the wife and the children after the husband's death. These are: (a) that the wife shall obtain her support from her deceased husband's estate as long as she remains in his house; (b) that her daughters shall be supported from the estate until they reach the age of maturity or until they become betrothed; (c) that the sons shall inherit their mother's ketubah over and above their portion in the estate with the children of other wives. (2) To provide medical attendance and care for her during sickness. (3) To pay her ransom if she be taken captive. (4) To provide suitable burial for her (Ket. 46b et seq.; Maimonides, "Yad," Ishut, xi. 2; Shulhan Aruk, Even ha- 'Ezer, 69). The husband must allow for the support of his wife as much as comports with his dignity and social standing. "She ascends with him, but does not descend," is the Talmudic principle; that is to say, she is entitled to all the advantages of his station in life without losing any of those which she enjoyed before marriage (Ket. 48a, 61b). The poorest man must furnish his wife with bread for at least two meals a day; with sufficient oil for eating and for lighting purposes, and wood for cooking; with fruit, vegetables, and wine where it is customary for women to drink it. On the Sabbath-day he must furnish her with three meals consisting of fish and meat; and he must give her a silver coin ("ma'ah") every week for pocket-money. If he can not afford to give her even that much, he is, according to some, compelled to grant her a bill of divorce (see "Hatam Sofer" on Even ha- 'Ezer, 131, 132). Others think
that he should hire himself out as a day-laborer to provide for his wife. If he refuses to support her, the court compels him to do so (Ket. 72a).

The wife is to receive her board at her husband’s table; and in the opinion of most authorities he can not send her away from his table against her will, even if he gives her sufficient money for all her requirements. She can, however, leave his house, either if he lives in a disputable neighborhood or if he maltreats her; and in such cases he is obliged to support her wherever she takes up abode. If the husband leaves her for some time, the court allows her support from his property; and even if she sells his property for her support without consulting the authorities, the sale is void. If she borrows money for her actual support during his absence, the husband has to pay the debt on his return; but if some one of his own free will gives her money for her support, he “puts his money on the horns of a deer,” i.e., he can not collect it from the husband.

The duty of cohabitation is regulated by the custom. He is obliged to provide clothing a home, which must be suitably furnished in accordance with his position and with custom. Besides furnishing her with the proper garments suited to the seasons of the year, and with new shoes for each holy day, he must also provide her with bedding and with kitchen utensils. She must also be supplied with ornaments and perfumes, if such is the custom. If he is unable to provide his wife with a suitable outfit, he is compelled to divorce her (Ket. 64b; “Yad,” i.e. xiii. 11-11; Eben ha-’Ezer, 78).

On the duty of the wife to follow her husband when he wishes to change his abode see DOMICIL.

The duty of cohabitation is regulated by the Rabbis in accordance with the occupation in which the husband is engaged (Ket. 61b). Continued refusal of cohabitation constitutes a cause for divorce (“Yad,” i.e. xiv. 1-16; Eben ha-’Ezer, 78, 77; see KETTRAM).

The husband must defray all medical expenses in case of his wife’s illness. If she suffers from a disease which may be prolonged for many years, although legally he may pay her the amount fixed in her ketubah and give her a bill of divorce, such action is regarded as inhuman, and he is urged to provide all that is necessary for her cure (Ket. 51a; “Yad,” i.e. xiv. 17; “Maggid Mishneh,” ad loc.; Eben ha-’Ezer, 78; “Be’er Hezir,” § 3; comp. “Pitu’eh Teshubah” to 78, 1, concerning a case where sickness follows a fault of her own).

The husband is obliged to ransom his wife from captivity, even when the expense is far above the amount promised her in the marriage settlement. Ordinarily, it is the law not to pay for captives more than their market value as slaves, so as not to encourage pirates and officials in their nefarious practice (Git. 43a); but according to some, in the case of the capture of his wife the husband must, if necessary, expend all his belongings for her ransom. The priest whose wife has been taken captive, although he can not afterward live with her (see Pana’h), is still obliged to pay her ransom, to restore her to her father’s house, and to pay her the amount of her ketubah.

If they were both taken captive, the court may sell part of his property and ransom her first, even though he protests (Ket. 51a; “Yad,” i.e. xiv. 18-23; Eben ha-’Ezer, 78; Shulhan ‘Aruk, Yoreh De’ah, 232, 10).

If she die before him, he must provide for her burial according to the custom of the land and according to his position. He must hire mourners, if such be the custom, erect a tombstone, and make such other provisions as custom may demand. If he refuse to do so, or if he be absent, the court may sell part of his property to defray the burial expenses (Ket. 46a; “Yad,” i.e. xiv. 23, 24; Eben ha-’Ezer, 89).

The rights of the husband are as follows: He is entitled (1) to all the wife’s earnings, (2) to all her chance gains, and (3) to the usufruct of her property, and (4) he becomes her sole heir at her death (this last principle, however, was modified in the Middle Ages in various ways).

The husband’s right to his wife’s earnings is in consideration of his duty to support her; hence if she wishes to support herself, she need not deliver her earnings to him. Yet he can not compel her to live on her earnings. The wife has to do all the household work, such as baking, cooking, washing, as well as nurse her children. If she has twins, the husband has to provide a nurse for one, while she nurses the other (Ket. 59b). If she brought him a large dowry, she need not do any work in the house, except such as tends to the case and comfort of her husband and is of an affectionate nature, viz., prepare his bed, serve at the table, and so forth. At all times, however, she must do something; for “idleness leads to immorality.” Raising animals or playing games is not regarded as an occupation (Ket. 53b, 61b; “Yad,” i.e. xii. 10-22; Eben ha-’Ezer, 70).

For the husband’s right in the usufruct of his wife’s property and for his right of inheritance see Dowry and Inheritance.

Beside these positive legal enactments, Talmudic literature abounds with maxims and precepts regarding the attitude of the husband toward his wife. He shall love her as himself, and honor her more than himself (Sanh. 70b; Yeb. 62b). “If thy wife is small, bend down and whisper into her ear,” was a common saying among the Rabbis; meaning that one should take counsel with his wife in all worldly matters (B. M. 59b; comp. Midr. Lekah To’ah to Num. xvi.). He shall not afflict her; for God counts her tears. One who honors his wife shall be rewarded with wealth (B. M. 59b).

The husband shall not be imperious in his household (Git. 6b). God’s presence dwells in a pure and loving home (Sotah 17a). The altar shed tears for him who divorces his first wife; and he is hated before God (Git. 90b). He who sees his wife die before him as it were, sees the destruction of the Temple; his world is darkness; his step is slow; his mind is heavy. The wife dies in the husband’s death; he in hers (Sanh. 25a).
The rights of the wife are implied in the husband's duties, while her duties are mainly comprised in his rights. She should not go out too much (Gen. R. xv. 3), and should be modest even if alone with her husband (Shab. 140b). The greatest praise that can be said of a woman is that she fulfills the wishes of her husband (Ned. 66b). See also Marriage.


J. H. G.

HUSBANDRY. See Agrarian Laws; Landlord and Tenant; Sabbatical Year.

HUSHAI (חִזָּב): Companion of David, generally called the Archite. When David was pursued by Absalom he sent Hushai to frustrate Absalom's plans. Hushai pretended adherence to the cause of Absalom, and his advice, preferred to that of Ahithophel, caused the ruin of Absalom (II Sam. xv. 22-34, xvi. 16-18 et seq.). The Hushai whose son was one of Solomon's commissaries (I Kings iv. 16) is to be identified with David's companion.

M. S.

HUSHIEL BEN ELHANAN: President of the bet ha-midrash at Kairwan toward the end of the tenth century. He was born probably in Italy. According to Abraham Ibn Daud, he was one of the four scholars who were captured by Ibn Rumah, an Arab admiral, while voyaging from Bar to Sebaste to collect money "for the dowries of poor brides." Hushiel was sold as a slave in North Africa, and on being ransomed went to Kairwan, an ancient seat of Talmudical scholarship (Harkavy, "Teshubot ha-Ge'onim," Nos. 199-310). There his Talmudical knowledge gained him the position of president of the bet ha-midrash (Neubauer, "M. J. C." 1:67 et seq.)—probably after the death of Jacob ben Nissim. But an autograph letter from Hushiel (discovered and published by S. Schechter, "J. Q. R." xi. 643) addressed to Shamirah ben Elhanan, chief rabbi of Cairo (supposed by Ibn Daud to have been captured with Hushiel), tends to show that Hushiel merely went to visit his friends in Mohammedan countries, and was retained by the community of Kairwan.

There is considerable difference of opinion regarding Hushiel's nativity. Grätz, Harkavy, and D. Kaufmann claim that he, with the other three scholars, came from Babylonia; while Rapoport, Weiss, and Isaac Halevy give Italy as his birthplace. This latter opinion is now confirmed by the wording of the above-mentioned letter, in which Hushiel speaks of having come from the country of the "arelim," meaning "Christian" countries.

According to another but unreliable source (Menahem Mei'ri's "Bet ha-Behirah"; see Neubauer in "M. J. C." ii. 225), he came from Spain. Two of Hushiel's pupils were his son Hananeel and Nissim ben Jacob (see Weiss, "Dor." iv. 263, note 1). According to the genizah letter, Hushiel seems to have had another son, named Elhanan, if "Elhanan" and "Hananeel" are not identical.

It is not known whether Hushiel wrote any book; but a few of his sayings have been transmitted by his pupils. Thus Nissim ben Jacob reports in his "Ma'aseh" (p. 16) that the story which the Talmud, without giving any particulars, mentions as having been related by R. Papa (Ber. 85b), was transmitted to him (Nissim) in full by Hushiel. Hushiel's son Hananeel quotes explanations in his father's name (see "Aruk," s.v. 72; Isaac ibn Ghayyat, "Hilkot Lulab," ed. Bamberger, p. 113).

(Hushiel was certainly one of the greatest, if not the greatest, of the Talmudical teachers of the tenth cen-
tury; and Samuel ha-Nagid, recognizing his importance and value, ordered that memorial services in his honor should be celebrated in Granada, Lucena, and Cordova. Samuel also wrote a letter of condolence to Hushiel's son Huanacel. This has been published by Pirkovich in "Ha-Karmel," vol. viii. (Ha-Sharon," No. 31, p. 245), and in Berliner's "Magazine," vol. 70, sec. ("Ozar Yehudah," p. 64), the German translation being by David Kaufmann. The letter, ending with a Hebrew poem in the "Hazaj" meter, and written in a very difficult style, praises Hushiel's knowledge and virtue, and compliments Huanacel.


S. A.

HUTTEN, ULRICH VON: Poet and satirist; born at the castle of Stockelberg, near Pulja, April 31, 1488; died on the Isle of Ufenau, Lake Zurich, Aug. 29, 1523. As a humanist and one of the strongest champions of the Reformation, wielding a sharp and vigorous pen in defense of religious freedom, he sided with Reuchlin in his literary feud with Pfefferkorn, Hoogstraten, and the Dominicans of Cologne. When Reuchlin's adversaries, accusing him of heresy and partiality toward the Jews, failed in their efforts to have his "Augsanpfeiler," together with the Talmud and other Jewish books, burned by decree of the theological faculty of Mayence, Hussen hailed Reuchlin's victory in a satirical poem. This struggle of Reuchlin against obscurantism and intolerance inspired Hussen to undertake the task of freeing Germany from the yoke of ecclesiastical tyranny and of opening the way for freedom of faith and learning.

In a Latin satire he castigated the corruption and venality at the court of Pope Leo X., before whom Reuchlin and Hoogstraten were summoned to appear. When the accusation against Reuchlin was pending at the court of the Emperor, and the long delay of the decision had brought him to despair, Hussen, who then happened to be in Italy, sent him the misdeeds and crimes for which a baptized Jew named "Pfeffer Rapp" was executed at Halte. As it was thought that "Pfeffer Rapp" was his real name, Hussen took occasion to satirize this base persecutor of his former brethren.

BIBLIOGRAPHY: Myerno "Konskriptions-Lexikon"; Grätz, Gesch. v. 115 et seq.; ibd. 151 et seq., 108 et seq.

S. M.

HUYYAY IBN AKHTAB: Chief of the Banu al-Nadir; executed at Medina, March 627. Huuyay was a courageous warrior and the most inveterate enemy of Mohammad, so that Ibn Hisham, Mohammad's biographer, calls him "the enemy of Allah." He was also a 'earned man, and on one occasion had a discussion with Mohammad upon the mystical letters beginning some of the suras in the Koran. At the time when the Banu al-Nadir were located at Medina, Huuyay's hostility to Mohammad was not pronounced, and when Abu Sufyan, the Kuraitite leader and an enemy of Mohammad, presented himself before Huuyay's house, Huuyay, fearing to compromise himself, refused to admit him. But when the Jews, driven by Mohammad from Medina, settled at Khaybar, Huuyay invited them, with the Arab tribes of Kulath and Ghasfa, into active revolt against Mohammad. When Huuyay came to Ka'b ibn Awadh, the chief of the Banu Kuraita, the latter, having sworn allegiance to Mohammad, hesitated to receive him; but Huuyay, convinced of the danger which threatened the Jews from Mohammad, and induced the Banu Kuraita to support him. Later, Mohammed took Kanaan, the fortress of the Kuraites, carried it from seven to eight hundred Jews, among them being Huuyay, and executed them in the market-place. When Huuyay was brought before Mohammed, he said to him: "I reproach myself for having carried on war against thee." Huuyay's daughter Safiyah was also captured by Mohammad, and a few months afterward embraced Islam and became a wife of the prophet.


S. M.

HUZFA: Aramaic word meaning "impudence," used frequently in the Talmud, in late rabbinical literature, and in common parlance. In Biblical Aramaic only the verb form is found: it occurs twice (Dan. ii. 15, iii. 22) in the sense of "to be strict" (R. V. "urgent"). In Talmudic literature from the earliest times both the verb ("hazaf") and the noun ("huzfa") are used in many legal maxims and moral sayings in the sense respectively of "to be brusquely" and "impudence"; for instance, in the sentence, "No man would be so impudent as to fall

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HYAMS, ABRAHAM: Beni-Israel physician; died March 20, 1897; son of Hacem Samuel, president of the Beni-Israel School, Bombay. After taking his degree of licentiate in medicine and surgery, Hyams practised as a physician in Bombay, and in addition to a flourishing private practice was from 1889 in charge of the Bohara Sanatorium in that city. He was engaged in the plague hospital, opened in the sanatorium, and it is believed that he contracted the fatal disease while employed in this service.

Hyams was a member of the managing committee of the Beni-Israel School.

BIBLIOGRAPHY: Jev. Chron. April 16, 1897.

HYAMS, HENRY MICHAEL: American lawyer; born at Charleston, S. C., March 4, 1806, of English parents; died as New Orleans, 1875; educated at New Orleans, and in New Orleans, to which latter city he went in 1828, together with Judah P. Bezaai, to whom he was related. Hyams studied law at New Orleans, and was admitted to the Louisiana bar in 1830. For some time he was cashier of the Canal Bank at Donaldsville, La. Later he returned to New Orleans, where he practised law and formed a partnership with B. F. Jonas. He was an original secessionist, and in 1838 was elected lieutenant-governor of Louisiana as a Democrat, serving until 1844. Most of his fortune was swept away by the Civil war, in which he took a very prominent part.

BIBLIOGRAPHY: Jev. Chron. April 16, 1897.

I. G. D.

HYENA.—Biblical Data: The translation by the Septuagint of “sandhur” (Deut. xxxii. 8); the rendering of the Vulgate being “avis tincta,” and that of the English versions “speckled bird.” The rendering of the LXX., which is adopted by most commentators, is supported not only by the Arabic “sabut,” but also by the parallel passage (Is. xii. 8), which implies that by “sandhur” some strong, fierce animal, similar to the lion, is intended (comp. Eccles. [Sirach] xiii. 18). The striped hyena (Hyaena striata) is common in every part of Palestine; and its former frequency is perhaps indicated by the place-name “Zebimon” (I Sam. xiii. 18; Neh. xl. 34; comp. also the personal name “Zebimon,” Gen. xxxvi. 29).

In Rabbinical Literature: The Talmud has, besides “sandhur,” three other names for the hyena, “bardalas,” “napruts,” and “appa”; and this variety of names has its counterpart in a variety of metamorphoses, each lasting seven years, through which the male hyena passes, namely, of a bat, an “arpud” (i.e., some other form of bat), a nettle, a mistress, and lastly an evil spirit (“shedu”); B. B. 16a). A similar popular fable, about the hyena changing its sex every year, is found in Pliny, “Historia Naturalis,” viii. 30, 44; Eilam, “De Animalium Natur,” l. 23. As regards dangerousness, the hyena is placed in the same category as the wolf, lion, bear, leopard, and serpent (B. B. 15b; Yer. B. B. 2, 6).

BIBLIOGRAPHY: Tristram, Natural History of the Bible, p. 107; Lewysohn, Zoologie des Talmuds, p. 78. E. G. H. I. M. C.

HYKSOS: Name of a line of Egyptian kings, occurring in a passage of Manetho quoted by Josephus (“Contra Ap.” § 14). It is said that they ruled for 511 years. Manetho explains “hyk” as “kings” (which Josephus disputes) and “sos” as “shepherds.” The latter is “shasu” on the monuments. The Hyksos came as conquerors from Syria and Arabia; and Josephus claims them as the close kin of his race. They were gradually expelled in a native rebellion, which began at Thebes. They form the fifteenth and sixteenth, perhaps also the seventeenth, dynasties. During the eighteenth dynasty Thothmes III. brought Egypt to its highest power; the nineteenth embraces Ramses I., Sethos (Setoy), Rameses II., usually taken to be the Pharaoh of the oppression, and Meirneptah, the supposed Pharaoh of the Exodus.

The words in Ex. i. 6, “Now there arose up a new king over Egypt, which knew not Joseph,” are thought to fit the long reign of Senusret kings, one of whom, Apopy, raised Joseph to high rank and settled his brethren in Goshen. If Adolf Erman, in his “History of Egypt,” has rightly fixed the beginning of the eighteenth dynasty at 1388 n.c., and if the Biblical chronology (I Kings vi. 1), placing the Exodus 486 years before the completion of Solomon’s Temple (i.e., in 1479 n.c.), is correct, then the first king of the eighteenth dynasty is clearly that “new king” who takes measures for keeping the Israelites in check. Modern critics will not allow this; first, because the Israelites were put to build the store-city of Raamses, bearing the name of the later kings; secondly, because the El-Amarna letters and other monuments indicate that long after 1438 n.c., the supposed year of Joshua’s invasion, Palestine was still under Egyptian control.

If the “new king” is to be placed at the end of the eighteenth dynasty rather than at its opening (which hypothesis is not in conflict with that of Joseph’s administration under a Hyksos king), it may be explained thus: Amenophis (Amen-hotep IV.), of the eighteenth dynasty, and his two successors...
attempted to reform the religion of the country, setting up a supreme god, Aten (= ḫrꜥ), in place of the many divinities of Egypt; this movement came to an end, and the worship of Amon, Ra, etc., was resumed; hence a king, not indeed new in race, but new in faith and in sympathies.

BIBLIOGRAPHY: See Egypt.
E. G. B. L. N. D.

HYMNOLOGY. See Poetry, Religious.

HYNEMAN: American family of remote Spanish and modern German origin, the record of whose early history is fragmentary. The first authentic record of any member of it in the United States is the signature of Henry Hyneman to the oath of allegiance to the state of Pennsylvania in the year 1779.

Elisa Hyneman: Born in Holland, whither his progenitors had fled from Spain. He was a contemporary of Henry Hyneman. At an early age Elisa emigrated to America and settled as an innkeeper and general merchant in a Pennsylvania country town, where he remained until his marriage, when he removed to Philadelphia and engaged in commerce. He was the father of thirteen children.

Leon Hyneman: Prominent freemason; born in Montgomery county, Pennsylvania, May 14, 1813; died in New York March 4, 1879; eldest son of Elisa Hyneman. On attaining manhood he left home and earned his living as tutor in country schools. Returning to Philadelphia in 1834, he became interested in freemasonry, and four years later he joined the order as member of the Lafayette Lodge of Philadelphia, being elected master in 1840. At one time he was also a member of the Grand Lodge of Pennsylvania. Hyneman was the founder (1849) of the Order of Druidesses, and the author of its ritual. In 1853 he established "The Masonic Mirror and American Keystone," which he edited until 1860. He was the author of "The Fundamental Principles of Science" and of several works on Masonic subjects, the chief among them being "The Origin of Freemasonry" and "Freemasonry in England from 1567 to 1813." In 1845 Hyneman was one of the members of the Jewish Publication Society of America.


Benjamin Hyneman, the representative of another branch of this family, who married Rebekah Gunpert, left his home in the pursuit of his vocation and was never seen afterward.

Rebekah Gunpert Hyneman: Author; born in Philadelphia Sept. 8, 1812; died Sept. 10, 1875. A non-Hebrew by birth, she embraced Judaism, and became devotedly attached to her new faith. She was a regular contributor to "The Masonic Mirror," published a volume of "Tales for Children," and wrote essays descriptive of the women of the Bible and the Apocrypha. She also published a number of poems under the titles "The Lepers and Other Poems," "The Muses," etc.

Elisa Leon Hyneman: Born in 1837; died Jan. 7, 1865; son of Benjamin Hyneman. At the outbreak of the Civil war he enlisted as a volunteer in Company C, Fifth Pennsylvania Cavalry, being mustered in on July 26, 1861. Accompanying his regiment to Virginia in 1862, he served with distinction there, and was promoted sergeant. He was present at the battle of Gettysburg, and took part in that of the Wilderness, but was subsequently taken prisoner during a cavalry raid in the vicinity of Petersburg, Va., June 29, 1864. He owed his capture to acts of heroism—sacrificing his horse to a wounded comrade whose beast had been shot under him, and giving his own shoes to a barefooted, wounded fellow soldier. Taken to Andersonville, Ga., he was imprisoned in the stockade there, and within six months died of disease exacerbated by insufficient food and by exposure in unsanitary quarters. His remains were taken to Philadelphia for burial.

Isaac Hyneman: The first member of the German branch of the family concerning whom any data have been preserved; born in Germany in 1804; died Jan., 1886. He emigrated to the United States, and there married Adelina Ezekiel of Richmond, Va.

Jacob Ezekiel Hyneman: Born in Richmond, Va., Aug. 5, 1818, and accompanied his father, Isaac Hyneman, to Philadelphia in 1830. He enlisted in the army Aug. 14, 1863, and was wounded at the battle of Fredericksburg. On recovery he was assigned to the United States Army Signal Corps—temporarily in April, 1865, and permanently on Aug. 17 of the same year. Hyneman took part in the battles of Chancellorsville, Brandy Station (where he was wounded), Gettysburg, Mine Run (where he was again wounded), Wilderness, Spotylvania Court House, Cold Harbor, Five Forks, Petersburg, and Appomattox Court House, and was present at the surrender of Lee. He was mustered out of service June 24, 1865.

A few years after the war Hyneman joined the First regiment of the Pennsylvania National Guard, and took part in subduing the riots at Susquehanna Station and Hazleton. When the Veteran Corps of the First Regiment of the Pennsylvania National Guard was formed, Hyneman joined it. He was elected first lieutenant April 19, 1889, and quarter-master, with the rank of captain, in 1888. He resigned April 17, 1891. During the railroad and mining riots at Pittsburg, Scranton, and Wilkes-barre during July and August, 1877, he raised two companies of National Guards of Pennsylvania, and commanded Company G, Twentieth Regiment. In 1889 he was appointed aide-de-camp, with rank of colonel, on the staff of Gen. William Warren, commander-in-chief of the Grand Army of the Republic.

Herman Naphtali Hyneman: Painter; born in Philadelphia July 27, 1849. At an early age he showed a taste for drawing. He studied art for eight years in Germany and France (1874), and in Paris became a pupil of Bonnat. Hyneman exhibits
Hypocrisy

Hyrcanus

THE JEWISH ENCYCLOPEDIA

Hypocrisy

A word derived from the Greek ἴππος (ὑπόκρις) meaning "the playing a part on the stage." It denotes acting a false part in life; pretending to be pious or righteous when one is not. It is only in later Hebrew that "hanufah" and "hanef" refer to this fakery; hence it is incorrect for the Authorized Version to use "hypocrisy" as the translation of the Biblical "hanufah" and "hanef," which really denote respectively "wickedness" or "impiety" and "the wicked" or "the impious." So Isa. ix. 16 (A. V. 17), xxxii. 6, xxxiii. 14; Ps. xxxv. 16; Prov. xi. 9; Job xiii. 18, xvi. 54, xvii. 8, xx. 15, xxvii. 8, xxxiv. 30. Hypocrisy is a vice scarcely known in primitive times when men were natural; it is practised only in a society that has established rules of piety and rectitude, and is deceived by appearances. The hypocrite is rebuked in Eccles. (Sirach) xxii. 15, xxiii. 2; "Let God destroy them that live in hypocrisy in the company of the saints." "Let the preyers peck out the eyes of the men that work hypocrisy" (Psalms of Solomon, iv. 7, 23-35; hypocrites are called also "men-pleasers" in the heading of this psalm). It is especially in the rabbinical literature that hypocrites are singled out as dangerous. "One should make known the hypocrites in order to avoid the profanation of God's name" (Tosef., Yoma, iv. 12; Yoma 89a; comp. Eccl. R. iv. 1). "Be not afraid of the Pharisees nor of the Sadducees (literally "of those who are not Pharisees"); but of the chameleon-like men ["zebu'im"] who simulate the Pharisees, and while they do the deed of Zimri [Num. xxv. 14] claim the reward of Phinehas" (ib. xcv. 12), said the dying King Jannas to Queen Alexandra (Sotah 22b), referring probably to the same class of men as is characterized in Psalms of Solomon, iv. quoted above. Such a class of Pharisees, who were mere pretenders and men-pleasers, is alluded to in Sotah iii. 4, and characterized in Soṭah 22b; Yer. Ber. ix. 14b. The characterization of all the Pharisees as "hypocrites," as "whited sepulchers, which indeed appear beautiful outward, but are within full of . . . all uncleanness," as "a generation of vipers" (originally probably also "zebu'im" or "many-colored vipers"; Matt. xvii. 19-20; comp. vi. 5, 9, 16; xv. 27; xxii. 18; Mark xii. 15; Luke xi. 44; xii. 50), betrays a spirit of rancor and partisan prejudice. Nothing was more loathsome to the Rabbin than hypocrisy. Gamaliel II. announced that no disciple "whose inside is not like his outside should enter the schoolhouse" (B. B. 8a); "he must be like the Ark of the Covenant, gold within as without" (Yoma 72b, after Ex. xxv. 11). "Hanufah" in the Talmud denotes also flattery, which is another mode of simulation (so Soṭah 41b); wherefore it is difficult to say whether flattery or hypocrisy is meant when it is said: "He in whom there is hanufah brings wrath upon the world, nor will his prayer be heard" (after Job xxxvi. 16). "A just hin . . . shall ye have" (Lev. xiv. 8) is interpreted to mean: "Thy yea ["hen"] shall be yea, and thy nay say: thou shalt not speak one thing and mean another" (R. M. 49a). "I would rather rule over the whole world than over two judges wrapped up in their cloaks"—that is, hypocrites—said David (Mishr. Tov. xviii. 34; Ab. R. N. xxv. 3, ed. Schechter, p. 301). K.

Hypotaphiosis. See MORTUARY OR HYPO-

Hyristarians. See MORTUARY OR HYPO-

Hyrcanus. THE JEWISH ENCYCLOPEDIA

Hyrcanus: Collector of the royal revenues in Egypt; born in Jerusalem about 280 B.C.; died in 173; youngest son of the tax-farmer Joseph ben Tobiah by his second wife, the daughter of his brother Solymin. Displaying from his childhood the most extraordinary abilities and accomplish-

ments, he became the favorite of his father, which predilection made his elder half-brother Jealous, and

The image contains a page from a book discussing the concept of hypocrisy in various texts. The page includes references to rabbinic literature, Homer, and Psalms of Solomon. It also mentions the character of Hyrcanus in relation to his family and abilities. The text is a rich source for understanding the historical and cultural context of hypocrisy in Jewish law and literature. The page is also accompanied by a bibliographic section listing various sources for further reading. The page is quite lengthy and detailed, providing a comprehensive view of the topic. The text is written in English and is part of a larger encyclopedia entry.
HYRCANUS, JOHN (JOHANAN) I.: High priest; prince of the Hasmonean family; born about 175; died 104 (Schürer). He was a wise and just ruler and a skilful warrior. As a young man he distinguished himself as a general in the war against the Syrian general Cendebeus, whom he defeated. That John was given the surname "Hyrcanus" on account of this victory, is a tradition to which Gratz and others attribute historical significance.

When his father, Simon Maccabeus, was assassinated, he was only eleven years old. His half-brothers were espoused by the people. The elder sons, out of hatred to Hyrcanus, who probably succeeded his father in office, sided with Antiochus against Egypt, and raised a Seleucid party, while Hyrcanus and his adherents supported the Ptolemies. At the final triumph of the Seleucids, Hyrcanus took up his abode beyond the Jordan, territory granted to him by Ptolemy V., and was at war continually against him on account of the enormous sums he had spent. A battle ensued in which Hyrcanus and his companions killed two of his half-brothers. Fearing for his safety, Hyrcanus left Jerusalem.

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Hyrcanus, who had been confirmed by the Romans in the possession of the important seaport of Joppa, subjugated other Syrian towns, such as Bersa (Aleppo). He marched against the fortress of Madaba, on the banks of the Jordan, which had always been hostile to the Hasmoneans, and conquered it after a six months' siege; he also conquered the town of Samaya (Samega), on the Sea of Galilee, of special importance on account of its geographical position. He then proceeded against the Samaritans, who had always sided with the enemies of the Jews. He conquered Shechem, one of the most important towns of Samaria, and destroyed the temple on Mount Gerizim (31st Kislev = December, about 130). After victoriously ending the war in Samaria, he proceeded to subdue the Edomites, always a menace to the southern parts of his dominions. With funds which he is said to have obtained from David's sepulcher he hired foreign troops, dismantled Adora and Marisa, the strong places of Edom, and forced the Edomites to accept the Jewish religion and submit to circumcision. This is the first instance of forcible conversion in Jewish history. In this Hyrcanus allowed his zeal for the Jewish cause to lead him to take a step which later wrought harm; for to the Edomites belonged the family of the Herodians, who were to bring about the ruin of the Hasmoneans. The Samaritans, who still held their strongly fortified metropolis of Samaria, with a part of Jezreel, remained hostile toward the Jews. For this reason Hyrcanus renewed his attacks upon them. He marched against Samaria at the head of a great army, but as his presence in Jerusalem was necessary, he left the siege of the former city to his two sons, Aristobulus and Antigonus.

The war was unexpectedly prolonged by the interference of the Syrian king, Antiochus IX.; and after he had been defeated by Aristobulus, the Egyptian prince Lathyrus, son of Ptolemy Physcon, was called to the Syrians' assistance. Aristobulus and Antigonus not only conquered the whole of the Plain of Jezreel, especially the important town of Bethsan (Scythopolis; June, 110 or 111), but also, five months later (25th Heshwan = November), took the fort of Samaria. The latter was completely demolished, and water-trenches were dug through the town. Hyrcanus had refortified the walls of Jerusalem, had secured the independence of Judea, and had raised it to a level with the neighboring states. During his reign the different religious sects in the country—Pharisees, Sadducees, and Essenes—became firmly established. Hyrcanus, who was a pupil of the Pharisees, remained long the faithful adherent of the latter, although he had friends also among the Sadducees. Several of his religious ordi-
nances showed his Pharisaic sympathies; thus, he ordered Ps. xiv. to be struck from the Temple liturgy on the ground that its anthropomorphisms might give rise to misunderstanding; and he ordered that animals destined for the altar should not be wounded before the time for slaughter.

But when Hyrcanus withdrew all religious authority from the Sanhedrin, the love he had enjoyed was changed to a hatred which was soon openly declared. At a great festival to which he invited the leaders of the Pharisees and Sadducees, he asked whether the Pharisees had any matter opposed which they desired to bring before the him; whereupon a certain Eleazar ben Sanhedrin. Pever demanded that he should be content with the temporal power, and should lay aside the diadem of the high priest. According to another source, an old man named Judah ben Gedidim is said to have declared that Hyrcanus' mother having been held captive in Modin by the enemy, Hyrcanus, as the son of a captive, could not legally be high priest (Josephus, "Ant." xiii. 10, § 5; Kid. 66a).

Hyrcanus ordered an investigation, and the statement concerning his mother was proved to be untrue. He then requested the Sanhedrin to punish his traducer, but the latter was sentenced to flagellation only. Hyrcanus then joined the Sadducees, without, however, as some assert, persecuting the Pharisees. He suspended the Pharisaic rules, and made the Sadducean statutes the standard for the interpretation of the Law. It must be noted that Hyrcanus, or John, the high priest, is not always referred to when that name is mentioned in the Talmud.

John Hyrcanus, who, as Josephus says, was endowed with three godly gifts—the temporal power, the dignity of a high priest, and the gift of prophecy—died after a reign of thirty years. His death ended the power of the young Jewish kingdom.

Hyrcanus II. High priest from about 70 to 40 B.C.; eldest son of Alexander Jannaeus and Alexandra. His mother, who had installed him in the office of high priest, named him as her successor to the throne. He had scarcely reigned three months when his younger brother, Aristobulus, rose in rebellion; whereupon Hyrcanus advanced against him at the head of his mercenaries and his Sadducean followers. Near Jericho the brothers met in battle; many of the soldiers of Hyrcanus went over to Aristobulus, and thereby gave the latter the victory. Hyrcanus took refuge in the citadel of Jerusalem; but the capture of the Temple by Aristobulus compelled Hyrcanus to surrender. A peace was then concluded, according to the terms of which Hyrcanus was to renounce the throne and the office of high priest (comp. Schürer, "Gesch." I. 281, note 9), but was to enjoy the revenues of the latter office.

The struggle would have ended here but for Antipater. That state Idumea saw clearly that it would be easier to reach the object of his ambition, the control of Judea, under the government of the weak Hyrcanus than under the warlike and energetic Aristobulus. He accordingly began to impress upon Hyrcanus' mind that Aristobulus was planning his death, finally persuading him to take refuge with Aretas, king of the Nabataeans. Aretas, bribed by Antipater, who also promised him the restitution of the Arabian towns taken by the Hasmoneans, readily espoused the cause of Hyrcanus and advanced toward Jerusalem with an army of fifty thousand. During the siege, which lasted several months, the adherents of Hyrcanus were guilty of two acts which greatly annoyed the majority of the Jews: they stoned the pious Onias (see Onias Hasmoneus), and, instead of a lamb which the besieged had brought of the best of the sheep, sent a pig. Onias, ordered to curse the besieged, prayed: "Lord of the universe, as the besieged and the besiegers both belong to Thy people, I beseech Thee not to answer the evil prayers of either." The pig incident is derived from rabbinical sources. According to Josephus, the besiegers raised the enormous price of one thousand dinars, which the latter had offered for the lamb.

While this civil war was going on the Roman general Scaurus went to Syria to take possession, in the name of Pompey, of the kingdom of the Seleucids. He was appealed to by the brothers, each endeavoring by gifts and promises to win him over to his side. At first Scaurus, moved by gifts and promises, decided in favor of Aristobulus. Aretas was ordered to withdraw his army from Judea, and while retreating suffered a crushing defeat at the hands of Aristobulus. But when Pompey came to Syria (63) a different situation arose. The conqueror of Asia, who had decided to bring Judea under the rule of the Romans, took the same view of Hyrcanus' abilities, and was actuated by much the same motives, as Antipater: as a ward of Rome Hyrcanus would be more acceptable than Aristobulus. When, therefore, the brothers, and delegates of the people's party, which, weary of Hasmonean quarrels, desired the extinction of the dynasty, presented themselves before Pompey, he delayed the decision, in spite of Aristobulus' gift of a golden vine valued at five hundred talents. The latter, however, fathomed the designs of Pompey, and entrenched himself in the fortress of Alexandria; but, soon realizing the uselessness of resistance, surrendered at the first summons of the Romans, and undertook to deliver Jerusalem over to them. The patriots, however, were not willing to open their gates to the Romans and a siege ensued which ended with the capture of the city.

Thus, between the weakness of Hyrcanus and the ambition of Aristobulus, Judea lost its independence. Aristobulus was taken to Rome as a prisoner, and Hyrcanus was reappointed high priest, but without political authority. This, however, was restored to him by Julius Caesar, who made him etharch (47); but Hyrcanus left all authority in the hands of Antipater, who used it for the prome-
tion of the interests of his own house. Indeed, Hyrcanus' incapacity and weakness were so manifest that, while he was defending Herod (whom he had previously saved from the hands of the Sanhedrin) before Mark Antony, the latter stripped him of his nominal political authority and of his title of ethnarch, and bestowed them upon the accused. The crisis which arose in Palestine in the year 40 put an end to the career of Hyrcanus. By the help of the Parthians, Antigonus was proclaimed king and high priest, and Hyrcanus was carried seized and carried to Babylon, after prisoner to being made permanently ineligible for Babylon, the office of high priest by the loss of his ears. For four years, until 36, he lived amid the Babylonian Jews, who paid him every mark of respect. In that year Herod, who desired that Hyrcanus might induce the Parthians to help him regain the throne, invited him to return to Jerusalem. In vain did the Babylonian Jews warn him. Herod received him with every mark of respect, assigning to him the first place at his table and the presidency of the state council. But he only waited an opportunity to get rid of him. In the year 30, charged with plotting with the King of Arabia, Hyrcanus was condemned and executed.

Bibliography: Josephus, Ant. xiv. 5-13; idem, B. J. i. 8-13; Ewald, Gesch. iv. 524 et seq.; Hoff, Gesch. des Volkes Israel, ii. 300 et seq.; Schiller, Gesch. i. 300 et seq.

HYSSOP (Hebr. so rendered after the Septuagint and the Vulgate; comp. also Josephus, "B. J." vi. 3, § 4): There is great uncertainty as to what specific plant is intended either by the Hebrew "ezob" or by the Greek vooonoc, nor is it clear that the words are identical. The Greek vacukoc was credited with purifying qualities (comp. Dioscorides, i. 105, iii. 30; Pliny, "Hist. Naturalis," xxvi. 15 et seq.; Porphyry, "De Abstin." iv. 6), and is commonly identified with the Origanum Smyrnium or O. Syriacum, belonging to the order Labiatae. The Hebrew "ezob" is described as a small plant found on or near walls (1 Kings iv. 33), apparently of aromatic odor, so that it was burned with the Red Heifer (Num. xix. 6). It was also used in the purification of lepers and leprous houses (Lev. xiv. 4, 6, 49, 51; comp. Num. xix. 18; Ps. li. 9), and in the sprinkling of the blood of the paschal lamb on the door-posts (Ex. xii. 22).

The "ezob" is evidently not common hyssop (Hyssopus officinalis), which is not a native of Palestine. The Talmud (see below) also distinguishes the ezob of the Pentateuch from the Greek and Roman hyssop. Maimonides (on Neg. xiv. 6) interprets "ezob" by the Arabic "sa'tar," denoting some species of Satureja, which is cognate to the Origanum and of which the S. Thymbra is found in Palestine; so also the other old Jewish exegetes, as Saadiah in his Arabic translation of the Pentateuch; Kimhi in his "Ozar ha-Shorashim," s. s.; Abu al-Walid, etc. Some modern authorities would identify the ezob with the caper-plant (Capparis spinosa), which abounds in Egypt, in the Sinaitic peninsula, and in Palestine, and the cleansing properties of which seem to have been traditional in the Orient. This view finds support in the similarity of "ezob" to "asaf," the Arabic name for the caper.

In Neg. xiv. 6 and parallels are enumerated, besides the ezob of the Pentateuch, five other kinds, namely, the Greek, the colored, the wild, the Roman, and that "with some [other] epithet." For the regulations of the ritual use of the ezob, see Parah xi., xii.; in Parah xi. 8 the ezob is considered as a wood; while in Suk. 18a it is counted among the roots and branches with which the booth may be covered. With allusion to 1 Kings iv. 33 the ezob is metaphorically applied to the humble and lowly (M. K. 23b).


E. G. H. I. M. C.
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The Arabic "Ibn" (ח"ש) as a designation for the "son" or "descendant" of some one became so naturalized in Hebrew that Joseph ibn Caspi (14th cent.) in his Hebrew lexicon really considered it to be a Hebrew word ח"ש = "son", meaning the substance of a person or a thing.

In Spanish and Portuguese as well as in Latin translations of the Middle Ages (and hence in the rest of the European languages) "Ibn" is found in the forms "Iben" and "Iven," as in Hebrew, and in composition with other words formed such names as "Abenazarrete" ("Ibn Zabara"), "Abendanan," "Abenab-prut," "Avengayet" ("Ibn Ghayyat"; see Jacobs in “J. Q. R.” vi. 614), "Avencebron," and finally "Avicebron" ("Ibn Gabirol"), "Averroes" ("Ibn Rosid"); "Avicenna" ("Ibn Sina"), etc.

Ibn Abun, Samuel ben Yahya

Ibn alfange: Spanish author; flourished in the eleventh century. Nothing is known of his life except that he embraced Christianity in 1094 ("Ibn Roshd"); "Avicenna" ("Ibn Sina"), etc.

Ibn Barun, Abu Ibrahim Ishak: Spanish grammarian; lived in the eleventh and twelfth centuries, probably at Barcelona. He was a pupil of the grammatical Leviti Tabban of Saragossa, author of the "Mafteah"; and a contemporary of Judah ha-Levi and Moses ibn Ezra, who dedicated to him several of their poems; the latter also wrote an elegy on his death (comp. Koksha Yishah, "Hakhamim", 15th, p. 28; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972; Brody, in "Monatschrift," xl. 38). Ibn Barun was well versed in Arabic literature, and was the first to realize the close connection existing between Hebrew grammatical and lexicographical forms and those of the Arabic. This connection was pointed out by him in a work entitled "Kitab al-Muważzarah," divided into two parts, the first treating of Hebrew grammar in comparison with Arabic,

"Ibn Bal'am comes from a respected family in Toledo, and settled later in Seville. In his old age he devoted himself to the study of law (that is, to theology). He possessed a quick comprehension and an excellent memory. His style was direct and terse, so that he could present comprehensive subjects in a few words. His literary work extended especially to compendious treatises, in which he avoided himself of the thorough and compendious studies of his predecessors, but from which he extracted with care only their most essential and valuable contents. Against his otherwise noble character and erudite nature his irritable temperament stood in marked contrast. Nobody escaped his criticism, which consisted not merely in the pointing out of faulty passages, but in a trenchant and ruthless analysis of their errors.

This characterization is fully borne out by Ibn Bal'am's writings. Ibn Bal'am wrote altogether in Arabic. Some of his works are known only from quotations or references, by himself or by others. Those of his writings which have been preserved are partly in Arabic, partly in Hebrew translations. The following works are known to be his: (1) "Ta'liif fi al-Musabib wa-Muważzarah" (in Hebrew, "Sefer ha-Tanqiu"), on Hebrew homonyms, still unpublished. Only a fragment of the original Arabic has been preserved (see Poznanski in "R. E. J." xxxvi. 298). (2) "Hurut al-Muważzarah" (in Hebrew, "Otykot ha-Inyinot"), on Hebrew particles. Its publication was commenced by S. Fuchs in "Ha-Hoker" (i. 613 et seq.), but was not finished. Fragments of the original Arabic are to be found in the notes to Ibn Janah's "Kitab al-Za'īl," published by Neubauer. (3) "Al-Atf'am al-Musabib min al-Asma'" (in Hebrew, "Ha-Pesa'il Shilh'at ni-Gitzat ha-Shemot"), on verbs; published by G. Polak in "Ha-Karmel" (iii. 311 et seq.), and republished by H. Goldberg and Adelman in "Hayye 'Olam" (Paris, 1879). A third edition was begun in "Ha-Misderonah" (i. 31 et seq.), but remained unfinished. (4) "Al-Irzhad," a lost grammatical treatise mentioned by Ibn Barun ("Kitab al-Muważzarah", p. 21). (5) "Ta'ai'd Mu'izzat al-Taurat wa-Nubuvat," an enumeration of the miracles in the Pentateuch and in the Prophets. It is mentioned by Moses ibn Ezra, but is otherwise unknown. (6) "Kitab al-Tarjih," a commentary to the Pentateuch; unpublished; only Numbers and Deuteronomy are extant. (7) "Nukat al-Mi'irim," a short Biblical commentary. The greater part of this work is still in existence. The commentary on the Book of Isaiah has been published by Krencker ("R. E. J." xvii. 172 et seq.). (8) Two liturgical hymns; Hebrew translations (see Lunsdith, "Ammude ha-'Abo-dah," i. 66).

In addition to the above, a work on Masoretic rules and accents, "Hidarat al-Kari" (in Hebrew, "Horayath ha-Kore"), an extract from which, under the title "Ta'a'me ha-Mi'ir," was published by Mercier (Paris, 1865), who also published the second part, containing the accentuation of the books of Psalms, Proverbs, and Job (35, 1556), has usually been attributed to Ibn Bal'am. Wickes, however, who published the Arabic original on the poetic accent, has questioned this attribution.

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IBN BILIA, DAVID BEN YOM-TÖB: Portuguese philosopher; lived in the thirteenth and fourteenth centuries. Steinschneider believes him to have been the father of the astronomer Jacob Poel. Ibn Bilia was the author of many works, the greater part of which, no longer in existence, are known only by quotations. Among them were: *Meor Enayim,* a commentary on the Pentateuch, quoted by Gaqi, Levi ben Gershon, and chiefly by the author's countryman Samuel Zarza, who often criticized Ibn Bilia's interpretations as being too mystical; *Yesodot ha-Maslak,* published, with a French translation by S. Klein, in the collection "Dibre Hakamim," Metz, 1849. In the *Yesodot* Ibn Bilia propounded thirteen articles of belief in addition to those of Maimonides. These are: (1) The existence of incorporeal intellects; (2) The creation of the world; (3) The existence of a future life; (4) Emanation of the soul from God; (5) The soul's existence through its own substance and its self-consciousness; (6) Its existence independent of the body it subsequently occupies; (7) Retribution into the next world; (8) Perdition of the souls of the wicked; (9) The presence of an esoteric as well as an exoteric meaning in Holy Scripture; (10) The inadequacy of ceremonial laws alone for the realization of human perfection.

Ibn Bilia also wrote *Ziryurim,* an ethical work; *Khale ha-Higgayon,* a work on logic, of which only a fragment has been preserved (Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2168); *Ma'amur bi-Seguleh* ("Of the Virtues of the Skin of the Serpent," translated from Johannes Paulus' Latin translation "Salus Vita" (Munich, No. 229); a treatise on astrology and its connection with medicine.

IBN DANAN, SAFDIA BEN MAIMUN: Lexicographer, philosopher, and poet; flourished at Granada in the second half of the fifteenth century. He exercised the function of dayyan at Granada and enjoyed a great reputation as Talmudist. When the Jews were banished from Spain, Saadia and his father, Maimun, settled at Oran, where they remained until their deaths (compare Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1492). Ibn Danan was the author of the following works: (1) "Al-Daruri fi al-Lughah al-Tabriyyah" (The Necessary [Rule] of the Hebrew Language), a Hebrew grammar with a chapter on Hebrew poetry and rhetoric. Several of his comparisons are cited without acknowledgment by Joseph Kimhi, by Abraham ben Solomon of Yemen in his work on the Prophets, and by an anonymous fifteenth-century commentator to the "Moreh Nebukim."

IBN EZRA, ABRAHAM BEN MEIR (AREN EZRA): Scholar and writer; born 1092-93; died Jan. 28 (according to Rosin, Reime und Gedichte, p. 82, n. 6, 1167 (see his application of Gen.
connections; but from a remark in a long comment and on one occasion addressed a very witty saying to Ibn Ezra. Afterward reported many texts interlaced with the representatives of Judaism, which was so widely spread in Spain in his time, and that he was well acquainted with their literature, is shown by many passages in his commentary on the Bible.

Ibn Ezra nowhere says anything about his family connections; but from a remark in a long comment on Ex. ii. 2 it may be concluded that his marriage had been blessed with five children. They probably died early, however, except his son Isaac, who left Spain at the same time as his father. He composed several works in Rome. His son Isaac, as his father, and who in 1148 composed in Baghdad songs in honor of the Arab Hiba Allah (Nathanael). According to Albrecht, however, Abraham left Spain after Isaac, perhaps because of the conversion of the last-named to Islam, and with the purpose of bringing him back to Judaism. Isaac's conversion was a severe blow to his father; and the latter expressed his grief in two moving poems ("Diwan," Nos. 208 and 395; Rosin, loc. pp. 84 et seq.). Albrecht says Ibn Ezra left Spain in 1157. Unable to bring his son back to Judaism, he went to Rome (1140), where after many troubles he found a period of rest.

In the second half of his life one must imagine Ibn Ezra a lonely man, who, bound by no family ties, led the unsettled life of a wanderer. Nevertheless he resolved for periods of several years in various places each. The year 1140 is given as the definite date with which his second period begins. In that year he composed several works in Rome. This date, as well as those following, is furnished by Ibn Ezra in some of his works. He says of himself in the introductory poem to his Kohelet commentary: "He departed from his native place, which is in Spain, and came to Rome." But this proves nothing against the supposition that some at least of his journeys in northern Africa and Egypt, concerning which there is definite information, were made between his departure from Spain and his arrival at Rome. Ibn Ezra was perhaps in Africa at the same time with Judah ha-Levi. A statement of Solomon Ibn Farbom's ("Mahboret ha-'Aruk," 4b) seems to speak of their joint stay there, although his remark may have another meaning. But it is possible that Ibn Ezra's travels in the East, which, as many suppose, took him to Palestine and even to Bagdad (tradition states that he went even as far as India), interrupted his stay in Italy, or occurred between that time and his sojourn in Provence.

A whole series of works on Bible exegesis and grammar was the fruit of his stay in Italy. He is known to have been in the following cities: Rome (1140), Lucca (1145), Mantua (1145-46), Verona (1146-1147). In Rome he had for a pupil Benjamin b. Joab, for whose benefit he composed his commentary on Job. Ibn Ezra went to Provence before 1155, stopping in the town of Béziers, where he wrote a book on the names of God, dedicated to his patrons Abraham b. Hayyim and Isaac ibn Judah. A native of that city, Jedidah Bider, speaks enthusiastically of more than a hundred and fifty years afterward, of Ibn Ezra's stay in Provence (Solomon Ibn Adret, Responsa, No. 418). Jedidah ibn Tibbon of Lunel, a contemporary of Ibn Ezra, speaks of the epoch-making importance of the latter's stay in southern France (preface to "Bikkurim"). Ibn Ezra was in Narbonne in, or shortly before, 1189, and answered certain questions for David b. Joseph. He made a stay of several years in northern France, in the
In Northern France. In Dreuza Ibn Ezra completed several of his exegetical works, and, after recovering from an illness, began a new commentary on the Pentateuch ("Monatschrift," xii. 22). In the introductory verse of this unfinished work, which he wrote for his pupil Solomon, Ibn Ezra expresses the hope that "it will be a legacy of Abraham and will preserve his memory from generation to generation." These are the farewell words of a writer who at the same time feels his end approaching and reckons on lasting fame. If Abraham Zacuto's statement ("Yehuda," ed. London, p. 218) — which, however, is not substantiated — be accepted, that Ibn Ezra died in Castille (in northern Spain on the boundary between Navarre and Old Castile), it must be supposed that a longing to see his old Spanish home made him leave Dreuza and that he died on the way on Spanish soil.

In one of his best-known poems ("Nedid Hesir Oni") Ibn Ezra has characterized the second period of his life in the words: "I resided in that place as a stranger, wrote books, and revealed the secrets of knowledge." He is the only example of a wandering scholar who developed an unusually rich literary activity in his roaming existence under the stress of circumstances, and who wrote works of lasting importance. Ibn Ezra himself regarded his life as that of an exile. He always called himself a Spaniard ("Sephardi"), and gives a touching expression of his love for his fatherland in an elegy on the persecution which began in 1142. In this poem ("Diwan," No. 169) he enumerates the Spanish and North-African towns in which the communities fell victims to the persecution. His remark on the commandment concerning the festal bunch of greens (Lev. xxiii. 40) gives a glimpse into his longing for his beautiful native land: "Whoever is exiled from the lands of Edom [Christian Europe] will understand, if he has eyes, the deep meaning of this commandment."

The wandering life of an exile, such as Ibn Ezra led for nearly three decades, gave him the opportunity to carry out a mission which was to an eminent degree historical. He became a propagator among the Jews of Christian Europe, who were unacquainted with Arabic.

In his Mission. The science of Judaism, a science which had been founded long before that language as its literary medium. He was fitted for this mission, as no one else, through the versatility of his learning and through his clear and charming Hebrew style. The great compass of his literary activity will be seen from the following résumé of his works:

Biblical Exegesis: Ibn Ezra's importance in this field has already been mentioned (see JEW. ENCYC. iii. 119, s. v. "Biblical Exegesis"). His chief work is the commentary on the Pentateuch, which, like that of Rashi, has called forth a host of super-commentaries, and which has done more than any other work to establish his reputation. It is extant both in numerous manuscript and in printed editions (1st ed., Naples, 1809). The commentary on Exodus published in the printed editions is a work by itself, which he finished in 1158 in southern France. A shorter commentary on Exodus, more like the commentaries on the remaining books of the Pentateuch, was first published in 1410 at Prague (ed. I. Raphael). A combination of these two commentaries is found in an old and important manuscript (Cambridge MS. (Bacher, "Wahrheiten zu Abravantes, ham Ibn Ezra's Pentateuchkommentar, aus dem Cod. in Cambridge Nr. 49," Strassburg, 1894). M. Friedländer has published the beginning of a second commentary on Genesis ("Ibn Ezra," 1877). The complete commentary on the Pentateuch, which, as has already been mentioned, was finished by Ibn Ezra shortly before his death, was called "Sefer ha-Yesharim." In the posthumous editions of the Bible the following commentaries of Ibn Ezra on Biblical books are likewise printed: "Sefer ha-Yesharim" (1874) separate ed. with English translation by M. Friedländer; the Twelve Minor Prophets; Psalms; Job, the Megillah; Daniel. The commentaries on Proverbs and Isaiah (with Nehez) which bear Ibn Ezra's name are by Moses Kimhi. Another commentary on Proverbs, published in 1863 by de Vaux and in 1864 by Hertzberg, is also erronously ascribed to Ibn Ezra. Additional commentaries by Ibn Ezra to the following books are extant: Song of Solomon (ed. Mathew, 1824); Esther (ed. Zunz, 1865); Daniel (ed. Mathews, 1877). He also probably wrote commentaries to a part of the remaining books, as may be concluded from his own references (see Ludwig Levy, "Reconstruction des Kommentars Ibn Ezra's zu den Zwischen Propheten," Berlin, 1890).

Hebrew Grammar: (1) "Monaschirin" (1160), chiefly an explanation of the terms used in Hebrew grammar; as early as 1346 it was incorporated into Judah Halevi's "Be-sidra Be-ḳedem," with no mention of Ibn Ezra (see "Monaschirin"), etc.; first ed. in 1464. (2) "Translation of the Work of akh "Ibn Ezra," of "Yosef Dikhnich," still unedited (see Bacher, "Ibn Ezra's 'Ezra als Grammatiker," pp. 17). (3) "Esoter" (1140), on linguistic correctness, his best grammatical work, which also contains a brief outline of modern Hebrew syntax; first ed. 1464. (5) "Rabba Berurah" (see above), first ed. 1500. (6) A short outline of grammar at the beginning of the unfinished commentary on Genesis. The importance of Ibn Ezra's grammatical writings has already been pointed out in GRAMMAR, HEBREW.


Religious Philosophy: "Yosef Mordekhai" (1159), on the division of and reasons for the Biblical commandments; 1st ed. 1529. For Ibn Ezra's religious philosophy, in which Neoplatonic ideas predominate, see Bacher in "Monatschrift," xili. 1887. Ibn Ezra has added mystical words "Aramah ha-Bekalohim" and "Pardes ha-Manahesh" (see "Keren Hamesif," iv. 1-39, written in rhymed prose, the authenticity of which is
Ibn Ezra

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maintained by Soher ("Der Kalaminder Judischen Literatur," p. 35).


Some of Ibn Ezra's poems are contained in the "Dirwan" (300 numbers), which was edited by I. Eger from the only manuscript in existence. This also contains the remains of a philosophical poem "Bi b. Mo'ea," in rhymed prose, the contents of which are based on an Arabic prose work of Aragon (Ibn Rashi). Included in this collection, there are a great many other poems by Ibn Ezra, some of them religious (the editor of the "Dirwan" in an appendix mentions nearly 200 numbers) and some secular. Roth has critically edited and translated a considerable number of these in several years reports of the Oriental Seminary (1892 to 1894). They have also been edited, together with an introduction and notes, by David Kaisami, 2 vols., Warsaw, 1894.

Al-Harizi ("Tahkemoni," iv.) says of Ibn Ezra's poetry: "The poems of Ibn Ezra provide help in time of need, and cause refreshing rain in time of drought. All of his poetry is lofty and admirable in its contents." Zunz ("Literaturgesch." p. 207) says: "Through him the gap between piyyut [synagogal poetry] and classic style came clearly to be recognized. Yet poetry was not his special line of activity. Number and measure lurk in his verses, and flashes of thought spring from his words—but not pictures of the imagination."

It should also be noticed that no work by Ibn Ezra in Arabic has been preserved, although he was perfectly familiar with that language.


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**IBN EZRA, ISAAC (ABU SA'D):** Spanish poet of the twelfth century; son of Abraham ibn Ezra. He won fame as a poet at an early age, probably while still in his Spanish home. Al-Harizi ("Tahkemoni," iii.) says of him: "Like his father, Isaac also drew from the springs of poetry; and some of the father's brilliancy flashes in the songs of the son." He probably left Spain with his father, before 1140. In 1148 Isaac was in Bagdad as a protegé of the Arab Abu al-Banatik Hibalat Allah (Nathan). The poem in which he extols his patron and his commentary on Ecclesiastes has been preserved (ed. by Davies in *Kokhele Tif'lah* xiv.; comp. Steinschneider, "Hebr. Bibl." p. 91). When Hibalat Allah became converted to Islam, Isaac ibn Ezra followed his example. Al-Harizi says (ib.): "But when he came to Eastern lands the glory of God no longer shone over him; he threw away the costly garments of Judaism, and put on strange ones." Abraham ibn Ezra mourned in two elegies over the apostasy of his son. One of these poems was composed three years after Isaac's abandona-ment of Judaism, as appears from the second strophe. Abraham ibn Ezra, therefore, could not have heard of the sad event until a long time afterward. Regarding the possible identity of Isaac ibn Ezra and an Isaac b. Abraham ha-Sefaradi, see for whom a copy of the Hebrew translation of Hayyuj's works and of the Mustafah was made by Abu al-Walid, see "R. E. J." xx. 140.


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**IBN EZRA, JOSEPH BEN ISAAC:** Oriental rabbi of the sixteenth and seventeenth centuries; descendant of the Ibn Ezra family of Spain. Brought up in Salonica, he studied under the direction of Samuel di Modena, and became head of the Talmudic school there; among his pupils were Aaron Ha-har, Moisheh Ma'amad, and Shabbethai Jonah. Late in life Ibn Ezra was compelled to seek refuge in Constantinople, whence he was called to the rabbinate of Sofia, in which city he died. Ibn Ezra was a learned Talmudist, and his works were highly esteemed. He wrote: "Hoshe Yoël," a commentary on the Turim, of which the part treating of communal taxes and contributions was published at Salonica (1601), under the title "Masa'a Melek"; "Azamot Yoël," commentary on Kiddushin (S. 1901; Berlin, 1899; Fürth, 1767). In the preface to the latter the author states that the object of the commentary is to give, in addition to the ordinary exposition of the text ("pesaḥ") a clear insight into the methodology of the Talmud. He states further that the response of Joseph ibn Loba (1578), which reached him after he had finished his commentary, compelled him to make some changes therein. Appended to the work are the halakah decisions of the treatises in question with explanations of some difficult passages in various other treatises. Ibn Ezra also wrote: a commentary on Ba'ale Me'ir, mentioned in the "Azamot Yoël," in addition to the interpretation of the Talmud; responsa, some of which are found in the "Azamot Yoël," the responses of Salomon ha-Kohen, Samuel di Modena's "Ben Shemuel," and the "Shai la-Mora" of Shabbethai Jonah.

Bibliography: Introduction to the "Azamot Yoël," Con-teria, Kokhele Tif'elah, p. 44; Asheri, Shem ha-Bedolah, 1, col. 128; Oken, in Erz'gprach, Ergänzungssection, part 81, p. 74; Steinacher, Col. Bull., col. 1460.

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**IBN EZRA, JUDAH:** Son of Joseph ibn Ezra of Granada; Spanish state official of the twelfth century. He was raised by Alfonso VII of Cas-
Adret, neglected; the only known instance of its quotation of the Greco-Arabic philosophy, it was somewhat divided into seven chapters: (i.) general remarks on poetry. The authorities quoted in this work are to his philosophical reputation, and although his God; (iv.) the impropriety of giving names to "Arugatha-Bosem" betrays profound knowledge of Hermes (identified by Ibn Ezra with Enoch), Pythagoras, Socrates, Aristotle, Plato, (pseudo-) Empedocles, Alfarabi, Saadia Gaon, and Solomon Ibn Gabrial. However, the brilliancy of Ibn Ezra's achievements in other directions was prejudicial to his philosophical reputation, and although his "Arugatha-Bosem" betrays profound knowledge of the Greek-Arabic philosophy, it was somewhat neglected; the only known instance of its quotation is in a letter of Judah Bederuni to Solomon ben Adret.

Far more successful was the "Kitab al-Muhadarah wal-Mudhakarabah," a treatise on rhetoric and poetry, which was composed on the lines of the "Adab" writings of the Arabs, and is the only work of its kind in Hebrew literature. It was written at the request of a friend who had addressed to him eight questions on Hebrew poetry, and is divided into a corresponding number of chapters. In the first four the author treats generally of prose and prose-writers, of poetry and poets, and of the natural poetic gift of the Arabs, which he attributes to the climate of Arabia. He concludes the fourth chapter with the statement that, with very rare exceptions, the poetical parts of the Bible have neither his "Arugatha-Bosem." The Arabic original and a fragment of the translation are still extant in manuscript, the former in the Imperial Library of St. Petersburg, the latter in the libraries of Hamburg and Oxford (Steinschneider, "Ham- burg Cat." No. 236; Neubauer, "Cat. Bodl. Hebr., MSS." No. 1190, 30). The "Arugatha-Bosem" is divided into seven chapters: (i.) general remarks on God, man, and philosophy; (ii.) the unity of God; (iii.) the inadmissibility of applying attributes to God; (iv.) the impropriety of giving names to God; (v.) motion; (vi.) nature; (vii.) the intellect. The authorities quoted in this work are Hermes (identified by Ibn Ezra with Enoch), Pythagoras, Socrates, Aristotle, Plato, (pseudo-) Empedocles, Alfarabi, Saadia Gaon, and Solomon Ibn Gabrial. However, the brilliancy of Ibn Ezra's achievements in other directions was prejudicial to his philosophical reputation, and although his "Arugatha-Bosem" betrays profound knowledge of the Greek-Arabic philosophy, it was somewhat neglected; the only known instance of its quotation is in a letter of Judah Bederuni to Solomon ben Adret.

His Poetry, beauty of form and style, and were, according to Al-Harizi ("Tahkemoni," iii.), preferred by poets even to those of Judah ben-Levi and Abraham Ibn Ezra. Ibn Ezra's secular poems are contained in two works: in the "Tarfush" (so called on account of the 1,210 lines it comprised), or "Anak" (Arabic title "Zahr al-
**IBN EZRA, SOLOMON BEN MOSES:**

Rabbi of Venice; flourished in the second half of the seventeenth century. He was a disciple of Joseph Escapa and wrote a preface to, and edited the second part of, the latter's "Rash Yosef" ( Smyrna, 1639). He also edited: Solomon Alzari's "Me'ulei Sapirin," to which he wrote a preface (ib., 1655); R. Jacob Berat's responses (Venice, 1653, with many of his own); and "Mechor Baruk," the responses of Baruch Kalai ( Smyrna, 1669).


M. SEL.

**IBN GABIROL, SOLOMON BEN JUDAH (ABU 'ABDUH SULAIMAN IBN YaHYA IBN JABIRUL), known also as Avicenon:**

Spanish poet, philosopher, and moralist; born in Mahara about 1021; died about 1088 in Valencia. He is called by Grätz "the Jewish Plato," and by Starkweather "the most original philosophical writer among the Jews and Arabs." The name "Avicenon" is a corruption of "Ibn Gabirol" ("Baghebirol," "Avengebrol," "Avencebrol," "Avenegbrol," "Avicebron"). Little is known of Gabirol's life. His parents died while he was a child. At the age of ten he became the friend and patron of Samuel ibn Nagdela, whose merit he exalts in Oriental verse. His only consolation is that old age will free him from passions and enable him to lead a decorous life. The "Tarshish" was published by David Ganzburg, Berlin, 1886. In the manuscript copies found in various European libraries (Munich, Oxford, Paris, etc.) the "Tarshish" is accompanied by a commentary explaining the significance of the homonyms used. It is possible that the elements of this commentary come from the author himself.

The "Diwan," still extant in manuscript (Neumann, "Cat. Bodl. Hebr. MS.", No. 1792), contains three hundred secular poems, consisting in part of praises of friends and elegies on the death of scholars. The greater part of Ibn Ezra's 220 sacred compositions, which are scattered in nearly all the Mahzorim (that of the Ashkenazim excepted) and in the "Diwan," are penitential poems ("kelibot") for the New-Year and the Day of Atonement. Their aim is to invite man to look within himself, to depict the emptiness of life, the vanity of Sacred knowledge, the bitter disillusionment of Poems, which must be experienced at last by the pleasure-seeker, and the inevitableness of divine judgment. A skilfully elaborated piece of work is the "Abodah," the introduction to which is a part of the Portuguese Mahzor. Unlike his predecessors, Ibn Ezra begins his review of Biblical history not with Adam, but with the giving of the Law. The piyyutim which follow the mishnaic text of the Temple service, especially the piyyut "Happy is the eye that beheld it," are of remarkable beauty.

**BIBLIOGRAPHY:** Luzzatto, in Kerem Hemed, iv. 85 et seq.; Dukes, in Rappel, ii. 317; ibid., Moses ibn Ezra aus Groshaun, Halle, 1868; Edelmann and Dukes, Treasures of Hebrew, pp. 20 et seq.; Luzzatto, "Monatsschrift," xxxvi. 498; Steinhauser, Cat. Bodl. col. 1041; ibid., Verzeichniss der Königlichen Bibliothek zu Berlin, ii. 100, 126; ibid., Die Arabische Literatur der Juden, p. 101; Grätz, Gesch. israel. iii. 392; Schrader, in R., E. J. xxx., xxii.; Grätz, in Monatschrift, i. 1. BR.
A strange legend concerning the manner of Gabirol’s death is related by Ibn Yahya in “Shalshelet ha-Kabbalah.” A Mohammedan, jealous of Gabirol’s poetic gifts, slew him, and buried him beneath the roots of a fig tree. The tree bore fruit abundantly; and the fruit was of extraordinary sweetness. This strange circumstance excited attention; a search was instituted, the remains of the murdered Gabirol were brought to light, and the murderer expired his crime with his life.

Gabirol was the first teacher of Neoplatonism in Europe. He essayed again the part played by Philo. Philo had served as the intermediary between Hellenic, especially Platonic, philosophy and the Oriental world. He had Orientalized European philosophy and prepared the way for its Restorer of Neoplatonism. A thousand years later Gabirol Occidentalized Greco-Occidentalized Greco-

In 1846 Solomon Munk discovered among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, a work by Shem-Tob Palquera, which, upon comparison with a Latin manuscript of the “Fons Vitae” of Avicebron (likewise found by Munk in the bibliothèque Nationale), proved to be a collection of excerpts from an Arabic original of which the “Fons Vitae” of Avicebron was evidently a translation. Munk concluded that Avicebron or Avenebron, who had for centuries been believed to be a Christian scholastic philosopher, was identical with the Jew Ibn Gabirol (“Orient, Lit.” 1846, No. 46). In 1859 Munk published his “Melanges,” containing the Hebrew text of Palquera’s “Lik’nin min Sefer Meor Hayyim” with a French translation, an analysis of the contents, and some chapters on the life and writings of Gabirol, his sources, and the fate of his doctrine. In recent years the “Fons Vitae” has received ample and scholarly treatment in the works of Seyelen, Guttmann, Wittmann, Kaufmann, and Blumeker.

The “Fons Vitae” consists of five treatises, treating respectively of (1) matter and form in general and their relation in physical substance (“sustantia corporis aequo composita”); (2) the substance which underlies the corporeality of the world (“de substantia que sustinet corporatum mundi”); (3) proofs of the existence of “substantia simplicis,” of intermediaries between God and the physical world; (4) proofs that these “substantia simplicis,” or “intermediaries,” are likewise constituted of matter and form; (5) universal matter and universal form.

The first doctrines of the “Fons Vitae” may be summarized as follows: (1) All created beings are constituted of form and matter. (2) This holds true of the physical world, of the “substantia corporis aequo composita,” and is not true of the spiritual world, of the “substantia spiritualis aequo simplici.” (3) Matter are the connecting links between the first substance, “essentia prima,” that is, the Godhead, and the “substantia que sustinet novum praedestinatione,” that is, the substance divided into nine categories—in other words, the physical world. (4) Matter and form are always and everywhere in the relation of “mutuum” and “sustentatum,” “proprietum” and “proprietates,” “substentium” and “proprietas.”

Gabirol derives his doctrine from the fact that it considers matter and form as the basis of existence and the source of life in every created thing (Kaufmann, “Gesch. der Attributenlehre aus der Judischen Religionsphilosophie des Mittelalters,” p. 93, note 1). It was translated from the Arabic—the original title having probably been “Ya’ub al-Hayyat”—into Latin in the year 1150 under the patronage of Archbishop Raymond of Toledo, who had founded a veritable bureau of translation (Lowenthal, “Pseudo-Aristoteles,” p. 5, note 2) consisting of the Archdeacon of Segovia, Dominicus Gundisalvi or Gundisalvius, assisted by a Jewish physician who had been converted to Christianity, John Hispanus or Hispanus, better known as “Ibn Daud” (“corrupted into “Avendeath,” or “Avendeath”). Jourdain called attention in 1843 to the important place of Avicebron in the history of philosophy. Haureau, in his “History of Scholastic Philosophy” (1850), dwells on the philosophy of Avicebron as known through the citations in the “De Substantia Separata” of Aquinas. He was followed by Seyelen, who, having discovered in 1853 a manuscript copy of the “Fons Vitae” in the Maratine Library in Paris, gave a synopsis of Gabirolian philosophy in Baur and Zeller’s “Theologische Jahrbucher,” XV.—XVI.

The “Fons Vitae” aims to outline but one part of his philosophical system: the doctrine of matter and form; hence the “Fons Vitae” also bore the title “De Materia et Forma.” The manuscript in the Manesse Library is entitled “De Materia Universale.” The main thesis of the “Fons Vitae” is that all that exists is constituted of matter and form; one and the same matter runs through the whole universe from the highest limits of the spiritual down to the lowest limits of the physical, excepting that matter the farther it is removed from its first source becomes less and less spiritual. Gabirol insists over and over again that the “materia universale” is the substratum of all that exists. Wittmann (“Thomas von Aquin,” p. 44) considers Gabirol’s many arguments in proof of the universality of matter as among his most original contributions to philosophy. Stained differently, Gabirol’s position is that everything that exists may be reduced to three categories: the first substance, God; matter and form; the world; the word as intermediary.

The “Fons Vitae” being in the Godhead he seems to differ from the “essentia” being, from “proprietates,” attributes, designating by “proprietates” the will, wisdom, creative word (“voluntas, sapientia, verbum agens”). In reality he thinks of the Godhead as being and as will and wisdom, regarding the will as identical with the divine nature. This position is explicit in the doctrine of Gabirol, who teaches that God’s existence is knowable, but his being and constitution, no attribute being predictable of God save that of existence.

Kaufmann holds that Gabirol was an opponent of the doctrine of divine attributes. While there are passages in the “Fons Vitae,” in the “Ethica,” and even in the “Keter Maiatz” (where Sachs deduces Gabirol’s acceptance of the theory of the doctrine of divine attributes) which seem to support this assumption, a minute examination of the questions bearing on
that in Gabirol's doctrine of the will there is a departure from the pantheistic emanation doctrine of Neoplatonism and an attempted approach to the Biblical doctrine of creation. It is undeniable that a suggestion of Judaic monotheism is to be found in Gabirol's doctrine of the oneness of the 'materia universalis.' Moreover, the Neoplatonic doctrine that the Godhead is unknowable naturally appealed to a Jewish rationalist, who, while positing the existence of God, studiously refrained from ascribing definite qualities or positive attributes indepent to Him. But this theory is contradicted by the fact that Gabirol, unlike Saadia, regards philosophy as the handmaid of theology, pursued his philosophical studies regardless of the claims of religion, keeping "his philosophical speculation free from every theological admixture."

In this respect Gabirol is unique. The "Fons Vitae" shows a total and absolute independence of Jewish religious dogma; not a verse of the Bible nor a line from the Rabbis is cited. For this reason Gabirol exercised comparatively little influence upon his Jewish successors—though this may be accounted for on the ground of the predominance of Aristotelianism from the twelfth century—and was accepted by the scholastics as a non-Jew, as an Arab or a Christian. The odor of heresy which clung to him prevented Gabirol from exercising a great influence upon Jewish thought: his theory of emanation was irreconcilable with the Jewish doctrine of creation; and the tide of Aristotelianism turned back the slight current of Gabirol's Neoplatonism.

Moses ibn Ezra is the first to mention Gabirol as a philosopher. He speaks of Gabirol's character and attainments in terms of highest praise, and in his "Arugat ha-Bosem" quotes several passages from the "Fons Vitae." Abraham ibn Ezra, who gives several specimens of Gabirol's philosophical allegorical Bible interpretation, borrows from the "Fons Vitae" both in his prose and in his poetry without giving due credit. Joseph ibn Zaddik, in his "Mi-krokosmos," borrows very largely from the "Fons Vitae" at every point of his system.

Abraham ibn Daud of Toledo, in the twelfth century, was the first to take exception to Gabirol's teachings. In the "Sefer ha-Kabbalah" he refers to Gabirol as a poet in complimentary phrase. But in order to counteract by the influence of Gabirol the philosophical Successors, he wrote an Arabic book, translated into Hebrew under the title "Emunah Ramah," in which he reproaches Gabirol with having philosophized without any regard to the requirements of the Jewish religious position, and bitterly accuses him of mistaking a number of poor reasons for one good one. Gutmann suspects that Ibn Daud may have entered the lists against Gabirol because he detected in Gabirol's theory of the will and its identification with the word of God an approach to the Christian Logos-doctrine. Schmiedel ("Monatschrift," 1860, p. 811) holds curiously enough, that the "Fons Vitae" fell into disrepute because there are suggestions in it of belief in the Trinity; but Esler ("Vorlesungen,"
The most zealous of the champions of Gabirol's theory of the universality of matter is Duns Scotus, through whose influence the basal thought of the "Fons Vitæ," the materiality of spiritual substances, was perpetuated in Christian philosophy, influencing later philosophers even down to Giordano Bruno, who refers to "the Moor, Avicennian." The main points at issue between Gabirol and Aquinas were three: (1) the universality of matter, Aquinas holding that spiritual substances are immaterial; (2) the plurality of forms in a physical entity, which Aquinas denied; and (3) the power of activity of physical beings, which Gabirol affirmed. Aquinas held that Gabirol made the mistake of transferring to real existence the theoretical combination of genus and species, and that he thus came to the erroneous conclusion that in reality all things are constituted of matter and form as genus and species respectively.

Munk and Löwenhaut have supposed that the "Liber de Anima" of Gundisallimus is a work of Gabirol or of his school, because of certain resemblances to the doctrines of Gabirol. They ignore the many contradictions of Neoplatonic teachings scattered throughout the book as well as Gabirol's failure to refer to any such work on the soul in the introduction to the "Fons Vitæ." In the course of which he refers to other books of his which have not been preserved. Löwenhaut holds that Gabirol probably wrote an Arabic book on the soul in ten chapters, which was translated into Hebrew and cited by Gershon b. Solomon about 1250, and into Latin about 1130 by Hispalensis, and used in a compilation by Gundisallimus: that this included a large part of Gabirol's hypothetical work, extracts from a psychological work of Avicebran; and that the translator dropped the name of Gabirol and attached to the book the common name of Aristotle.

"The Improvement of the Moral Qualities" is an ethical treatise which has been called by Munk "a popular manual of morals." It was composed by Gabirol at Saragossa in 1045, at the request of some friends who wished to possess a book treating of the qualities of man and the methods of effecting their improvement. In two respects the "Ethics" (by which abbreviation the work may be cited) is highly original. In the first place, as compared with Saadia, his predecessor, and Bahya and Maimonides, his successors, Gabirol took a new stand, in so far as he set out to systematize the principles of ethics independently of religious belief or dogma. Further, his treatise is original in its emphasis on the phsyical-psychological aspect of ethics, Gabirol's fundamental thesis being the correlation and interdependence of the physical and the psychical in respect of ethical conduct. Gabirol's thesis be summed up as follows:

The qualities of the soul are made manifest through the senses; and these senses in turn are constituted of the four humors. Even as the humors may be modified one by the other, so can the senses be controlled and the qualities of the soul be trained into good or evil. Though Gabirol attributes the virtues to the senses, he would have it distinctly understood that he treats only of the five physical senses, not of the "concealed" senses, such as perception and understanding, which pertain of the nature of the soul. In order to cultivate the soul, man must necessarily know its peculiarities, study himself as he is, closely examine his character and inclination, habits, etc.
himself to the abandonment of whatever is mean, i.e., whatsoever
draws him into close contact with the physical and temporal,
and aims at the spiritual and the ideal. This effort
is itself a self-consciousness. A man's ability to make such an effort is
proof of divine benevolence.

Next follows the most original feature of Gabirol's ethical
system, the arrangement of the virtues and vices in relation to
the senses: every sense becomes the instrument, not the agent,
of two virtues and two corresponding vices. To illustrate
the branching forth of the twenty qualities from the five senses,
Gabirol gives the following tabular diagram:

<table>
<thead>
<tr>
<th>SENSE</th>
<th>VIRTUE</th>
<th>VICE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIGHT</td>
<td>Pride</td>
<td>Pudency</td>
</tr>
<tr>
<td></td>
<td>Love</td>
<td>Impudence</td>
</tr>
<tr>
<td>HEARING</td>
<td>Mercy</td>
<td>Hard-heartedness</td>
</tr>
<tr>
<td>TASTE</td>
<td>Joy</td>
<td>Ingratitude</td>
</tr>
<tr>
<td></td>
<td>Grief</td>
<td>Tranquillity</td>
</tr>
<tr>
<td>TOUCH</td>
<td>Love</td>
<td>Hate</td>
</tr>
<tr>
<td></td>
<td>Mercy</td>
<td>Hard-heartedness</td>
</tr>
</tbody>
</table>

While the underlying thought is both original and
ingenious, Gabirol finds it necessary to resort to far-
fetched and fanciful arguments in the working out
of his plan. Thus he says, "Meekness is caused by a
clear perception of the insignificance of the
individual man as compared with the greatness and
grandeur of the world." Pride is related to the
sense of sight; for the proud man raises his eye-
rows haughtily, superciliously. Gabirol's far-
fetched attribution of love to the sense of hear-
ing is in the highest degree absurd: "Hear, O
Israel" (Deut. vi. 4) is followed by the command,
"Thou shalt love the Lord thy God." The qualities
attributed to the sense of smell, such as good-will
and wrath, are revealed or expressed

Qualities of Analogy.

of Analogy.

with the force of taste because they implicit enjoyment and gratifica-
tion, or the reverse, privation and care. Qualities such as liberality and niggardliness are attributed to the
sense of touch; for a virtuous man abstains from fondling the
liberal man is called open-handed, and the niggardly
man is designated as close-fisted.

The chief aim of the author was to guide his read-
ers to the improvement of the moral qualities; and
this he expected to do by citing the simplest and
commonest facts of physical life. The organs of
perception are not alone the instruments, but also the
emblems, of the various manifestations of physi-

cical life. Having attributed to each of them a num-
ber of impulses, which are designated as virtues or
vices, he develops a general conception of life as it
is in this world (the animal life in man, as he dis-
tinctly wishes one to understand), which should and
must be guided and governed by reason. Man must
always see to it that his "animal soul," that is, his
natural impulses under control is felicity. The very effort that a man puts
forth to make his animal soul subject to his rational
soul affords him happiness. The principal agent in

the exercise of this control is reason or intelligence.

This intelligence is the mediator between the divine
and the animal in man; and any human being who
makes his intelligence master over his natural in-
clinations may enjoy the bliss to which Gabirol
points. For an extended survey of the "Ethics"
see "Choice of Pearls," pp. 138-142; and Wise, i.e., pp. 8-28.

Gabirol cites some Bible verses and some Talmudic
passages, and quotes Saadia, Galon, Socrates,
Diogenes, Aristotle, Ardashir, Buzurg-Mihr, Alkuti,
etc. The Arabic text contains some verses left untranslated by Ibn Tibbon. The "Ethics" is inter-
esting as a collection of terse and pregnant ethical
maxims, many of which seem to have been borrowed
from the Arabic original of the מビュー בולע בולע, by

"Choice of Pearls" is cited less often than the "Choice of Pearls," and even less often than the "Fons Vite." Still it is mentioned by Hisdai, Bodersi,
Berachiah ha-Nakdan, and others. Although definite
proofs of the acquaintance of Maimonides with
the "Ethics" are not at hand, it is highly probable
that he was familiar with it, and that under its in-
fluence he stated the object of ethics to be "the
improvement of the qualities," i.e., character. The
influence of Gabirol upon Bahya, as attested by the
many points of resemblance between the "Ethics"
and the "Hobot ha-Lebabot," was very considerable.

This has been demonstrated by Brill ("Jahrb." v. 71-79; comp. Jew. Encyc. ii. 447-448, and Wise, i.e., p. 17, note 3).

A unique manuscript of the original Arabic text
is in the Bodleian Library at Oxford (Neubauer,
"Os. Boll. Hebr. MSS." No. 1422, 2), and has been published together with an English translation by
S. S. Wise (New York, 1901). The Hebrew trans-
literation is the work of Judah ibn Tibbon (1167) for
Asher b. Meshulam of Lunel. The following are
the printed editions: (a) Constantino, 1350,
together with Bahya's "Hobot ha-Lebabot"; (b) Sivra
troto, 1365, together with Hunaín's "Mibhar
ha-Peluzim" and "Sefer ha-Tapuah," under the
general title "Goren Nakon"; (c) Lunévile, 1807
(same title and contents as the Sivra di Trento edi-
tion); (d) Lyck, 1809 (same general title, "Goren
Nakon," but containing only the "Ethics"); (e) Warsaw, 1886; (f) Budapest, 1896. The Hebrew
poem in acrostic form, מבר, on the four elements,
which is to be found in some editions after the tab-
ular diagram of the virtues and vices, is not included
in the old manuscripts nor in the Constantinople
edition, and is probably unauthentic.

The "Mibhar ha-Peluzim" (Choice of Pearls) is, as
its name implies, a collection, in sixty-four chapters,
of maxims, proverbs, and moral reflections, many of
them of Arabic origin. It has often been cited by
philosophers, rabbis, Talmudists, and moralists.

It is very similar to the "Florilegium." "Choice of of
Hunaín and other Arabic and He-
pels,"brew collections of ethical sayings,
which were highly prized by the
proverb-loving Arabs and Jews. Many manuscript
copies of the text exist, as well as a large number of
וה פֶר מֶכֶר הָפְגָּנִים
בֵּיתָהוּ הַכְּבוֹד הַכְּבוֹד אֶשְׁכַּל פַּלְפָּלָם וָרַעַנָּם וָרַעַנָּם
ותִיבּוֹ הַרְבּוֹת הַרְבּוֹת בַּעֲשָׂרָה שֵׁם צְרִיקִי צֵרִיקִי בַּעֲשָׂרָה
וְאֵחֱרָיו הַכְּבוֹד הַכְּבוֹד אֶשְׁכַּל פַּלְפָּלָם וָרַעַנָּם וָרַעַנָּם
בֵּיתָוּ הַכְּבוֹד הַכְּבוֹד אֶשְׁכַּל פַּלְפָּלָם וָרַעַנָּם וָרַעַנָּם.
The Jewish Encyclopedia

Ibn Gabirol

printededitions, some of the latter together with translation and commentary.

The editio princeps was published, together with a short commentary, in Scrinium, Italy, in 1484. Among the more important editions enumerated by Steinschneider are those of the Hebrew text with Judaeo-German translation, 1739 and 1761, and that with German translation, 1845. Drusius gave a Latin version of 299 sentences in the third part of his "Apotropaica" (1601, 1612). Jacob Ebers and his son Theodore published 750 maxims in vocalized text with Latin translation, in Frankfort-on-the-Main, 1630. Filippowski edited the Hebrew text (London, 1834), and Auer collated five manuscripts in London and Oxford libraries, and published 652 maxims together with an English translation, an introduction, and valuable notes. Stein-
schneider ("Manna," Berlin, 1847) gave a vernacular German rendering of a number of maxims together with notes. The "Choice of Pearls" is not to be ascribed to Gabirol unconditionally. No old manuscripts and no editions published prior to the nineteenth century refer to Gabirol as the author or compiler. Joseph Kimhi versified the work under the title "Shekel ha-Kodesh," and only two of the five manuscripts of this versification give Gabirol as the name of the author of the original. Steinschneider finds it difficult to answer the question whether the versified paraphrase of Kimhi is based upon a Hebrew translation or upon the Arabic original, but concludes that Kimhi's version does not represent his own translation of the Arabic original, but rather a versified paraphrase of the translation of another. The Hebrew translator of the "Choice of Pearls" is mentioned in two manuscripts as Judah ibn Tibbon of Seville; and Kimhi apparently made use of the translation attributed to him.

The mention of the name of Gabirol as the author by Kimhi seems to have remained unnoticed among Jewish scholars. Ibn Tibbon mentions and cites the work without any reference to author or translator. Palguera refers to the book, but does not mention the author. Some contradictions exist between the "Ethics" and the "Choice of Pearls"; and the careless arrangement of the latter work is hardly in keeping with the systematic method of Gabirol. Steinschneider thinks it quite possible that the reference to Ibn Tibbon as translator is an interpolation, based upon his mention of the book and the circumstance that he was the translator of Arabic religious and philosophical works (comp. "Hebr. Lecers," pp. 883-888).

Some specimens of Gabirol's skill as an exegete are preserved in the commentaries of Abohim on Ezra (comp. Bachr, "Biblealexesev," pp. 45-55; idem, "Ibn Ezra als Grammatiker," p. 181; and Bärsky, "Salomon Ibn Gabirol und Exegese," 1880, pp. 10-17). It is not known whether Ibn Ezra cited these exegetical passages from a Biblical commentary of Gabirol, to which work there is no extant reference, or from a special work devoted to Biblical exegesis. Most striking among these selections of Ibn Ezra is a carefully and curiously elaborated interpretation of the story of paradise, "a classical example of the introduction of philosophical ideas into a Biblical text."

Another specimen, which is a remarkably far-fetched interpretation of Ezek. vi. 11, is to be found in the "Ethics" (comp. Bachr, l.c. p. 52, and Wise, l.c. p. 13, note 4). Solomon Parhon and David Kimhi (both of the twelfth century) likewise give specimens of Gabirol's exegesis. Two of the citations of Ibn Ezra prove Gabirol to have been a supporter of the rationalistic Bible interpretation of Saadia, as opposed to Samuel Ibn Hofni; Gabirol defending the Saadia interpretation, which explained away the miracles connected with the speech of the serpent (Gen. iii. 1) and the death of Haham (Num. xxii. 28).

A more complete account of Gabirol's writings may be found in his "Choice of Pearls," which contains 1,353 maxims. Besides the 1,353 maxims, there are 299 sentences in the third part of his "Apothegmata" (1591, 1612). Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612).
poems. Gabirol's diction is pure and his Hebrew is biblical, and on this account he became the model for the Spanish school of Hebrew poets.

The poems of Ibn Gabirol are rimed; all the lines of a poem, whether long or short, ending with the same syllable, even the 400 lines of his "Anak." In this also he followed the Arabic poets. His poems, including the non-liturgical ones, are permeated by a strong religious feeling: they are lofty and elevating. The finest compositions are the poems which he wrote in praise of wisdom; his panegyrics on Rabbi Akiba, a wealthy and influential man in Saragossa and a supporter of learning and literature; his lament (see above) on the death of this rabbi (144), which occurred when Ibn Gabirol was about nineteen years old; his poem (see above) on the death of Ibn Gaon; and his verses in praise of Samuel Ibn Nagrela (Brody and Kaufmann, in "Monatschrift," xxii. 304 et seq.). He frequently complains that his lot has not fallen in pleasant places; he had to listen to reproaches of friends who mocked at his lofty thoughts, and advised him to turn his mind to more profitable matters. His comfort was that though his body was on earth his mind dwelt in heaven. When his distinction as a poet was attacked either by opponents or by rival poets, he pointed to the excellence of his poems and to their perfection in form and contents. That he occasionally had lighter moments is proved by his excellent satire upon a man named Moses who had invited him to dine, but had not been liberal with his wine ("Shir ha-Mayim"). A new and critical edition of his secular poems is in course of publication by H. Brody ("Shir ha-Shirim," Berlin, 1897 et seq.).

For nobler and loftier, however, are his liturgical compositions. "The liturgic poetry of the Spanish-Arabic Jews attained its perfection with Ibn Gabirol," says Zunz ("Literaturgesch."

Poems. The most highly developed of the few extant Hebrew religious poetry from the fitters of payyetanic form and involved expression. In his "Keter Malcuk" or "Royal Crown," a philosophical and ethical hymn in rimed prose, he describes the universe as composed of spheres one within the other. It is a detailed panegyric of the glory of God both in the material and in the spiritual world, permeated with the loftiest ethical and religious thoughts, and has in part been imitated by subsequent writers. Judah ha-Levi, Al-Harizi, and Samuel Zabatta. In many liturgies it occurs as part of the Day of Atonement service. A German translation is given in Dukes, "Ezechiel," pp. 58 et seq.; in Sachs, "Fortgezorte der Israeliten," iii.; idem, "Die Religiose Poesie," p. 8; and a versified English translation of extracts, by Alice Farnobler and loftier, however, are his liturgical compositions. "The liturgic poetry of the Spanish-Arabic Jews attained its perfection with Ibn Gabirol," says Zunz ("Literaturgesch."

There are two lengthy poems of Gabirol's which, on account of the subjects treated, do not give opportunity for a display of poetical beauty. These are: (1) "Azhdar," a rimed enumeration of the 613 precepts of the Torah, and (2) "Anak," mentioned above, and evidently based on Saadia's "Agron." Solomon Ibn Abaron prefixed to his "Mahberet" a fragment of the "Anak," containing 96 lines, reprinted by J. Egers in the "Zunz Jubelschrift," Hebrew part, p. 192 (comp. Kaufmann, in "Göttingische Gelehrte Anzeigen," 1885, No. 11, p. 469).


M. F.—G.

IBN GHAYYAT, ISAAC BEN JUDAH: Spanish rabbi, Bible commentator, philosopher, and liturgical poet; born at Lucena in 1028 (Graetz cites 1030); died at Cordova in 1089; buried at Lucena. According to some authorities he was the teacher of Isaac Alfa; according to others, his fellow pupil. The best known of his pupils were his son Judah Ibn Ghayyat, Joseph Ibn Sahl, and Moses Ibn Ezra. He was held in great esteem by Samuel ha-Nagid and his son Joseph, and after the latter's death (1066), Ibn Ghayyat was elected to succeed him as rabbi of Lucena, where he officiated until his death. He was the author of a compendium of ritual laws of the festivals, published by Bamberger under the title of "Sha'are Simlah" (Furth, 1885). The laws concerning the Passover were republished by Zunz under the title "Hilkot Pesahim," Berlin, 1864. One of his philosophical works is entitled "Hilkot Pesahim," and his poetical compositions are known only through quotations in the works of later authors (Dukes, "Orient. Lit." x. 687-689). The greatest poetical activity of Ibn Ghayyat was in liturgical poetry; his hymns are found in the Mahzor of Tripoli under the title of "Sife Renanot.


M. SEL.

IBN GHAYYAT, JUDAH BEN ISAAC: Spanish Talmudist and Hebrew poet of the twelfth century. He was the author of a Hebrew translation, from the Arabic, of a castigistic dissertation of Isaac Alfa on a passage of Shebu'ot. As a poet Judah ibn Ghayyat was held in great esteem by Judah ha-Levi, who composed four poems in his honor (see J. Dukes in "Kolbe Yizhak," xxvi. 16-19). Ibn Ghayyat is also mentioned as a poet by Shem-Tob Paquera and by Al-Harizi ("Tahke-ahal," iii.).


M. SEL.

IBN HAYYIM, AARON. See Hatim, Aaron ibn.
IBN HAYYIM, AARON B. ABRABAM. See AARON BEN ABRAHAM BEN SAMUEL IBN HAYYIM.

IBN HUSAIN (ABU SULAIMAN) DAUD: Karaite liturgical poet; flourished in the first half of the tenth century. He compiled a prayer-book for the Karaite, entitled "Teffillat Bene Mika," in which he inserted many poems and prayers composed by himself. The prayers were interwoven with homilies, Biblical explanations, arguments in favor of the Karaite dogmas, and polemics against the Rabbinites. According to Jephet ben Ali (in "Inyan Tefillah") and his son Levi (in "Sefor ha-Mirot"), Ibn Husain, in his ritual, which is no longer extant, criticized the Rabbinites for their belief that the recitation in the morning and in the evening of the Eighteen Benedictions is obligatory. Ibn Husain was a bitter adversary of Shahl Gazon, whom he severely attacked in various writings which are no longer in existence.


K. L. B.

IBN JANA\AH, ABU AL-WALID MERWAN
(also known as R. Mar\inus; his Hebrew name was N\a\ah [lit. "dove"]; hence "Ibn Jana\ah" = "the winged"); Greatest Hebrew philologist of the Middle Ages; born at Cordova between 985 and 990; died at Saragossa in the first half of the eleventh century. He studied at Lucena, Isaac ben Saul and Isaac ibn Gikatilla being his principal teachers. He studied poetry with the former and essayed poetry himself as a youth, although he recognized later that the gift of poetry had been denied him. Isaac ibn Gikatilla, an accomplished Arabic scholar, seems to have exercised a powerful influence over Ibn Jana\ah, who early attained an intimate acquaintance with the Arabic language and literature, and acquired an easy and graceful Arabic style. Ibn Jana\ah adopted the profession of medicine, and became a skilful physician ("the physician" is often added to his name).

Ibn Abi Us\abi, the biographer of Arabic physicians, says that Ibn Jana\ah wrote a book on simple remedies and their weights and measures ("Kitabal-Talkib"); which acquired some reputation. He also studied logic with especial interest, but was an opponent of metaphysical speculation. His principal pursuit, however, was the study of the Holy Scriptures and the Hebrew language, in which he was aided by other masters in Lucena besides the two already mentioned. Judah Hayyuj was never-\enced by Ibn Jana\ah as his chief master in the field of Hebrew philology, although he can hardly have been personally his teacher, for when Ibn Jana\ah returned to Cordova, Hayyuj was dead. In 1012 Ibn Jana\ah, with some of his fellow citizens, was obliged to leave Cordova. After a long period of wandering he settled in Saragossa, where all his works were written. In regard to his external circumstances it is known only that at Saragossa he was the center of a circle occupied with scientific questions, and that he had young pupils, for whose benefit he wrote some of his works. The Talmudic scholars of Saragossa were hostile to him and opposed his scientific studies. In the introduction to his chief work Ibn Jana\ah severely criticizes their ignorance, which, he says, they hid under a mantle of piety, and defends his own efforts by appealing to the example of the Geonim and of the teachers of the Talmud. He knew and quoted the Targum.

In Saragossa Ibn Jana\ah gradually drifted into polemical relations with both Mohammedan and Christian teachers. The great event of his life was his dispute with Samuel ha-Levi Ibn Nagdela, his celebrated compatriot, who had left Cordova at the same time as himself, and had acquired high repute in southern Spain. The dispute arose from Ibn Nagdela's wish to defend his teacher Hayyuj against the criticism to which Ibn Jana\ah had subjected his writings. The dispute was a very acrimonious one, but only a few fragments have been preserved. The "Epistles of the Companions" ("Rasa'il al-Rifak"), as Ibn Nagdela calls the pamphlets which he and his friends launched against Ibn Jana\ah, as well as Ibn Jana\ah's "The Book of Shamug," or "The Book of Confounding" ("Kitabal-Tashwir"; Hebr. "Sefor ha-Hekalamah"), appeared in four consecutive parts, has been lost. But the substance of the lost pamphlets is to be found in Ibn Jana\ah's "Kitabal-Tankih," in which the author often refers to these polemical writings, which he valued highly.

The "Kitabal-Tankih" (Book of Minute Research) is Ibn Jana\ah's chief work, on which he was engaged during his dispute with Ibn Nagdela.

His Chief Work. It is devoted to the study of the Bible and its language, and was the first and most complete exposition of the Hebrew vocabulary and grammar. The book is divided into two parts, grammatical and lexicographical. Each of these parts has a separate name and appears as a separate book. The first part is called "Kitabal-Luma" (Book of Many-Colored Flower-Beds). It is preceded by a very interesting grammatical introduction to the entire work. The Arabic original of the "Luma" was published by Joseph Derenbourg in association with W. Bacher (Paris, 1886). The Hebrew translation by Judah ibn Tibbon (who translated "Luma" by "Hikmah") was edited in 1885 (Frankfort-on-the-Main) by H. Goldberg and H. Kirchheim. The second, lexicographical part of the work, "Kitabal-Usul," is provided with a special introduction. The Arabic original was edited by Neubauer (Oxford, 1875); the Hebrew translation by Judah ibn Tibbon ("Sefor ha-Shorashim") was edited by W. Bacher (Berlin, 1897). A French translation of the "Luma" was made by Metzger, with the title "Le Livre des Parterres Fleuris" (Paris, 1889).

Since Ibn Jana\ah excludes, as the established results of research, everything found in Hayyuj's fundamental works and much found in his own earlier writings, and since he does not discuss vowels and accents, on the ground that their treatment belongs properly to Masoretic works, both the grammar and the dictionary contain serious gaps, which, however, are balanced by a mass of other material outside the province of a purely grammatical and
lexicographical work. The "Kitab al-Tankih" is indeed a rich mine of information on Biblical syntax, rhetoric, hermeneutics, and exegesis. Its historical and scientific value is discussed under "Bible Exegesis"; Dictionaries, Hebrew; Grammar, Hebrew.

His works included:

- The "Kitab al-Tankih" (Book of Refinement, "Book of Refined"), a polemical pamphlet written by his enemies in Saragossa. It is in the form of a letter to a friend at Cordova, and discusses at length several questions of grammar.

- "Kitab al-Tawdih" (Book of Introduction; "Hebr., "Miscellaneous," or "Tufidah"), an account of a dispute which took place at Saragossa in the house of a friend, Abu Sulayman Ibn Falas. In this dispute a stranger from Granada, who belonged to Ibn Naghsh's circle, gave the first information of the attacks on Ibn Janah in course of preparation. Ibn Janah enumerates the criticisms advanced by the stranger against single points of the "Musulman," and then proceeds to refute them. This transmuted the great controversy. The four books enumerated here have been published, with Arabic texts and French translations, by Joseph and Hartwig Derenbourg ("Opuscules et Traites d'Abod 1-Walid Merwan ibn Djanah de Cordoue," Paris, 1880).

Although Ibn Janah is careful to exclude his personal affairs from his works, his personality can be plainly seen. He regarded the study of the Scriptures as his life-work, and considered it an indispensable and religious duty. In his introduction to his principal work ("Luma," p. 1; "Bikmah," lv), he makes this statement: "Since the revealed Scriptures can be understood only by the aid of the science of language, the endeavor to comprehend them from all sides becomes a more imperative duty the higher the end aimed at and the more our reason recognizes the greatness and majesty of Him who has revealed these books." The consciousness of the value of the results of his tireless research, and his indignation at the petty disparagements and injustice he had to endure, made him at times refer with pride to the work he had accomplished. Once he says ("Khitab al-Ugul," col. 533): "This explanation belongs to the sum of what I have produced of unusual thoughts and noteworthy opinions which no one else has expressed or noticed. I was enabled to do so much through God's grace and goodness manifested toward me, together with great endurance and a zeal for study and research by day and night; so that I have expended twice as much on oil as on another on wine."

With this proud self-consciousness Ibn Janah united respect for the achievements of others. He characterized the opinions of earlier authorities with great precision, whereby his writings have become an excellent source of information concerning the literary history of linguistic science and Biblical exegesis.

His relation to Hayyuj should especially be mentioned. Although he criticized him and corrected his errors, he vigorously upheld his grammatical system, even against the prejudices of the followers of the old school. In his criticisms he never forgets the respect and gratitude due the man to whom he owes his knowledge of science. In the introduction to his first work Ibn Janah says: "If we can criticize him; we owe our ability to do so to his teaching and to the good we have received from his writings." Ibn Janah's own estimate of himself coincides with the estimate of him held by the Spanish historian of Judaism, Abraham Ibn Daud ("Sefer ha-Kabbalah," end); it fell to him to complete that which Hayyuj had begun. The annals of Hebrew philology and Bible exegesis bear witness to the effects of Ibn Janah's writings. They, indeed, fell into comparative oblivion after David Kimhi; but they were brought again into notice during the nineteenth century, and became once more a source of inspiration and suggestion.


W. I. IBN JAU, JACOB: Silk-manufacturer at Cordova, occupying a high position at the court of the calif Hisham; died about 1000. Amador de los Rios calls him "Ibn Gan." Jacob and his brother Joseph, finding in the court of the palace a large sum of money which had been lost by some Moors from the province during an assault upon them, resolved to use the money for presents for the calif and the "hajib" Al-Mansur ibn Abi Amir, to gain favor thereby. They accordingly manufactured precious silks for garments, and flags with artistically woven Arabic mottos and emblems, the like of which had never been seen in Spain, and presented them to the calif and the powerful hajib. Al-Mansur thereupon made Jacob prince and chief judge of all the Jewish communities of the Andalusian califate, investing him with the right of appointing judges and rabbis, and of determining the taxes which the Jews were to pay to the state. Jacob was also invested with princely splendors; eighteen pages in gold-brocaded garments formed his guard of honor, and a state carriage was always at his disposal. The community of Cordova unanimously recognized him as its chief and granted him the right of entailing his dignities upon his descendants. In the dispute regarding the rabbinate of Cordova, Jacob and his family were on the side of Joseph ibn Abitur. Jacob deposed R. Enoch, and called in his place Ibn Abitur, who was then staying in Africa. Ibn Abitur, however, refused the rabbinate out of respect for the learned and pious Enoch. Jacob ibn Janu retained his position only a short time, for Al-Mansur, disappointed at Jacob would not extort large sums of money from his corregidores as presents for him, cast Jacob into prison. After languishing there for a year Jacob was liberated through the intervention of the calif himself, and reinstated, without, however,
IBN KILLIS, YA'KUB BEN YUSUF (ABU AL-TARAJ): Vizier to the calif of Egypt, Al-'Aziz Nizar; born at Bagdad; died at Cairo 990-991. His parents were Jews; and he himself professed the Jewish religion during the first half of his life. His biographers relate that he claimed descent from Aaron, or, according to another statement, from the poet Samuel b. Adiyah. Having been instructed in writing and arithmetic, Ya'kub was sent by his father to Egypt. There he made the acquaintance of an officer on whose recommendation he was appointed by the calif of Egypt, Kafur al-Ikhshid, to supervise the furnishing of his palace. Having satisfactorily discharged this duty, Ya'kub was entrusted with more important public offices, in which he displayed such ability and probity that he soon became Kafur's confidential minister (960), and all the public expenditures were placed under his control.

The difficulties surrounding this high position, which must have excited much jealousy, probably urged Ya'kub to embrace Islam, which he did in 967. His power continued to increase till the death of Kafur, when he was arrested by the vizier, Ibn al-Furat, whose jealousy he had excited. The intercession of his friends, and still more effectively his bribes, soon set him at liberty. He then secretly betook himself to Maghreb, where he entered into the service of Al-Mu'izz, his son and successor. At Ya'kub's death ('Aziz himself attended the funeral, and kept no table and received no guests for three days. For eighteen days the government offices remained closed, and no business was transacted; and for a month Ya'kub's grave was a place of pilgrimage, where poets recited the virtues of the departed at the call of experts and a legion chanted the Koran day and night.

IBN MALKAH, JUDAH BEN NISSIM: Spanish philosopher; flourished either in Spain or in Africa in the middle of the fourteenth century. He was imbued with Neoplatonic ideas, and he wrote from that standpoint an important philosophical work in Arabic in three parts. Of these the first, entitled "Un al-Gharib," is an introduction to the "Sefer Yezirah," arranged in the form of dialogues between the author and his pupil and his master. Appended are ten chapters on man's acquirement of perfect bliss. The second part, "Tafcir Yezirah," is a philosophical commentary on the same work; and the third part, "Tafcir Fikre R. Eliezer," is a commentary on the Fikre R. Eliezer, finished Feb. 8, 1365. He also cites a work, "Al-Miftah," and a commentary on the prayers, "Tafcir al-Salah," written by himself, but now lost.

IBN MALKH's commentary on the "Sefer Yezirah" is quoted by Samuel Motok in his commentary on Ibn Ezra (according to Dukes, the commentator who quotes Ibn Malkh is Joseph ha-Sefardi). Ibn Malkh's theory of the "active intellect" ("sekel ha-po'el") is similar to that of Ibn Gabriel, but there is no evidence of his having known the latter's "Fons Vitae."
IBN MIGAS, JOSEPH (JEHOSEF) BEN MEIR HA-LEVI: Spanish rabbi and head of a school in Lucena; born 1077; died in Lucena 1141.  

His birthplace was probably Seville, where his father, Meir ha-Levi Ibn Migas, and his grandfather, Joseph ha-Levi Ibn Migas, had lived after the departure of the latter from Granada (Saadia ibn Daman, in Edelmann's "Hemolah Genuzah," p. 39). Ibn Migas and the other Jewish adherents of Balkin desired to elect him king, while the rest of the population sided with Badis, whom they made king in Oct., 1087. Balkin submitted; but Badis, fearing his brother would regret his submission and seek vengeance, caused him to be killed. Joseph ibn Migas and the other Jewish adherents of Balkin were compelled to flee. They were, however, kindly received by the King of Seville, an opponent of Badis, and Joseph ibn Migas was employed by him in the public service.

BIBLIOGRAPHY: Abraham ibn Daud, Sefer ha-Kabbalah, in Neusner, M. J. C. i. 72, 76; Grätz, Gesch. vi. 16, 48, 68.  

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Among the pupils of Ibn Migas may be mentioned his son, R. Meir, whose son Isaac is mentioned by Judah al-Falutsi ("Tahkemoni," xlv.; see also D. Cassel in "Zunt Juedenschrift," p. 130) as a nephew of the same name (Edelmann, i.e. p. 30); and Michael, the father of Maimonides. That Joseph ibn Migas was a teacher of Maimonides—who was only six years old at the time of Joseph's death—is an old error (see Menahem Meiri, "Bet ha-Behirah," in Neubauer, "M. J. C." ii. 228; Edelmann, i.e. p. 30; Sambeli, in Neubauer, "M. J. C." i. 127; Ibn Yahya, "Shalsheletha-Kabbalah," p. 33a; Weiss, "Dor," iv. 299; Jud. Enc. i. 535, s. v. "Aleph") which has already been refuted by Zacuto ("Yushait," p. 131a). It rests upon a gloss in Abraham ibn Daud's "Sefer ha-Kabbalah" (Neubauer, i.e. p. 173). Joseph ibn Migas' works may be mentioned:

1. Responsa (Salonica, 1791; Warsaw, 1796), two hundred and fourteen of which were collected by Joseph Elijah ha-Levi, partly translated into Spanish, and published under the abbreviation ShaH. (2) Talmud commentaries (Menahem Meiri, "Bet ha-Behirah," in Neubauer, "M. J. C." ii. 228), of which there have been preserved, (a) Novelle on Dala Batra, quoted by Zerahiah ha-Levi (see Reifmann, "Toledot Rabbeinu Zembahha-Levi," p. 41, Prague, 1833), by Solomon ben Adret (Responsa, No. 180), and by others (first printed in Amsterdam, 1792; with Eleazar ben Arvah's commentary "Zer Zahab," 1800); (b) Hiddushim on Shevu'ot, mentioned in the "Pe'er ha-Dor," No. 143 (first printed in Prague, 1809, in "Uryan Toldot," together with other novelle, 1809). His novelle contain no explanations of words; but, conformably to the character of the halakhic Hiddushim, he lays emphasis on the clearness and intelligibility of the whole context, sometimes giving two or more explanations of one passage. He names Hananeel and Alfas as his authorities. He is of the opinion that it would be impossible to obtain religious decisions directly from the Talmud (Responsa, No. 114) without utilizing those of the Geonim ("Testohot").

A work entitled "Megillat Setarim," which Zerahiah ha-Levi mentions as having been written by Joseph ibn Migas (Reifmann, i.e. p. 41), has not been preserved; nor can it be determined whether, as Grätz ("Gesch." vi. 108) supposes, "Meggilat Setarim" was the title of his Talmud commentary. In view of the few, poorly edited fragments of his works, an independent criticism of his importance as a scholar is barely possible. Maimonides says of him in the introduction to his Mishnah commentary (Pococke, "Porta Mosis," p. 159): "The Talmudic learning of this man amazes every one who understands his words and the depth of his speculative spirit, so that it might almost be said of him that his equal has never existed." Judah ha-Levi eulogizes him in six poems (see, besides those already cited, Brody, i.e. pp. 97, 191), and is full of his praise (ib. p. 173).


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IBN MIGAS, MEIR: Spanish rabbi, and president of the bet ha-midrash of Seville; flourished in the eleventh century. He was the son of Joseph ibn Migas and the father of Joseph ibn Migas ben Meir ha-Levi. Late in life he was compelled to leave Seville and retire to Toledo.

Bibliography: Abraham ibn Daud, "Sefer ha-Kabbalah," in Neubauer, "M. J. C." i. 51; Weiss, "Dor," i. 112.

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IBN MUHAJAR, AHUB BEN MEIR HA-NASI IBN MUHAJAR: Spanish-Arabian poet of the twelfth century; probably a brother of the poet Joseph ben Meir and of Abraham ben Meir ibn Muhajar. In the earlier sources he was called either "Ahub" or "Obab"; and it is difficult to say which is correct. If "Obab" then he is probably the author of the poems signed "Obab," and beginning respectively:

(a) "Eloah ha-sher hayaz (Lezatto, "Nahal," p. 12); (b) "Asher libbi he-kilyot," " restah" for the Torah festival (Zunz, "Literaturgesch." p. 587). Judah ha-Levi dedicates a song of praise ("Mi ya'avan le-eber yam") to a certain Ahub, but the latter's surname is Yehuda; and although the name "Ahub" is a rare one, it is improbable that the poem was addressed to the subject of this article.

The designation ha-Khetiva found in various forms, has not yet been explained.

Bibliography: Abraham ibn Daud, in Neubauer, "M. J. C." i. 81; Joseph b. Zaddik, ib. p. 63, where "Obab" or "Ahub" should be read instead of "Abraham" (ib.); Conforte, "Kore ha-Dorot," p. 8a; ib. "Obab" and "Ahub" (see Steinschneider in J. Q. B. ii. 102, 234, on "Mishkelek," p. 137).

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IBN NUREZ, JACOB: Physician to King Henry IV. of Castile and his chief judge ("juez mayor"); also rabbi, as he calls himself. In 1474 he
was commissioned by the king to apportion at Sevogia the taxes which the "aljamas" of the Jews in all the king's dominions had to pay annually. These taxes were not collected by Ibn Nuñez, but by the royal tax-collectors to whom Ibn Nuñez applied for that purpose.

BIBLIOGRAPHY: Ross, Estudios, p. 101; following him, Lindo, Historia de la Reforma en España, p. 256, and Ginzberg, Gesch. vi. 230; Ross, Hist. III. 390-401, where the taxation of the several communities was for the first time described, from a manuscript in the National Library at Madrid.

M. K.

IBN PALQUERA. See Palquera (Palquerque), Shem-Tob b. Joseph.

IBN PULCAR (PULKAR, or POLKAR).

IBN PULGAR (PULKAR, or POLKAR), ISAAC BEN JOSEPHI: Spanish philosopher, poet, and controversialist; flourished in the first half of the fourteenth century. Where he lived is not known, though it is given that "aviva" is given at the end of his translation of Al-Ghazali's "Makakid," the title-name as well as the date is probably the copyist's (Ginzberg, Gesch. vii. 446). He was a warm defender of Isaac Alfasi, and continued his translation of Al-Ghazali's work. It seems from his "Ezer ha-Dat" that he had been a friend of Abner of Burgos; but when the latter, after conversion, sent him one of his anti-Jewish writings, he replied in a stinging satirical poem.

Ibn Pulgar wrote the following: (1) Hebrew translation of the third book of Al-Ghazali's "Makakid" (completed in 1307); (2) "Ezer ha-Dat," the most important of his writings (see below), a polemical work in five books, in the form of dialogues, and interspersed with verse; (3) "Iggereth ha-Harit," a refutation of Abner of Burgos' "Mahat Kenot"; (4) a refutation in Spanish of astrology; (5) verse (see De Rossi, "Colliges," No. 861, 3).

Ibn Pulgar defended the Halakah, but said that the Haggadah did not belong to the Torah. One of the points in dispute between Ibn Pulgar and Abner of Burgos was in regard to the immortality of the individual soul, which Ibn Pulgar denied, believing only in the immortality of the universal soul (Ibn Shaprut, "Eben Bohan," x., § 5). Ibn Pulgar's theory was that the laws were not instituted for the sake of God, who has no need of them, but for the sake of man. Therefore he who observes these laws must not expect any future reward, as he is rewarded in the observance of them. Thus the question, "Why are sinners often happy and the pious unhappy?" has no meaning, for virtue and wisdom contain happiness in themselves, while sin and folly contain unhappiness.

Of the "Ezer ha-Dat," the first book, in eight chapters ("she'arim"), is a demonstration of the superiority of the Jewish religion, in which Ibn Pulgar attacks both apostates and Christians; the second attacks infidels and skeptics; the third, astrologers; the fourth, those who explain the Bible in a strictly literal sense and those who, like the Christians, interpret it in a figurative and allegorical sense; the fifth, those who do not believe in the immortality of the soul. The second book, a dialogue between an aged partisan of Talmudic Judaism ("Torani") and a youthful philosopher, has been printed in Eliezer Ashkenazi's "Ta'am Zeckenim" (Frankfort-on-the-Main, 1833). Ibn Pulgar's object here was to prove the superiority of philosophical Judaism; but his arguments are more clearly expressed in his polemical works, in which he attacks cabalists, sorcerers, and false philosophers. His strivings against the first two classes have been published by Isidore Loeb ("Hebr. E. J." xiii. 66-70).


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IBN ROSHD. See Averroes.

IBN SAHL, ABU AL-HASAN. See Ali ibn Sahil ibn Rabban al-Tabarani.

IBN SAHL, ABU OMAR JOSEPH BEN JACOB: Poet and scientist; died at Cordova 1134. He was a pupil of Isaac ibn Ghayyat, was rabbi at Cordova for nine years, and was distinguished for both learning and piety. Joseph ibn Sahil, who must not be confounded with the poet Ibn Joseph Sull, is counted by Al-Harizi among the foremost poets of his time; though his verse is without any peculiar elegance, it is easy and fluent. He was intimately acquainted with Moses ibn Ezra, who addressed several poems to him.


IBN SEHNEH. See Zareqi, Samuil ibn Seneh.

IBN SHAPRUT, HASDAL. See Hasdai Abi Yusuf ibn Shaprut.

IBN SHAPRUT (SHAFRUT, not Sport or Sporta), SHEM-TOB BEN ISAAC: Spanish philosopher, physician, and polemic; born at Tudela in the middle of the fourteenth century; often confused with the physician Shem-Tob ben Isaac of Tortosa, who lived one hundred and fifty years later. While still a young man he was compelled to debate in public, on original sin and redemption, with Cardinal Pedro de Luna, afterward Pope Benedict XIII. This disputation took place in Pamplona, Dec. 30, 1375, in the presence of bishops and learned theologians (see his "Eben Bohan"; an extract, entitled "Wikkudah," in manuscript, is in the Bibliothèque Nationale, Paris, No. 831). A devastating war raged in Navarre between the Castilians and the English obliged Ibn Shaprut, with many others, to leave the country. He settled at Tarazona, in Aragon, where he practised his profession of physician among both Jews and Christians. As a Talmudic scholar he carried on a correspondence with Sheshet. At Tarazona he completed his "Eben Bohan" (May, 1380 or 1385), a polemical work against baptism. As a model and guide for this work, which consists of fourteen chapters, or "gates," and is written in the form of a dialogue, he took the polemical "Milhamot Adonai" of Jacob ben Reuben, falsely attributed to David Kimhi. Ibn Shaprut's work, however, is not a partial reproduction of the "Milhamot," as has been incorrecly stated ("Ozar Nejmard," ii. 25); it is rather an extension or continuation of it, since it goes into details which are either not mentioned, or are mentioned only briefly, in the other. In the fifteenth
chapter, which Ibn Shaprut added later, he criticizes a work written by Alfonso de Valhaldobal against Jacob ben Reuben. The thirteenth chapter contains a very interesting fragment by a fourteenth-century Schopenhauer, who wrote under the pseudonym "Lamus" ("Samuel"). The "Eben Bozan" has been preserved in several manuscripts. In order to assist the Jews in their polemical writings, Ibn Shaprut translated portions of the Four Gospels into Hebrew, accompanying them with pointed observations; answers to the latter, written by a neophyte named Jona, also exist in manuscript.

Ibn Shaprut wrote a commentary to the first book of Avicenna's canon entitled "En Kol," for which he probably made use of the Hebrew translation of Sulaiman Ibn Taib and that of Alquor, which latter he criticizes severely. He also wrote a supercommentary, entitled "Zahut Palanah," to Ibn Ezra's commentary on the Pentateuch (see M. Friedlander in the "Publications of the Society of Hebrew Literature," series II., vol. IV., p. 251, where "Shem-Tob ben Joseph Shaprut of Toledo" should read "Shem-Tob ben Isaac of Tudela"). The following works of Ibn Shaprut have been printed: "Pardes Rimmonim," explanations of difficult Talmudic haggadot (Sabbionetta, 1554); "Besorat Mat-tai," Hebrew translation of the gospel of Matthew according to the editions of Sch. Münster and I. de Tillet Mercier, reedited by Ad. Herzberg (Göttingen, 1879).


IBN SHEM-TOB, JOSEPH BEN SHEM-TOB: One of the most prolific Judeo-Spanish writers of the fifteenth century; born in Castile; died 1489. He lived in various cities of Spain: Medina del Campode Leon (1441); Alcalá de Henares (1451); Segovia (1454). Though it is not known precisely what office he held at court, he occupied a position which brought him in contact with distinguished Christian scholars. According to the custom of the time, he held public disputations with them in the presence of the court; this probably led him to study the polemical literature of the Jews. In the preface to his commentary on Prophets Duran's "Al-Tebi ka-Aboteka," he recounts a dispute with a Christian scholar concerning the doctrine of the Trinity. He seems to have elaborated this dispute and to have used it later in various anti-Christian writings. In 1432 he was sent by the Prince of Asturias, Don Enrique, to Segovia to prevent an outbreak of popular rage at Easter against the Jews. He speaks occasionally in his writings of great sufferings which drove him from place to place, and of passing through a severe illness. Grätz ("Gesch." viii. 423) has discovered, from a quotation in Joseph Jabez's "Or ha-Yayim," that Ibn Shem-Tob died a martyr.

Ibn Shem-Tob's numerous writings, a list of which was compiled by Munk and supplemented by Beer and Steinschneider, are divisible into (a) independent works and (b) commentaries. Among the former are: "Hanhatag ha-Bayit," treatise on economics, written in his youth (see his "En ha-Kore"); nothing further is known concerning it. According to Stein- schneider, it may be a revision of Aristotle's "Economics." "En ha-Kore," the only medieval scientific Hebrew homiletical work extant (Zotenberg, "Cat. Hebr. MSS. Paris," No. 303, 2; Neubauer, "Cat. Bodl. Hebr. MSS." No. 3032, 2). The book is very rich in quotations from Christian and from Mohammedan authors. It treats systematically of the science of homiletics, defining the limitations of exegetical, and expresses itself in regard to the fundamental aim of Jewish preaching. It contains frequent references to Aristotle's "Ethics." Ibn Shem-Tob's favorite work was "Kebod Elohim," on the summoned son and the aim of life; written in 1442, printed at Ferrara in 1555.

"Da'at Elyon," a refutation of a fatalistic writing of the baptized Jew Abner of Burgos (Wolf, "Bibl. Hebr." iii. 428; the Oppenheim MS. cited by Wolf is no longer to be found in the collection at Oxford).

The following are his commentaries: Commentary on Jedidah ha-Penin's "Beinhat Olan." Commentary on his father's "Sefer ha-Yesodot," known only through a citation in "En ha-Kore." Just as "Sefer ha-Yesodot" is, probably, only another title of his father's Commentary, so is this commentary, according to Steinschneider, probably identical with the "Sefer Kebod Elohim.


"Bitul Igerah ha-Noether," a Hebrew translation of and commentary on Hasdai Crescas' refutation, in Spanish, of the chief dogmas of Christianity. It was written at Alcalá de Henares in 1451, and published anonymously at Salonica (?) in 1860. The original work by Crescas and its title have been lost (Steinschneider, "Hebr. Uebers." p. 466). These last two commentaries were in accord with the anti-
Christian polemical spirit prevailing in the Jewish religious-philosophical literature of the time.

Commentary on Lamentations, written at Molina del Campo in 1441, after the author had recovered from an illness (Pernam, De Rossi Mss. No. 177).

Commentary on the "Isagoge" of Porphyry, after Averroes, of which no manuscript has yet been found (see Steinschneider, "Cat. der Hebr. Handschriften in der Stadtbibliothek zu Hamburg," p. 106; ibidem, "Hebr. Uebers." p. 80).

Commentary on Averroes' treatise on the possibility of union with the active intellect ("Sekel ha-Fe'il"), after Moses Naborini's translation, with a long introduction (Steinschneider, "Cat. der Hebr. Handschriften Berlin," No. 216; Zotenberg, l.c. No. 885). Ibn Shem-Tob made a short extract from this voluminous commentary, which he finished at Segovia in 1454 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1333; see Steinschneider in "Monatsschrift," xxiii. 459 et seq.; ibidem, "Hebr. Uebers." pp. 194 et seq.).

Commentary on part of Averroes' "large commentary" on the "De Anima" of Aristotle, cited in Ibn Shem-Tob's commentary on Aristotle's "Ethics" (Steinschneider, l.c. p. 150).

Short commentary on Maimonides' "Moreh," l. c. 69, cited in his son's commentary on the same work. Nothing further concerning it is known.

Commentary on the "Sidra Bereshit," cited by him in the "En ha-Kore," and a commentary on Deut. xvi. 11, cited in his commentary on the "Nicomachean Ethics" (according to Steinschneider these two may be only sermons).

Commentary, containing minute and diffuse explanations of words and subject-matter, on the Hebrew translation of the "Nicomachean Ethics" of Aristotle ("Sefer ha-Middot"). Finished at Segovia in 1455, this was probably the last and most extensive of his works; he worked upon it for one hundred days continuously in order that no interruption might hinder him from an understanding of the text. The commentary exists in many manuscripts and was widely circulated in the Middle Ages. It has been made use of in Satanow's edition of the "Sefer ha-Middot" (Berlin, 1784; Steinschneider, l.c. pp. 213 et seq.).

The "Kebod Elohim" is Joseph's chief work. His leading ideas and principles, scattered throughout his other writings, are here brought together. In it he compares the ethical opinions of the Greeks, especially of Aristotle, with those of Judaism, a thing which had not before been earnestly or thoroughly done. For this purpose he gives many extracts ("penakim") from the "Ethics" of Aristotle, and translates chapters ix. and x., though Ethical from a Latin version. In answer to the Views.

and its province should be "the secret meanings of the Torah and of its rules, and the teachings of the Prophets." By this he probably indicates cabalistic dogmas. The divine commands are reasonable, although explanations based on reason, without the help of tradition often fail to explain the foundations of the commands.

Ibn Shem-Tob is one of the most learned writers of his time. His knowledge of science and philosophy was intimate, and he had a very thorough acquaintance with Aristotle, his Character.

prominent Jewish, Mohammedan, and Christian writers. At the same time he was an independent and outspoken critic. He not only passed judgment upon Christianity and Islam, but he criticized Mahommedists, with whose fundamental ideas he was not in sympathy, and maintained that the claim made by the cabalists that Simeon ben Yohai was the author of the Zohar was baseless. Nevertheless, in a discussion as to the proofs of the unity of God, he prefers the arguments of the cabalists to those of the philosophers. His attitude might be termed "positive Jewish," with a remarkable mixture of rationalism and dogmatism. He would allow no obscurity or confusion of ideas, and emphatically asserted that religion and philosophy are not identical in their final aim: "The Aristotelian laws make men; Jewish laws make Jews." In the strife then raging over the study of rationalistic sciences Ibn Shem-Tob took the following position: The Jew in possession of the divine revelation could dispense with the sciences, although their study was useful to him, since he perfected him as a human being; but their study should be deferred to an advanced age. In this he agreed with Solomon ben Adret. He thought it was the "sophistry" of "Greek wisdom," in which speculative knowledge was the chief end of life, which made materialists of so many prominent Jews, causing their defection from Judaism and the extinction of whole communities in Aragon and Castile. In other districts, he said, not affected by this spirit, there were thousands of Jews who would rather be killed than surrender their faith.


M. Sc.

Ibn Shem-Tob, Shem-Tob (Ben Joseph?): Spanish cabalist; a fanatical opponent of rationalistic philosophy; president of a yeshibah in Spain; lived about 1390-1440 (Gedaliah ibn Yahya, "Shalsheletha ha-Kabbalah," ed. Venice, p. 639). He was the father of Joseph and Isaac ibn Shem-Tob. He wrote: "Sefer ha-Eemanot," on religious dogmas (Pernam, 1556); "Sefer Yesodot" (perhaps only another title for the preceding); a commentary on the Penah Haggadah (Steinschneider, "Cat. Bodl." col. 99). The "Sefer ha-Eemanot" is an attack on the Aristotelian philosophy and on the rationalistic and specu-
Commentary to book iii., ch. 4-7 of finished in Almazan in 1478, under the title "Bi'ur bah Ha-Taklitit," treatise on the final cause or purpose of creation is the existence of mankind. The end of opinion of ancient writers on this subject, and missing opinions, and though his father did not agree with Maimonides on essential points in his philosophy. Ibn Shem-Tob was the author of the following works: (1) Treatise on matter and its formation, according to the opinions of the ancient philosophers, especially Aristotle and his commentators: written in Segovia, 1461 (Paris MS. No. 898, 4). (2) Commentary to book iii., ch. 4-7 of Averroes' "middle commentary" on Aristotle's "De Anima," on the rationalistic power of the soul, finished in Almazan, in 1478, under the title "Be'ur ha-Koah ha-Harejim" (Paris MS. No. 3). (3) Other parts of the commentary were written by one of Shem-Tob's pupils in the same year (1478), and probably were either based upon the teacher's lectures or dictated by him (Paris MS. No. 967, 2). (4) Commentary on Averroes' "middle commentary" on Aristotle's "Physics," finished in Almazan in 1480 (Paris MS. No. 967, 4). (5) "Ha-Ma'amor ba-Sibbat ha-Tahilim," treatise on the final cause or purpose of the creation of the world (Paris MS. No. 996, 2). The author quotes and discusses several of the opinions of ancient writers on this subject, and agrees with the last cited, that the purpose of creation is the existence of mankind. The end of all humanity, according to him, is to approximate to the image of God. (6) "Teshubot" to Eli Hahillel's philosophical questions (De Rossi, MS. Parma No. 457, 2). (7) Commentary on Pirke Abot (Wolf, "Bibl. Hebr." iii. 1135). (8) Commentary on Maimonides' "Monech" (Venice, 1551). This commentary, his chief work, was written with the purpose of reconciling "reason" (philosophy) and "law" (religion). He frequently quotes the commentary of Profuturo, to which his remarks are sometimes only supplementary. In the preface he states his intention to be merely to reproduce explanations and comments already given and in his opinion correct. A compendium, therefore, rather than a commentary, the work is very profuse (see Friedländer, "The Guide of the Perplexed," vol. iii., p. xxii.). (9) "Derashoth ha-Pardes," homilies on the Pentateuch, written in 1489 and printed three times during the sixteenth century (Salonica, 1525 or 1530; Venice, 1547; Padua, 1567). It soon, however, fell into comparative oblivion.


J. M. Sc.

IBN SHOAHAN (Hebr. form, ישוע or ישוע) or IBN SURAN (Arab. form, "Susan," both forms meaning "lily"): Spanish family of Toledo, which can be traced back to the twelfth century and which is known to have existed up to the seventeenth century. Its first representative was Solomon, called "Pa'ttish ki-Hazak" (="the mighty hammer"). He was nasi in Toledo in the twelfth century (Graetz, "Hist." iii. 284).

Joseph ben Solomon (ibn Shoahban) (called also Ya'ez ibn Omar ha-Nasi): Communal worker in Toledo; died there 1205. He succeeded his father as nasi in that city, and stood high in the favor of the court. Gneucke says that he was a favorite of Alfonso VIII of Castile (1166-1214). He built a beautiful synagogue in Toledo, which is mentioned in "Ha-Ma'amar," (ed. Constantinople, p. 57a), and is also alluded to in the chronogram "1305," the year of his death, in his epitaph (see S. D. Luzzatto, "Abu Zikaron," No. 75; Rapoport, in "Kerem Hemed," vii. 348-350). He gave a friendly reception at his home in Toledo to Abraham ben Nathan, the author of "Ha-Manhig." The poet Al-Harizi composed two elegies on his death, one of which exists in manuscript, while the other is printed in the "Tikkunon" (ed. Warsaw, 1890, l. 412; comp. xlvii. 339).

Joseph ben Solomon was also nasi of Toledo, in succession to his father.


Among other members of the family who lived in the thirteenth century were: Abraham, who built houses of shelter for poor travelers in Toledo. Judah, known for his generosity. Shem, grandfather of the writer Judah ben Moses of Toledo, Samuel, who provided the Talmudical high schools of Cairo and Jerusalem with oil, and who suffered in a per-
cution of the Jews in Toledo. Jacob, a Jewish judge, appointed by the government. In the fourteenth century prominent members of the family were: David, a judge, son of the above-mentioned Jacob. He was associated with Asher ben Jehiel. Mois ben Abraham, representative of the community, and his son Abraham (see Jew. Encycl. i. 119b). Jacob, who in 1320 was divorced from his wife Salome, daughter of Judith Henne, of Lodi. Isaac, a physician; born 1524; died of the plague in 1539 (Graetz, i. 413). Joseph, a thorough student of the Talmud and of theology; author of a commentary on Pirke Aboth (Neubauer, "Cat. Bodl. Hebr. MSS." No. 885, 2; MS. Paris, No. 769, 5).

Noteworthy members in the fifteenth century were: Mois ben Joseph, physician; "a helper of the poor"; died in Toledo 1413. An Ibn Shoshan, whose given name is not known; author of a short commentary on Ibn Gabirol's "Azharot" (Neubauer, i.e. No. 1177, 1b). Samuel ben Zadok, author of a festival prayer (De Rossi, MS. Paris No. 1577); and of a short compendium on Jacob ben Asher's "Tor Ohn Hayiyim," under the title "Be'er Ezi Hayyim" (MS. Paris No. 444). Samuel, author of Sabbath sermons (Buxtorf, "Bibl. Rab." p. 467) and of a supercommentary on Rashi's commentary on the Pentateuch (Neubauer, i.e. No. 291). Another Ibn Shoshan, whose given name is not known; died as a martyr in Seville in 1481. Judah ben Isaac, rabbi in Maghreb about 1500; quoted by several halakists; author of a commentary on Ruth. To the sixteenth century belong: Joseph, lived in Constantinople; publisher of Mihdrash Tzadduqa (1529). David, physician in Jerusalem (1539). Isaac, copyist of a cabalistic work in Safed (Neubauer, i.e. No. 1540). David ben Samuel, author of a commentary on Ecclesiastes (Geiger, "Jiid. Bauer," i.e. No. 1540). An Ibn Shu'aib, whose given name is not known; died as a martyr in Seville in 1481. Ishak ben Mordecai ben Susan: Pales.

In the fourteenth century prominent members of the family were: Eliezer, son of the above-mentioned David, in Constantinople (1629). It is related of him that every Friday he cleaned with his beard the place in front of the Holy Ark. David ben David, rabbi in Salonic about 1660.

Members of the family in the seventeenth century were: Eliezer, son of the above-mentioned David, in Constantinople (1629). It is related of him that every Friday he cleaned with his beard the place in front of the Holy Ark. David ben David, rabbi in Salonic about 1660.

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IBN TIBBON: Family of translators that lived principally in southern France in the twelfth and thirteenth centuries. On the name "Tibbon" see Steinhauser in "J. Q. R." xi. 621. The more important members of the family were: (1) Bahya ben Joseph ibn Pakuda's "Al-Hidayah ila Fara'idal-Kulub," under the title "Torat Hobotha-Lebabot." He was induced to undertake this work by Mehemmed ben Jacob and his son Aaron, at whose desire he translated the first treatise, in 1181. After its completion Joseph ibn Qayyim translated the other nine treatises and afterward the first one also. At the wish of Abraham ben David of Poquières, Judah commenced a translation of the work. Judah's translation is the only one that has held its place. That of Kohen was gradually superseded and at last came to be forgotten entirely. Only a small fragment of it has been preserved (published by A. Jellinek in Benjacob's edition of "Hobotha-Lebabot," Leipsic, 1840.) Judah's translation of Babyl's work was first printed at Nafios in 1490 without a title.


Judah ben Saul ibn Tibbon: Translator; born at Granada, Spain, 1190; died after 1190. He left his native place in 1190, probably on account of persecution by the Almohades, and went to Lunel in southern France. Benjamin of Tudela mentions him as a physician there in 1160. Judah lived on terms of intimacy with Mehemmed ben Jacob and with Mehemmed's two sons, Ascher and Aaron, whom he recommended as friends to his only son, Samuel. He was also a close friend of Abraham ben David of Poquières and of Zerahiah ha-Levi, the latter of whom he freely recognized as a greater scholar than himself, and whose son he also wished to have as a friend for his own son. He had two daughters whose marriage caused him much anxiety.

Judah was very active as a translator, his works including the translation into Hebrew of the following:

(1) Babyl ben Joseph ibn Pakuda's "Al-Hidayah ila Fara'idal-Kulub," under the title "Torat Hobotha-Lebabot." He was induced to undertake this work by Mehemmed ben Jacob and his son Aaron, at whose desire he translated the first treatise, in 1181. After its completion Joseph ibn Qayyim translated the other nine treatises and afterward the first one also. At the wish of Abraham ben David of Poquières, Judah commenced a translation of the work. Judah's translation is the only one that has held its place. That of Kohen was gradually superseded and at last came to be forgotten entirely. Only a small fragment of it has been preserved (published by A. Jellinek in Benjacob's edition of "Hobotha-Lebabot." Leipsic, 1840.) Judah's translation of Babyl's work was first printed at Nafios in 1490 without a title.

(2) Solomon ibn Galredi's "Khabib Ishaq al-Khabib," under the title "Tikvah Midshot ha-Nefesh." (printed together with the aforementioned translations at Constantinople in 1400.)

(3) Judah ha-Levi's "Khabib al-Haymah," under the title "Sefer ha-Kuzari." (1871; printed at Fano in 1800 and many times again.)

Bibliography: Peris, Salonos h., Abraham h., Adereth, pp. 26, 27.
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In this instance also Judah's translation drew that of his rival, Judah ibn Cardinal, out of the field, so that only a small portion of the latter's work was preserved (see Cas-

(4) Two works by Ibn Tibbon: (a) His grammar, “Kitab al-Lugat,” under the title “Sefer ha-Bikduyim” (1171) edited by E. Goldschmidt, with notes by E. Kitzhaber, Frankfurt-on-the-Main, 1876. The translator's preface is interesting for the history of literature, and it gives Judah's opinions on the art of Hebrew translation. (b) “Kitab al-Lugat,” under the title “Sefer ha-

Sporuous Works

Judah's testament, with its homely style and frankness, is one of the most interesting in this class of literature. It gives a deep insight into the soul of the man and his re-

Judah's Ethical into the soul of the man and his re-

His Biblical sense and his conception of the art of translating are shown by his counsels on this subject.

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He had understood the difficulties of the translator's task. He says in the preface to his translation of Bahya's “Hoboh ta-Lebabot” that he hesitated to translate the book because he did not feel sufficiently acquainted with Hebrew, and that he undertook the task only in compliance with the wish of his friend. He knows that he is laying himself open to adverse criticism with his translation, as is the case with every innovation. He attributes the imperfect character of his predecessors' translations from Arabic into Hebrew to the fact that either they did not have a thorough knowl-

Judah ibn Tibbon: Physician and author; born in Marseilles; flourished between 1240 and 1283; son of Samuel ibn Tibbon and father of the Judah ibn Tibbon who was prominent in the Maimonidean controversy which took place at Montpellier.

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The number of works written by Moses ibn Tibbon makes it probable that he reached a great age. With other Jewish physicians of Provence, he suffered under the order of the Council of Beziers (May, 1246) which prohibited Jewish physicians from treating Gentiles. He wrote the following works:

1. Commentary on Canticles (Lyck, 1874). Written under the influence of Maimonides, it is of a philosophical and allegorical character, and is similar to that by his brother-in-law, Abraham ben Samuel ben Simon ben Anan, whom he quotes repeatedly. In a long preface, he deals with the poetical form and the philosophical content of the book, especially discussing the three classes of poetry according to the "Organon" of Aristotle. This part of the preface, taken from Immanuel ben Solomon's commentary to Canticles, was published by Dukes in his "Nahal Kedumim" (pp. 53, 56; Berlin, "Hebr. Bibl." xiv 69, Saffeld, in Berliner's "Magazin," vi. 25).

2. Commentary on the Pentateuch, according to Isaac de Lattes' "Sha'are Ziyyon" (see p. 42 of Bober's "Yaroslav," 1885, edition of the latter work) and Gedalia ibn Yahya's "Shalsheleth-Kabbalah" (see Wolf, "Bibl. Hebr." i. 1055). This commentary is quoted in the Commentary on Canticles (p. 244). Azulai, in his "Shem ha-Gedolim" (i. 144), mentions that, according to an early source, Moses ibn Tibbon composed a work of this kind. But an ancient authority, Judah Mosco (c. 1570), in his supercommentary on Abraham ibn Ezra, expresses some doubt as to the authenticity of this commentary on account of its often very unsatisfactory expositions. According to Steinschneider, it was merely a supercommentary on Abraham ibn Ezra (see "Cat. Bodl." col. 150; Neubauer, "Cat. Bodl. Hebr. MSS." No. 3283, 9).

3. "Leket Shikhash," mentioned by Isaac de Lattes (i.e.) as contained in the foregoing work, though he does not give any further indication of its contents. Gedalia ibn Yahya (i.e.) gives only the title. Gedaliah ibn Yahya, (i.e. p. 54b, ed. Venice) gives only the title.


5. "Olam Katan," a treatise on the immortality of the soul, several manuscripts of which exist (Vatican MSS., No. 299, 2; Paris MSS., No. 110, see Neubauer, "Cat. Bodl. Hebr. MSS." No. 1918, 7, 1824, 10, 1833, 2, 1866, 13; see also Carmoly in "Oriental Lit." ii. 353, 314). Moses ibn Tibbon's authorship is doubtful. According to a Bodleian manuscript, No. 1918, 7, his father, Samuel ibn Tibbon, was its author; in another passage Judah, his grandfather, is said to be its author (see Steinschneider, "Cat. Bodl." cols. 2892-2894).


Gedaliah ibn Yahya (i.e.) erroneously ascribes to Moses ibn Tibbon a "Sefer ha-Kolel," a "Sefer ha-Melekh," and a "Sefer ha-Asarah Nebahim" (see Zunz, "Z. G." pp. 471-472; Steinschneider, i.e.). Moses was also wrongly accredited with three other works: a commentary on Abot, a commentary on Ibn Gabirol's "Azharot," and notes on the "Sefer ha-Mabla" of Maimonides (Steinschneider, i.e.). Moses ibn Tibbon's translations are even more important and numerous than his original works. They include versions of Arabic works on philosophy, mathematics, astronomy, and medicine. The name of the author of the work from which the translation was made precedes, in the following list, the title by which the translation is known. His most important translations are as follows:

Averroes: Commentarius, etc., on Aristotle: "Physica Commentarius," (about 1250; Steinschneider, "Hebr. Uebers." p. 109); "Kehila ha-Shemayim venu-Va'ana" ("De Corp. et Mundo"); i.e. p. 132; "Sefer ha-Sheyrav va-sher-Hahitos" (1550); "De Generatione et Corruptione" (i.e. p. 150); "Sefer hino "Eros" ("Metempskopia"); i.e. p. 152; "Kehila ha-Shemayim venu-Va'ana" (1544); "De Anim.", i.e. p. 174; "Ha-Bror ha-Ne'asea" (1581); "Nal'ah" ("De Natura"), i.e. p. 154; "Ha-Ne'asea ha-Tehila" (1581); "Metaphysik," i.e. p. 159; "B'tor Aram" ("Commentary" on Avicenna's "Arabash") (Berlin, "Averroes," p. 182; Steinschneider, i.e. p. 606). - "Sefer ha-Kolel," (1577); "The Small Canon," i.e. p. 696, comp. p. 256.

Balash "Ha-Ne'asea ha-Ne'asea," ("Al-Halâsh," on the "similarity of the world to an imaginary sphere"; i.e. p. 260, edited by D. Kuschmann), in Spuren des Bilddankes in der Bildhand und der Bildkunst, Leipzig, 1890. - Al-Majar: "Sefer ha-HaKohanim" (1571); Treatise on Arithmetic, Steinschneider, i.e. p. 320; "Sefer ha-Lettobi." iii. 256; "Sefer ha-Kohanim" (1579); "Elenchus," i.e. p. 568, comp. p. 256.

Balash: "Ha-Ne'asea ha-Ne'asea," ("Al-Halâsh," on the "similarity of the world to an imaginary sphere"; i.e. p. 260, edited by D. Kuschmann), in Spuren des Bilddankes in der Bildhand und der Bildkunst, Leipzig, 1890. - Al-Majar: "Sefer ha-HaKohanim" (1571); Treatise on Arithmetic, Steinschneider, i.e. p. 320; "Sefer ha-Lettobi." iii. 256; "Sefer ha-Kohanim" (1579); "Elenchus," i.e. p. 568, comp. p. 256.

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מר משה בר שמואל}

(In the Columbia University Library, New York.)
Moses ben Judah ibn Tibbon appears as a co抄ist on the island of Cabi抄 in the early part of the fifteenth century (Steinschneider, "Mose Anto抄ologie Israelitica," 1879, ii. 457; 1880, iii. 283).

Samuel ibn Tibbon: Son of Moses ibn Tibbon; first mentioned in a responsum of Solomon ben Adret (Neubauer, in "R. E. J." xii. 82 et seq.), which narrates a suit brought by Samuel against his rich young cousin Bionguda Biongudawas, the youngest of three daughters born to Bella, the daughter of Moses ibn Tibbon. After the death of her husband, Jacob ha-Kohen (1254), Bella went to Marseilles, where Bionguda became engaged to Isaac ben Isaac. Samuel ibn Tibbon, who at that time was probably living in Marseilles, contested the legality of the marriage to Isaac ben Isaac, saying that he had made Bionguda his legal wife while she was still living at Naples. Bionguda denied this. The lawsuit connected with this dispute has been reviewed by Isidore Loeb ("En Proces dans la Famille des Ibn Tibbon," Paris, 1886) and by Gratz ("Mo抄alsschrift," xxxvi. 49).


Moses ben Judah ibn Tibbon: Physician and philosophical writer; born about 1150 in Lunel; died about 1230 in Marseilles. He received from his father and other able teachers in Lunel a thorough education in medicine, in Arabic, in Jewish literature, and in all the secular knowledge of his age. Later he lived in several cities of southern France (1190 in Beziers, 1204 in Arles) and traveled to Barcelona, Toledo, and even to Alexandria (1210-1213). Finally he settled in Marseilles. That he was buried in there he (see Brühl in Koln's "Jeschurun," vi. 211, Heb. text, note) is very improbable. His father's will (see Judah ben Saul ibn Tunnus) gives a good insight into Samuel's character.

In comparison with his translations, the original works of Samuel are not numerous. He composed in 1213, on shipboard, when returning from Alexandria, "Bi'ur mecha-Milhot ha-Zarot," an explanation of the philosophical terms of Maimonides' "Morch Nebukin," printed, together with his Hebrew translation of the "Morch," at Venice, 1331, and often afterward (see Geiger, "Wiss. Zeit. Jud. Theol." iii. 457; Goldenthal, "Grundzüge und Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterbuch," in "Denkschriften der Kaiserlichen Akademie der Wissenschaften," i. 424 et seq., Vienna).

When finishing his translation of the "Morch" he felt the necessity of giving an alphabetical glossary of the foreign words that he had used in his translation. In the introduction to the glossary he divides these words into five classes: (1) words taken mainly from the Arabic; (2) rare words occurring in the Mishnah and in the Gemara; (3) Hebrew verbs and adjectives derived from substantives by analogy with the Arabic; (4) homonyms, used with special meanings; and (5) words to which new meanings were given by analogy with the Arabic. He gives also a list of corrections which he desired to be made in the copies of his translation of the "Morch." The glossary gives not only a short explanation of each word and its origin, but also in many cases a scientific definition with examples (Steinschneider, "Hebr. Uebers." pp. 420 et seq.).

According to Isaac Lattes (Renan-Neubauer, "Les Ecrivains Juifs Français," p. 866), Samuel wrote a commentary on the whole Bible, but only the following portions are known:

"Morch Nebukin ha-Ma'amor," a philosophical treatise in twenty-two chapters on Gen., published by M. Rabinowicz, Fréjus, 1887. (Geiger, loc. cit. 457 et seq.). It deals with physical and metaphysical subjects, interpreting in an allegorical-philosophical manner the Bible verses cited by the author.

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Samuel ben Judah ibn Tibbon: A commentary on those parts of the Penta-
Samuel Ibn Tibbon was an enthusiastic adherent of Maimonides and his allegorical interpretation of the Bible, and he is said to have even gone so far as to declare that the Bible narratives are to be considered simply as parables ("meshalim") and the religious laws merely as guides ("hanhagot") to a higher, spiritual life (Brill's "Jahrb." iv. 9, 89). Such statements, though unusual for the era, are characteristic of his approach to the Bible.

Samuel's reputation is based not on his original writings, however, but on his translations, especially on that of Maimonides' "Dala'il al-Ha'iriya" (finished about 1190). The book has always been quoted by Samuel himself (in his "Ma'amor Yikawulim"), and no manuscript of it has yet been found.

The distinction of Samuel's translation is its accuracy and faithfulness to the original. Whether one approves or disapproves his introduction of a number of Arabic words into Hebrew, and the fact that, by analogy with the Arabic, he gives certain Hebrew words meanings different from the accepted ones, the magnitude of his work cannot be questioned. Especially admirable is the skill with which he reproduces in Hebrew the abstract ideas of Maimonides, which is essentially a language of a people expressing concrete ideas. Soon after Samuel (that is, after 1230) the poet Judah al-Harizi also translated the "Mora'h" (part i. ed. Schlossberg, London, 1857; part ii., ib. 1876; part iii., ib.

Character. 1859). He adopted Samuel's Hebraic title, "Moreh Nebukim" (see Kaufmann, "Die Attributenuhr", p. 363), and though he said of Samuel, not without some personal animus, that the latter had intentionally obscured the meaning of the original, he was not unsuccessful in his attempt to have his own translation supersede that of Ibn Tibbon (Pococke, cited by Wolf, "Bibl. Hebr." i. 856).

That keen critic Shem Tov ibn Puliqura passes judgment upon both translations in an anonymous letter. "In Ibn Tibbon's translation," he writes, "are only a few errors; and if the learned translator had had time he would certainly have corrected these; but in Al-Harizi's translation mistakes are numerous, and words are often given a wrong meaning" (Steinschneider, "Jehud. Leben", pp. 428 et seq.).

When the struggle between the Maimonists and anti-Maimonists arose, Samuel did not escape reproach for having spread the ideas of Maimonides, his chief accuser being Judah al-Fakhkhar (Kaufmann, "I. E. J." vi. 248). Samuel also translated the following works of Maimonides:

1. A treatise on resurrection under the Hebrew title "Egeret" or "Ma'amor Tefilat ha-Metim," (Yemen, 1560; and afterward see Steinschneider, "Bibl. Hebr." i. 856).
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Ibn Verga
Joseph: Spanish historian, philosopher, mathematician, and astronomer, of the fifteenth century; born at Seville; married to the governor of Andalusia. At the age of thirty, he became a Marano, and was an eyewitness of the massacre at Seville. He escaped to Turkey, probably to Adrianople, where he wrote the "Shebet Yehudah," an account of the persecutions of the Jews in different countries and epochs. He was very active in maintaining an understanding between the Maranos and the Jews; and the compilation of his work, its introduction into Spain, inspired him to betray the former. He succeeded, however, in escaping to Lisbon, where he lived five years, until he was taken by the Inquisition; he died under torture (ib. § 62). Ibn Verga wrote a historical account of the persecutions of the Jews, largely taken from Profat Duran's "Zikron ha-She'ivot" (comp. the synopsis in Grätz, "Gesch." viii., note 1); his work, in turn, was the basis of the "Shebet Yehudah" (see preface to the latter).

The Bibliothèque Nationale, Paris (MS. No. 1005, Hebr.), contains a series of scientific treatises written by a certain Judah ibn Verga, who is generally identified with the Judah ibn Verga of the "Shebet Yehudah." These treatises are: (1) "Zikron ha-Miqra," a short annual of arithmetic (ib. folios 109b-110a); (2) "Ibni ha-Offki," a description of the astronomical instrument he invented to determine the sun's meridian, written in Lisbon in 1457 (folios 110b-110c); (3) a method for determining heights (folios 118b-119b); (4) a short treatise on astronomy, the result of his own observations, completed in Lisbon in 1457 (folios 120b-127). Ibn Verga also wrote a commentary on Al-Farghani's compendium of the "Almagest," about 1490 (Neubauer, "Cat. Bodl. Hebr.", MS. No. 2913, 4).

There is, however, some reason for the statement that this identification is doubtful (ib. "Shebet Yehudah," § 62). Another Judah ibn Verga lived in the sixteenth century and corresponded with Joseph Caro ("Abbat Iokele," Nos. 99, 100).

Ibn Verga, Solomon: Spanish historian and physician; lived in the fifteenth and sixteenth centuries. His relationship to Judah ibn Verga can be determined; it is certain, however, that he was not the son of the latter, for he never refers to Judah as his father (see Ibn Verga, Judah). Schott ("Rabinische Merkwürdigkeiten," i. 110) was apparently misled by the title of the "Shebet Yehudah," when he called its author "Solomon b. Schufet." Ibn Verga himself says ("Shebet Yehudah," § 64) that he was sent by the Spanish community to collect money for the ransom of the prisoners of Malaga; but he lived also in Lisbon as a Marano, and was an eye-witness of the massacre there (ib. § 60). Later he escaped to Turkey, probably to Adrianople, where he wrote the "Shebet Yehudah," an account of the persecutions of the Jews in different countries and epochs. In a short preface he says that he found an account of some persecutions at the end of a work of Judah ibn Verga, which he copied; to this he added a narration of the persecutions of his own time, the compilation being afterward completed and edited by his son, Joseph ibn Verga. The title "Shebet Yehudah," which is an allusion to Judah ibn Verga ("Shebet," as hebrew is the equivalent of the Spanish "Shebet"), refers to Gen. xix. 10. The work contains an account of 54 persecutions, besides narratives of many disputes and an account of Jewish customs in different countries. Ibn Verga endeavored to solve the problem why the Jews, particularly the Spanish Jews, suffered from persecutions more than any other people. He gives various reasons, among them the superiority of the Jews ("whom the Lord loveth He chasteneth"); Prov. iii. 12, Hebr.), and chiefly their separation from the Christians in matters of food; their troubles were also a punishment for their sins. In general, Ibn Verga does not endeavor to conceal the faults of the Jews; he sometimes even exaggerates them.

As this work is the compilation of three authors, it is not arranged in chronological order. There is
IBN VIVES, JUAN: Grandson of one of the richest Jews of Valencia, and one of the most influential and respected of the citizens of that city. In 1510, at an auto da fé held in Valencia, he was condemned for Judaism, and his houses, which were located in the district which had formerly been the Juderia, were torn down. Luis Vives, the many-sided scholar, was one of his relatives, and in order to avoid all suspicion of unbelief, wrote his "De Veritate Fidei Christianae," attacking Judaism (Rosen, "Hist." I. 14).

6. M. K.

IBN VIVES AL-LOBQUI (OF LORCA), JOSEPH BEN JOSUA: Spanish physician; died before 1522; father of Joseph ben Joseph ibn Vives al-LOBqui. He revised Tibbon's translation of Moses Maimonides' "Milḥot Haggayon" and dedicated the revision to his pupil Ezra ben Solomon ibn Galgano. He wrote also the "Shefer Yesodot." 6. M. K.

IBN VIVES AL-LOBQUI (OF LORCA), JOSEPH BEN JOSUA: Spanish physician; died before 1468; son of Joshua ibn Vives al-LOBqui. He translated from Arabic into Hebrew various books of the short canon of Avicenna, and added to the translation a commentary which was used by Shem-Tob Shapiru.

6. M. K.

IBN VIVES AL-LOBQUI (OF LORCA), JOSUA BEN JOSEPH: Spanish physician; lived about 1499 in Alcalá. In 1498, at the command of the rich and influential Benveniste ben Solomon b. Labi, he wrote a work in Arabic on the value and effects of various foods, and of simple and composite medicaments. It was translated into Hebrew, under the title "Gerem ha-Ma'alot," by Benveniste's son, Joseph Vidal.

This Joshua al-LOBqui is perhaps, as Philoxene Luzzatto points out, identical with the Joshua al-LOBqui who wrote an anti-Christian letter to his friend Solomon ha-LEVY (Paul de Burgos), and who was also a physician in Alcalá and was on friendly terms with Benveniste ben Labi, being present at Moses Benveniste's wedding. In the letter the writer expresses his astonishment at the fact that Paul de Burgos should have resolved to change his faith; he investigates the motives which could have led him to take such a step—ambition, a desire for wealth and power, satisfaction of sensual desires, doubt of the truths of Judaism. He then gives eight arguments against the truth of Christianity, and in conclusion asks Paul if one who professes a certain religion is obliged to inquire into the truth of its doctrines.

This letter was addressed to Paul de Burgos at a time when the latter occupied a high position, was surrounded by luxury and a band of servants, and, as is supposed, had already been appointed tutor to the young king Juan II.

IBN VIVES, IBN VIVES, JUAN: Grandson of one of the richest Jews of Valencia, and one of the most influential and respected of the citizens of that city. In 1510, at an auto da fé held in Valencia, he was condemned for Judaism, and his houses, which were located in the district which had formerly been the Juderia, were torn down. Luis Vives, the many-sided scholar, was one of his relatives, and in order to avoid all suspicion of unbelief, wrote his "De Veritate Fidei Christianae," attacking Judaism (Rosen, "Hist." I. 14).

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IBN VIVES AL-LORQU (OF LORCA), JOSEPH BEN JOSEPH (Hieronymus [Geromino] de Santa Fé): Spanish physician, anti-Semitic writer, and propagandist. As a Jew his name was Joshua ha-Lorqui (from the name of his birthplace, Lorca, near Murcia), although it is hardly correct to identify him with the author of the same name who wrote an anti-Christian letter to Solomon ha-Levi (Paul de Burgos). The only proof offered for such an identification is a note appended to the manuscript of the letter to the effect that "the author afterward became a Christian." This note, not in another manuscript ("Cat. Leyden," pp. 256, 254), was probably added by a later copyist who was misled by the similarity of the names (see Ibn Vives al-Lorqui, Joshua ben Joseph, above). Joshua ha-Lorqui was baptized before Vincenzo Ferrer delivered his proselytizing sermons in Lorca. Although not a rabbi, as Spanish chroniclers claim, he was well versed in the Talmod and in rabbinical literature. In order to show his zeal for the new faith he tried to win over to Christianity his former co-religionists, and to throw suspicion on them and on their religion. For that reason he was called "megiddol" ("the slanderer"), from the initial letters of his name, Maestro Geromino de Santa Fé. He offered in order to escape the disgrace of being publicly burned, killed himself in prison. His body was burned publicly on Oct. 21-22, 1486. Other members of the Santa Fé family were burned as Maranos at the end of Ibn Wakar as dead and as having been his teacher. Ibn Wakar must have died between 1535 and 1536. He drew up the statutes of the Jewish community of Toledo (Judah b. Asher, Responsa, No. 51). He is quoted by Samuel Zaragá in his philosophical commentary on the Pentateuch ("Maor Haayim," beginning of Hesed and Behukkotai), and by Ezra b. Solomon Gafinno, who gives Ibn Wakar's opinion that the "standing still" of the sun at the time of Joshua was due to an eclipse, understood only by Joshua.

As a cabalist Ibn Wakar attempted to reconcile the Cabala with philosophy. Whether he wrote his treatises in Arabic and then translated them into Hebrew, is uncertain. They are: (1) on the principles of Cabala, and especially on the Sefirot (probably Scaliger's "De Fundamentis Artis Cabalisticarum" [see Wolf, "Bibl. Hebr." i., No. 577] suggested Neubauer's title, "Yesod ha-Kabbalah" ["Cat. Bodl. Hebr. MSS." No. 1627], though Johanan Allemanno ["Collectanea," p. 86] mentions it under the title "Ba-Shamshin be-Beyan ha-Sefirot"); (2) "Ha Ma'amor ha-Kolot," an effort to reconcile the Cabala with the Torah and with philosophy (see below); (3) "Ha Yihud," a cabalistic poem on the Sefirot, to which the author himself wrote a commentary (published in the Venice prayer-book of 1645); (4) "Sefer ha-Yihud," a cabalistic treatise on the unity of God (transl. from the Arabic and edited with notes by Manassch Grosberg, Vienna, n.d.).

In the treatise on the principles of the Cabala Ibn Wakar shows how the Sefirot emanate from the First Cause, and treat of the relation between the Sefirot and the divine attributes, the various names of God, and the various names used in Biblical and Talmodic literature for the Sefirot. According to him the chief difference of opinion among the cabalists is as to whether the Sefirot are extrinsic to the Primary Being (which seems to be Ibn Wakar's opinion), or whether they are intrinsic (see Cabala and Sefirot). His chief authorities are the Talmod, Midrash, Rasha, Sifra, Sifre, Zabair, Pirke R. Eliezer, and, among the later cabalists, Nahmanides, Todro ha-Levi, and Abulafia. He cautions the cabalistic student against the Zohar as full of mistakes. The "Ha Ma'amor ha-Kolot," known only through Samuel Motot (who described it in his "Meshoreh Neshibot," i., ch. 5), Zunz ("G. V.," p. 422), and Steinschneider (Erash and Gruber, "Encyc. xiv.," part 31, pp. 100-106). Steinschneider identified Joseph Ibn Wakar with Joseph b. Yakar, and, despite difference in the titles, the latter's "Sefer Haskamot" (Varzel Ms. No. 384, 2) with the work described by Motot. But later, Steinschneider attributed the "Sefer Haskamot" to Isaac b. Moses Ibn Wakar ("Hebr. Ueber," p. 298). Jellinek ("Beltráge," ii. 44) attributes the work described by

Bibliography: See under Tortosa.  
M. K.
IBN WAKAR (WAKKAR, HUACAR), JUDAH BEN ISAAC OF CORDOVA: Tax-collector for, and representative and traveling companion (about 1320) of, the infante Don Juan Manuel; the author of "Conde Lucanor." He was a very pious man, an admirer of R. Jehiel b. Asher of Toledo, and punished relentlessly all moral and religious offenses.

IBN YAHYA, JOSEPH BEN DAVID: Italian exegete and philosopher; born at Florence 1494; died at Imola 1539. His parents were Spanish exiles who had lived for a time in Florence and had then settled in Imola. His son Gedaliah, author of "Shabudelet ha-Kabbalah," relates that his father having asked to be buried in the Holy Land, his body was sent to Safed, where Joseph Caro superintended its interment. Ibn Yahya was the author of two works: (1) "Perush" (Bologna, 1588), a commentary on the Five Scrolls and Hagadot, and (2) "Toraḥ Or" (ib. 1537-38), a treatise on theology and eschatology.

IBN YA'ISH, BARUCH BEN ISAAC: Philosopher and translator of the fifteenth century; apparently a native of Spain, though he lived in Italy. Ibn Ya'ish, in addition to being a master of Hebrew, had a thorough knowledge of Arabic and Latin. His only original work is a Hebrew commentary: in ten chapters, to Avicenna's "Medicamenta Cordis," entitled "Il fur la Sannim la-Libbiyyim," taken from a Latin translation. He analyzes the functions of the heart, quoting Averroes and Aristotle.

IBN YA'ISH, DAVID: Grammarian and scholar; born at Lisbon 1458; died 1548. He was a pupil of David ben Solomon ibn Ya'ish, a relative, who wrote expressly for him two school-books, entitled respectively "Lashon Limmudim" and "Shekel ha-Kodesh." In 1496 he and his family were forced to emigrate to Italy. In 1518 he became rabbi of Naples, and remained in that position until the expulsion of the Jews from the Kingdom of Naples in 1540. To his care for the interests of his own congregation, Ibn Ya'ish added an active concern for the welfare of his coreligionists elsewhere. In 1522 a number of Jewish prisoners were brought from Tunis to Naples; Ibn Ya'ish was instrumental in effecting their release; his own congregation having already exhausted its means, he sent a general appeal to his brethren in Genoa, Lombardy, Montferrand, and (in 1533) Bologna. In 1534 he engaged in an effort to avert the impending decree of expulsion. When the expulsion of the Jews occurred, six years later, Ibn Ya'ish resumed his wanderings, which ended at Imola, where he died.

David ibn Ya'ish corresponded with Most of Padua, the chief rabbinical authority of his time in Italy, and was highly eulogized by him. He wrote various works on grammar and philosophy, which his grandson, the chronicler Gedaliah ibn Yahya, possessed in manuscript. David Kaufmann had in his possession a copy of the "Makāšīl" of Gazzali, copied by David ibn Yahya. The Hebraist Widmannstadt, a pupil of Reuchlin, was also a pupil of Ibn Ya'ish.

IBN YAHYA, DAVID: Physician to King Alfonso XI. of Castile; astronomer and astrologer; flourished in the fourteenth century. A favorite of the king, he gained influence in the administration of the finances of the country, and received the privilege of minting the coin at a lower expense of the state. Samuel ibn Wakar was imprisoned with his two brothers and other members of his family, and died under torture. His body was left unburied for an entire year. It is doubtful whether Samuel ibn Wakar was the author of the anonymous "Castilian Medicine," still extant in manuscript. If Don Samuel ibn Wakar is identical, as is here assumed, with the "Hebreo medico del rey y grande astrologo" who treated the queen before the birth of Don Pedro and saved her life, he did not die until late in 1333.

IBN YA'ISH, BARUCH BEN ISAAC: Philosopher and translator of the fifteenth century; apparently a native of Spain, though he lived in Italy. Ibn Ya'ish, in addition to being a master of Hebrew, had a thorough knowledge of Arabic and Latin. His only original work is a Hebrew commentary: in ten chapters, to Avicenna's "Medicamenta Cordis," entitled "Il fur la Sannim la-Libbiyyim," translated from the Arabic) and "Likkutim," or "Collectanea" (Munich MSS. Nos. 221, 230), are ascribed by Lilienfeld to Joseph ibn Wakar. Stein-
carried away from Bohemia, flour, tin, and skins.

The little that is known about Ibrahim ibn Ya’kub is probably North Africa; it can hardly have been Spain.

In 965 he crossed the Adriatic Sea, went to the countries and farthervard to the end of the thirteenth century, at Mansura, the brothers Auseh, Jucef, and Astruc Zabarra (or de Zabarra), and Mair Zabarra. A Jucef Zabarra is also mentioned at Besalu. In Jewish literature Joseph Zabarra (c. 980), Judah ibn Zabarra, Joseph b. Hevrenius Zabarra, and Moses ibn Zabarra are known.

In 878 the Arabic text of Ibrahim’s sketch, with an introduction and an translation by Rosen, and a minute explanation by Kunik, under the title “Records of Al-Bakri and Other Authors About Russia and the Slavs” (in Russian). In 1880 De Goeje edited a Dutch translation of the report, with extracts from Kunik’s abundant explanations, published in “Verhandelingen der Koninklijke Academie van Wetenschappen, Afdeling Letterkunde,” 2d series, De Goeje, Decl ix., Amsterdam, 1880. These two publications form the basis for the study of Ibrahim’s account.

Ibrahim mentions the Chazars, but says nothing about their being Jews; though he probably traveled only to those places where Jews lived and where he was sure of a friendly reception. His account is therefore also of interest for the study of the commercial activity of the Jews in the tenth century.

It may be mentioned that the account of his journeys throws light also on the much-disputed nationalities of the Old-Russians.

De Goeje of Leyden discovered the account of Ibrahim’s journeys in the second part of the “Kitab al-Masalik wal-Manasik,” by the Spanish-Arabic savant Abu ‘Ubayd al Bakri (1094), which was found by Schefer in 1875 in the library of the Xuric Osmanian mosque at Constantinople. In the “Memoires de l’Academie Imperiale des Sciences” of St. Petersburg (Appendix, vol. xxiii., No. 2) appeared in 1878 the Arabic text of Ibrahim’s sketch, with an introduction and a translation by Rosen, and a minute explanation by Kunik, under the title “Records of Al-Bakri and Other Authors About Russia and the Slavs” (in Russian). In 1880 De Goeje edited a Dutch translation of the report, with extracts from Kunik’s abundant explanations, published in “Verhandelingen der Koninklijke Academie van Wetenschappen, Afdeling Letterkunde,” 2d series, De Goeje, Decl ix., Amsterdam, 1880. These two publications form the basis for the study of Ibrahim’s account.

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IDENTITY, PROOF OF: In criminal cases the witnesses were required to be certain of the identity both of the accused and of the victim, as well as of the nationality to which the victim belonged (Nah. 46b). When the accused succeeded in escaping among a crowd of people, where he could not be clearly identified, or even when found with only one other person who was beyond all suspicion of crime, there could be no trial (ib. 79a, 80a; Maimonides, "Yad," Hoshen, iv. 67). The mere testimony of the witnesses was believed; and they did not need to bring any proofs to establish the identity of either the criminal or the victim.

In the case of lost objects, the owner had to describe the "convincing signs" ("simanim mishubkham") before the object was restored to him. If the object did not possess any intrinsic marks by which it could be identified, the finder was not obliged to announce his find in public, as was the custom with regard to found objects which did possess such marks (see Finder of Property). In all cases the testimony of witnesses with regard to the ownership of the object superseded any proof of identity advanced by those claiming it (B. M. 34a, 39a; "Yad," Gezikach, xii. 5, 6; xiv. 18; Shulhan 'Aruk, Hoshen Mishpat, 262, 3, 21; 267, 7, 9).

In the case of an 'Aounah the Rabbis manifested great leniency with regard to the kind of evidence required to establish the death of her husband, so that she should not remain in continual suspense and be prevented from marrying again. They were, however, very strict regarding the proofs necessary to identify a corpse. If it was found within three days of the death, the identity of the person could be established if convincing peculiarities were found on the body, such as a superfluous or missing limb, or an unusual growth, or if the face and forehead could be recognized. Testimony derived from the garments, however, or from such general characteristics as the color of the hair or the size of the body, was not sufficient to establish identity. If the body had been in water, although for a long time and had been cast up on the land, no special marks were necessary to establish the identity; for water was supposed to preserve the body. The question of identity, in connection with a dead body, through which a woman might become free from the shackles of uncertainty, is, on account of its frequent occurrence, discussed in all its details by rabbinical authorities in their various responses (Yeb. 120a et seq.; "Yad," Gersonia, xiii. 21, 22; Shulhan 'Aruk, Eben ha-'Ezer, 17, 22-23; "Pitche Tesiubah," ad loc.).

BIBLIOGRAPHY: Neubauer, The Jewish Law of Marriage and Divorce, 1:5, 68 (1884); Mendelsohn, Criminal Jurisprudence, III, 96, 417, Baltimore, 1891.

IDI: Name of several Babylonian amoraim who flourished from the middle of the second to the middle of the fifth century. In the Talmud "Idi" is sometimes interchanged with "Ada" (אדה = אדה), according to the variation of pronunciation between eastern and western Syriac, as in the case of "Abba" = "Iba," "Ami" = "Imi," "Asi" = "Isi," "Hasda" = "Hasila."

IDI B. ABIN NAGGARA: Babylonian amoraim who

IDI B. GERSHOM (ADA B. GERSHON): Babylonian amoraim who

IDI B. GERSON (ADA B. GERSHON): Babylonian amoraim who

IDI: Name of several Babylonian amoraim who

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IDI: Name of several Babylonian amoraim who
and one among 4,113 Catholics. Mayr reports that 3,003 Jews, as again one among 3,207 Protestants, sus of 1900 the Jews of Vienna were found to constitute only 8.86 percent of the general population.

In the city between Jan. 1, 1898, and Aug., 1901, no less than 17.7 percent of the males and 15.3 percent of the females were of Jewish extraction. At the census of 1855-56 there was one idiot to 1,528 population in Baden, Bavaria, and Prussia. From recent statistics collected by Pilcz, it is evident that in Vienna the proportion of Jews affected with mental deficiency is very large. He found that of the cases of idiocy and imbecility treated at the clinic for nervous diseases in that city between Jan. 1, 1898, and Aug., 1901, no less than 17.7 percent of the males and 15.3 percent of the females were of Jewish extraction. At the census of 1850 the Jews of Vienna were found to constitute only 8.86 percent of the general population.

In Wurttemberg, also, there was one idiot among 3,065 Jews, as against one among 2,907 Protestants, and one among 4,113 Catholics. Mayr reports that in 1880 the proportion of idiots and imbeciles per 10,000 population in Baden, Bavaria, and Prussia was as follows:

<table>
<thead>
<tr>
<th>State</th>
<th>Jews</th>
<th>Non-Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baden</td>
<td>25.05</td>
<td>15.8</td>
</tr>
<tr>
<td>Bavaria</td>
<td>28.82</td>
<td>14.4</td>
</tr>
<tr>
<td>Prussia</td>
<td>26.23</td>
<td>13.4</td>
</tr>
</tbody>
</table>

In Hanover it has been calculated that according to the census of 1855-56 there was one idiot to 1,539

In Silesia there was one idiot among 580 Catholics, one among 408 Protestants, and one among 514 Lutherans; 1,473 Reformed Church; 703 Jews (G. Brandes, "Der Idiotismus und die Idioten mit Besonderer Berücksichtigung der Verhältnisse im Kgr. Hannover," 1882). In New York city a large proportion of the inmates of the hospital for feeble-minded children are Jewish; but no definite statistics are obtainable. It must be recalled in this connection that the rigid examination at the port prevents the entrance of such defectives into the United States.

It is a curious fact that amaurotic family idiocy, a rare and fatal disease of children, occurs mostly among Jews. The largest number of cases have been reported in the United States—over thirty in number. It was at first thought that this was an exclusively Jewish disease, because most of the cases at first reported were among Russian Amaurotic and Polish Jews; but recently there have been reported a few cases occurring in non-Jewish children. The chief characteristics of the disease are progressive mental and physical enfeeblement; weakness and paralysis of all the extremities; and mania, associated with symmetrical changes in the macula lutea. On investigation of the reported cases it has been found that neither consanguinity nor syphilis, alcoholic, or nervous antecedents in the family history are factors in the etiology of the disease. No preventive measures have as yet been discovered, and no treatment has been of any benefit, all the cases having terminated fatally.

The Mongolian type of idiocy is also very frequently observed among Jews. Its chief features are shortness of stature; broad, protruding cheekbones, flattened bridge of the nose, rounded pinna of the ears, enlarged tongue, and the obliquely placed Mongolian eyes. There is a more hopeful prognosis in this type than in amaurotic family idiocy. Many cases improve under treatment.

Marriages of those of near kin, which occur more among Jews than among Gentiles (see Jew. Encyc. iv. 229, s. c. Consanguinity), have been assigned as a cause of the frequent procreation of mental deficient children; but statistics do not bear out this contention. It appears that the proportion of idiotic children who are the offspring of cousins is not in excess of the ratio of consanguineous marriages to marriages generally; and the sole evil result of such marriages is the intensification in the offspring of some morbid proclivity common to both parents.

In the present state of knowledge of the etiology of idiocy and imbecility in general the only cause of their frequency among Jews that may be considered is the neurotic taint of the race. Children descending from a neurotic ancestry have nervous systems which are very unstable, and they are often incapable of tiding safely over the crises attending growth and development. They are often idiots or imbeciles.

Bibliography: Preussische Statistik, vols. lviii., lxix., cxx., xx., xxx., cv., cvii., xvii., xx., (1875, xxx. 137). In Silesia there was one idiot among 580 Catholics, one among 408 Protestants, and one among 514 Lutherans; 1,473 Reformed Church; 703 Jews (G. Brandes, "Der Idiotismus und die Idioten mit Besonderer Berücksichtigung der Verhältnisse im Kgr. Hannover," 1882). In New York city a large proportion of the inmates of the hospital for feeble-minded children are Jewish; but no definite statistics are obtainable. It must be recalled in this connection that the rigid examination at the port prevents the entrance of such defectives into the United States.
adjusted by the general ordinance of May 18, 1709, there. The many quarrels that thus arose were city one at a time only, and under certain conditions; and they had not been permitted to remain.

In 1426 they had been allowed to enter the city at will. Since theirex commerce whatever, dared to traffic in public and since 1576 had not been permitted to engage in any city, etc. Iglau was the first of the royal towns shown, however, that many Jews returned to Iglau.

The Jewish goy was transformed into a chapel. The exiles relinquished their immovable property; and the synagogue was thus to be the first town in the "Judengasse," which still retains that name; and they built a synagogue in 1345.

thetown, in the "Judengasse," which still retains that name; and they built a synagogue in 1345.

affairsof the Jewish congregations, thirty-one localities within the jurisdiction of Iglau were assigned to the congregation of that town. The statutes of the reorganized congregation were approved by the government Feb. 13, 1895.

The synagogue, in the Moorish style, was begun in 1882 and dedicated in the following year, orations being delivered by Rabbi J. J. Unger of Iglau and A. Jellinek of Vienna. Precisely thirty-three years later (Sept. 3, 1896) dedicatory services were held in the remodeled synagogue. The institutions include a society for the relief of the poor, a hebra hadiah and burial society, a women's society for the relief of poor and sick women, and Shir Zyyon, the Temple choral society. In 1900 the Jews of Iglau numbered about 1,450 in a total population of 24,387.

IGNATIEV, IGNAZ (IGNAZ EV, IGNATIEFF), COUNT NIKOLAI PAVLOVICH: Russian statesman; born 1832. He was one of the prime movers in the reactionary anti-Jewish legislation of the last quarter of the nineteenth century, the alleged instigator of the anti-Jewish riots, and the author of the notorious May Laws. On the assassination of Alexander II. (March 13, 1881), Ignatiev became minister of domains, and in May of the same year minister of the interior, and used his influence to promote anti-Jewish legislation. Gathering about him a group of followers, he threw them encouraged anti-Jewish agitation, which soon assumed serious proportions and which led to the organization of the "barefooted brigades" ("bosnya komanda"). These were bands composed of irresponsible characters who preached open violence against the Jews. As a result, riots occurred in a number of places, particularly in South Russia (see Alexander III., Alexandreovich).

Ignatiev, it is said, took advantage of the great anxiety which was caused to the Jews of Russia by the riots and extorted blackmail from the wealthy among them; and he was successfully imitated by the great host of minor officials. It was his purpose to make the Jews appear responsible for the nihilistic movement, and to create the impression that they were a source of danger to the rest of the population. In his circular to the provincial governors (Sept., 1881) he
IGNORANCE OF THE LAW ("shogeg"): Through the institution of HATRA'AH, warning by the witnesses before the crime was committed was made by the Rabbis a prerequisite to the infliction of punishment for all criminal acts (Shab. 8a). The warning once given, the culprit could claim neither ignorance of fact nor ignorance of the Law. But when the warning had not been administered, the claim of ignorance was sufficient. In the case of murder, however, when the act was committed unwittingly, the manslayer was obliged to flee to a city of refuge, there was a distinction drawn between those who claimed ignorance as a mistake in fact, and those who claimed ignorance of the Law. The former could escape the revenge of the Go'el (heir of a blood-revenge) by fleeing to a city of refuge; but the latter could not, and if he was killed by the Go'el, the court did not prosecute his slayer (Mak. 5b, 5a; Maimonides, *Yad,* Hosh. vi. 10). A Noachid who had killed an Israelite could not advance the plea of ignorance of the Law, for “it was his duty to learn, and he did not learn.” Nor was the haimah necessary in order to convict a Noachid of murder (*Yad,* Mek. ix. 14).

In Temple times a sacrifice was provided for the transgression, if committed unwittingly or through ignorance of the Law, of any of the negative Biblical commands which carried with it the punishment of excision ("hattat") (Lev. iv. 27; Num. xv. 10). Ignorance was thus considered a sin, and had to be expiated by a sin-offering, differing in nature and in the accompanying ritual with the persons who exhibited it—whether the individual, the anointed priest, the ruler ("mali"), or the highest court (see Hor. 2). Maimonides ("Yad," Shegha-got, i. 4) enumerates forty-three transgressions for which, if committed unwittingly or through ignorance of the Law, a sin-offering ("hattat") was brought. For every one of these transgressions, even if committed a number of times, the transgressor had to bring only one sacrifice. If, however, he was reminded of the Law after having transgressed it, and then forgot again and committed the same sin, he had to bring a sacrifice for each single act of transgression (Ker. 20a, 18a; *Yad,* i.e. iv.–vi.).

With regard to Sabbath, the following general rule was established: One who did not know that the Israelites were commanded to observe the Sabbath—e.g., one who was brought up from his childhood among non-Jews, or one who became a proselyte when very young and was not taught the principles of Judaism—even though he violated many Sabbaths, had to bring only one sacrifice. The same principle applied to all other laws that he violated through ignorance; and for each transgression, even when repeated a number of times, only one sin-offering had to be brought. If, however, he knew of the institution of Sabbath, but did not know that particular kinds of work were forbidden on that day, he had to bring a sacrifice for every one of the thirty-nine classes of works ("Abot me-lakot") forbidden on the Sabbath (see SABBATH) and which he transgressed (Shab. 57b, 68a; *Yad,* i.e. li. 6, vii. 2).

Scholars were frequently warned not to insist upon the observance of such laws as were generally disregarded by the people; for, as the Talmud puts it, “it is better that they do it out of ignorance than that they should do it knowingly.” This principle was applied only to such cases as did not touch upon any law expressly stated in the Bible, and to other laws concerning which the scholar was convinced that his words would not be heeded. In other respects the Rabbis were ordered to teach and warn the people.
ple against any law of which they may have in the

...
(1) The real mamzer ("washabli"); who may not intermarry with Israelites; “even to his tenth generation shall he not enter into the congregation of the Lord.” (Deut. xxiii. 3.) A man, however, marries a woman who is of the same status or a proselyte.

(2) The doubtful mamzer ("safek"); one born of a woman who had been previously married, but whose husband was later considered doubtful, or of a woman who had been divorced and whose divorce was doubtful (see Divorce). He may marry neither an Israelitish woman nor an illegitimate nor a proselyte, nor even one who is of the same status as himself (Kid. 74a).

(3) A mamzer made so by the decree of the sages ("mi-drebuban"). The offspring of a woman who on hearing that her husband has died marries again, and when the report proves false, goes back to her first husband and lives with him, is declared a mamzer. He may not marry any woman except one of the same status as himself (Yeb. 87b, 90b).

If a woman during her husband's absence has illicit connection with another man, and then lives with her husband, the offspring is not regarded as illegitimate (Monded b. Ye., iv. 43).

A child born of an unmarried woman ("penyah") is considered only a doubtful mamzer, even if the mother admits that she has had relations with a mamzer and the alleged father also admits the fact. If, however, the mother says that she has had intercourse with an Israelitish man ("kasher"); even though the latter does not admit it, the child is legitimate.

He may not, however, marry into the alleged father's family, and he can not claim inheritance in the estate, unless the alleged father admits the paternity. The child of a betrothed woman is legitimate if she claims that the child is by her betrothed husband, and if he does not refute her. In such a case the child is also entitled to a share in the alleged father's estate.

If, however, the alleged father denies the paternity, the child is considered a mamzer (Shullah 'Arakah, Eben ha-'Ezer, iv. 20, 27).

The children of illegitimates are also considered illegitimates, whether both parents are illegitimates or only one of them is an Israelite. The mother's testimony concerning the illegitimacy of her child is not admitted in evidence, and the father is believed with regard to his child only if that child has not yet any children of his own (Kid. 786a).

A man's testimony against himself is believed in so far as to disqualify him or his children from marrying an Israelitish woman; but it does not permit him to marry an illegitimate ("mamzeret") unless he produces confirmatory testimony. If he has grandchild, his testimony is admitted in evidence only with regard to himself; he can not place the stigma on his family. See Elish; Foundling; Messiah.

Bibliography: Mahumilhe, Told, Saurer Butter, xv. 1-4; Shalomeh 'Arakah, Eben ha-'Ezer, iv. 18-19.

J. H. G.

ILLESCO, JACOB DI: Bible commentator, probably of Italian origin; lived in the fourteenth century. He was the author of "Imsa No'am," an allegorical, cabalistic, and grammatical commentary on the Pentateuch, with explanatory notes on the obscure passages of Rashi and Ibn Ezra; it was first published at Constantinople in 1566. The work went through many editions, and was incorporated by Moses Frankforter in the "Mikra'ot Gedolot" (Amsterdam, 1724-27). Illescos quotes Rashi, "Jewish Teh.;" "Bekor Shor," together with Judah ha-Haald, the toufat, Moses of Comay, and many other commentators.

Bibliography: Auer, Shen ha-Gedloa; Fuxhthader, Jewish Literature, p. 181; ibid., Cod. Boll. col. 175; Rapid, S. T. p. 357; Fuxhth, Messianic Forms, p. 57.

S. S.

ILLIBERIS. See Elvira.

ILLINOIS: One of the Central States of the United States of America; admitted to the Union Dec. 3, 1818. The Jewish pioneer of Illinois prior to its adoption as a state was John Hays. He was sheriff of St. Clair county 1798-1818, and was appointed collector of internal revenue for Illinois territory by President Madison in 1814. The earliest Jewish settlement in the state was that in Chicago, to which city the first Jewish settler went in 1836, and up to 1844 he was followed by quite a number of Jews (see Jew. Encyc. iv. 22, s. e. Chicago).

Among these early arrivals in Chicago was Henry Meyer, an agent of a Jewish colonization society established in New York about 1843. Jewish Farmers was sent by the society to select in the vicinity of Chicago a suitable location for a Jewish colony. He purchased from the government 160 acres of land in the town of Schaumberg, Cook county; and on this land he settled as a farmer. He reported to the society that the land which he had bought was good land, and he recommended that some Jewish families be sent to the neighborhood. In consequence of his favorable report, a number of Jews soon went to Chicago; but only two settled as farmers near Schaumberg, the rest drifting into mercantile pursuits throughout the state.

In the city of Peoria Jews first settled in 1847; in Quincy and Bloomington, in 1850; in Pontiac, in 1856; in Aurora, in 1861; and in Moline, in 1866. The settlements of Cairo, Urbana, Champaign, Frankfort Station, and other places in the state are of more recent date. Chicago had the earliest Jewish organizations in the state, the first being the Jewish Burial-Ground Society (established 1846), followed by the First Organization, and the congregations Anshe Ma'aram (1847), B'nei Sholom (1832), Sinai congregation (1861). Since the establishment of these three congregations seventy-five have been organized in the state of Illinois, sixty-eight in Chicago, and eight in seven other towns. The total membership of these congregations is not less than 5,000; their annual income is fully $250,000; and their property value is about $1,000,000. Religious schools are connected with twenty-five congregations.

In Chicago are located the most prominent Jewish institutions and associations of the state. Of the smaller Jewish communities in the state, the fol-
Jewish communities outside of Chicago, the former native city, later at the school of Moses Sofer in Pressburg, and received the degree of Ph.D. from the University of Budapest. Illowy continued his studies in Chicago. Peoria and Quincy have the largest number of Jews have held the office of mayor in the state. Illinois, June 22, 1871. He was descended from a family of Talmudists, his great-grandfather, Jacob Illowy, having been rabbi of Koln. He studied in his native city, later at the school of Moses Sofer in Pressburg, and received the degree of Ph.D. from the Hebrew Ladies' Benevolent Society; Springfield (with two congregations, the first Beth Sholem, organized in 1863); and Waukegan. They contain 47 benevolent associations; 25 ladies' societies for charity work; 11 social clubs; 13 loan associations; 6 sections of the Council of Jewish Women; 4 Zionist societies; 29 lodges of the Order B'nai B'rith; 16 of the Order Sons of Israel; 3 of the Order Sons of Benjamin; 33 of the Order of Reform; and 25 cemeteries. Most of these are in Chicago.

The Jews of Illinois are important factors in the commerce and manufactures of the state, and their financial power and influence manifest themselves in many directions. In the professions Jews are well represented; Jewish lawyers, physicians, architects, engineers, engravers, designers, pharmacists, rabbis, professors, teachers, and journalists being numbered by hundreds.

In public life the Jews of Illinois have been and are honored by their fellow citizens with elections, and by the authorities with appointments, to positions of trust. Samuel Altshuler of Aurora was nominated for the governorship of the state by the Democratic party in the campaign of 1900. A number of Jews have held the office of mayor in several towns of the state.

More than $130,000 is annually collected by the Jews of Illinois for non-sectarian institutions. The Associated Hebrew Charities of Chicago collect $130,000 annually. Within the last twenty years nearly $1,000,000 has been donated by Jews to Jewish charities.

The Jewish inhabitants of Illinois are estimated to exceed 100,000, three-fourths of this number living in Chicago. Peoria and Quincy have the largest Jewish communities outside of Chicago, the former numbering 5,000 and the latter 600 Jews. See CHICAGO.

BIBLIOGRAPHY: Chicago Daily News Almanac, 1897; American Israelite, June 30, 1871.

IMBER, NAFTALI HERZ: Austrian Hebraist; born at Zloczow, Galicia, in 1856. After the usual Talmudic training he began his wandering life by journeying to Vienna and Constantinople. At the latter place he met Laurence Oliphant, with whom he spent some time in Palestine, paying a visit to Egypt. In the interim. After Oliphant's death (1888) Imber went to England, where he became acquainted with Israel Zangwill and did some work for the "Jewish Standard," then edited by that writer. In 1892 he went to the United States, wandering through the country, and spending some time at Boston (where he edited the journal "Uriel"; 1893). Chicago, San Francisco, and Los Angeles, in each city becoming connected with persons interested in mysticism, on which subject he has written several pamphlets; e.g., "The History of the Golden Calf" and "Keynote to Mystic Science." Besides these he has published a translation of the Targum Sheni under the title "Talmudic Hebrew," and a commentary on the "Education of the Talmud" supplemented by "The Alphabet of Rabbi Akiba," which appeared in the reports of the United States commissioner of education for 1895-96.

Imber obtained his reputation, however, by the mastery of Hebrew verse, displayed in his two books of collected poems, "Barkai" (1877-99). These show great command of the language. His most famous poem is "Ha-Tikvah," in which the Zoharistic
Hope is expressed with great force, and which has been practically adopted as the national anthem of the Zionists. He died October 8, 1909.


*Imma Shalom Immanuel*

**THE JEWISH ENCYCLOPEDIA**

Imma Shalom was the wife of Eliezer ben Hyrcanus and sister of Gamaliel II. Of her early life but little is known. She was probably brought up under the care of her brother, and is therefore sometimes cited as his daughter (אָלַף הַרְבִּי). She is mentioned in the *Talmud* as the wife of Elisha ben Abba (Sanh. 3a). She had a son named Shalom, and he is mentioned in the *Talmud* as the son of Hyrcanus (Sanh. 90b). She also had a daughter named Bernice, who married Gamaliel II, and was the mother of Gamaliel III. (Nedarim 21a). Imma Shalom was a prominent figure in the Jewish community of the time, and is noted for her devotion to her brother and her piety. She was known for her intellectual gifts, and was able to argue her case effectively in court. She is also remembered for her generosity towards the poor, and for her kindness to the elderly. She was a role model for women of her time, and her story is an inspiration to those who follow in her footsteps.

**BIBLIOGRAPHY:** Zirkneim, Some Jewish Women, pp. 129 et seq.

*IMMANUEL* (יִמְעֵאל): This name occurs only thrice in the Bible, in Isa. vii. 14 and viii. 10 (in the last-cited verse the rendering "God is with us" is given in the English versions). According to the Targum of Isaiah, "Immanuel" in the first two instances is to be taken as a proper name and not as two words; in the last passage, as two words forming an entire sentence (Neh's Minhat Shai, ad loc.; Geiger, "Urschrift," p. 292; Müller, "Massekhet Soferi," p. 85). In the Talmud and Midrash the name does not occur at all; nor is it among the many names for the Messiah enumerated by Hamburger, "B. T." ii. 740 et seq. The Greek version of the Apocalypse (iv. 378) (see Kautzsch, "Apokryphen," ii. 453) that Jesus Christ is called "Immanuel," which of course is a Christian interpolation. In the Haggadah "Immanuel" is not mentioned, which seems to indicate that the application of this word to the Messiah was not known in Jewish circles.


*IMMANUEL BEN JACOB OF TARASCON*.

See BONITZ, IMMANUEL BEN JACOB.

*IMMANUEL BEN JUKTHELM OF BENVENTO*: Grammarian and corrector for the press at Mantua; lived in the second half of the sixteenth century. He was connected with the printing establishments of Meir Sofer ben Ephraim of Padua and Jacob ben Naphtali ha-Rokem of Gaizo, and was the author of "Livyat Hen," an Hebrew grammar and proseody, in eleven chapters (Mantua, 1553). On page 16 he gives an explanation of the riddle of Abra罕 ibn Ezra on the four letters ולול. Owing to an obscure note by Judah Mosca, Immanuel has been accused of taking this explanation from Prophets Duran without acknowledgment (see Friedländer and Kohl, "Massekhet Efroni," pp. 11, 48). This accusation, however, has been refuted by Moritz in "Die Talmud" (i. 179 et seq.). The Mantua
Immanuel, whose poetic gift appeared at an early age, devoted himself to the study of rime, took lessons in versification, and read the works of the foremost Jewish and Christian poets. He mentions among his teachers Benjamin b. Joah and his cousin Daniel; he may also have been a pupil of Zerubiah b. Shehabiah Hen.

Immanuel's varied scientific activity corresponded with his wide scholarship, although he confined his activity exclusively to Jewish subjects. With the exception of an introductory poem his first work is lost; it dealt with the letter-symbolism popular at that time. A second work, "Eben Bozan" (Touclstone), concerns Biblical hermeneutics, and deals with the different meanings of the verbs in different constructions, with the omission, addition, and interchange of letters, and with other linguistic questions. More important are his Biblical commentaries, which covered almost all the books of the Bible, and of which a part are lost. Following his Jewish and Christian contemporaries, he interpreted the Bible allegorically, symbolically, and mystically, endeavoring to find therein his own philosophic and religious views, though not disregarding the simple, literal meaning, which he placed above the symbolical. The sole value of his commentaries lies in the fact that his wide range of reading enabled him to make the works of the exegetes and philosophers accessible to his contemporaries and countrymen. The commentary on Proverbs is printed in the edition of the Hagiographa, Naples, 1487; the others are preserved in manuscript at Parma and Munich.

Abbe Perreau published the commentaries on the Megillot and the Psalms (i.-lv.) on the commentary to Job see Perreau's article in "Moed." Corfu, 1884.

The originality that Immanuel lacked as a scholar he possessed as a poet. In his verse this is given a free play, and his poems assure him a place for all time. The child of his time, in sympathy with the social and intellectual life of Italy of that period, he had acquired the then prevalent pleasing, easy, humorous, harmlessly flippant tone, and the art of treating questionable subjects wittily and elegantly. He composed both in Italian and in Hebrew. Only a few of his Italian poems have been preserved. In a truly national spirit they portray and satirize the political or religious conditions of the time. Immanuel was held in high regard by the contemporaneous Italian poets; two Italian sonnets referring to his death have been preserved, which place him as a poet beside Dante. Immanuel in fact knew Dante's works, and drew upon them: in his own Italian as well as in his Hebrew poems there are very clear traces of the "divine poet." See Jew. Encyc. iv. 435.

Immanuel introduced the form of the sonnet from Italian literature into Hebrew, and in this respect he is justified in saying that he excelled his models, the Spaniards, for he introduced alternate rhymes instead of single rime. He also excelled all his predecessors in invention and humor. In his old age, during his sojourn at his patron's at Fermo, he collected his Hebrew poems, in the manner of Al Haritz's "Mukamat," in a diwan that he entitled "Ma'ab berot".

Hebrew. Out of gratitude for his generous friend he put these poems in a setting that made it appear as if they had been composed entirely during his intercourse with him and as if stimulated by him, although
they were in reality composed at different periods. These poems deal with all the events and episodes of Jewish life, and are replete with clever wordisms, harmless fun, quaint satire, and at times frivolity. The Hebrew idiom in which Immanuel wrote lends especial charm to his work. His paradoxes of Biblical and Talmudic sentences, his clever allusions and puns, his equivocations, are gems of diction on account of which it is almost impossible to translate his poems into another language. These 27 poems—satires and letters, prayers and dirges, interlarded—embellish a great variety of themes, serious or humorous. A vision entitled "Ha-Tofet weha Eden" (Hell and Paradise: poem 28), at the end of the diwan, is a sublime finale, the seriousness of which, however, is tempered by lighter passages, the humorist asserting himself even in dealing with the supernatural world. As an old man of sixty, the poet recounts, he was overcome by the consciousness of his sins and the fear of his fate after death, when a recently deceased young friend, Daniel, appeared to him, offering to lead him through the terrors of hell to the flowering fields of the blessed. There then follows a minute description of hell and heaven. It need hardly be said that Immanuel's poem is patterned in idea as well as in execution on Dante's "Divine Comedy." It has even been asserted that he intended to set a monument to his friend Dante in the person of the highly praised Daniel for whom he found a magnificent throne prepared in Paradise. This theory, however, is untenable, and there remains only that posing his imitation of Dante. Though the poem lacks the depth and sublimity, and the significant references to the religious, scientific, and political views of the time, that have made Dante's work immortal, yet it is not without merit. Immanuel's description, free from dogmatism, is true to human nature. Not the least of its merits is the humane point of view and the tolerance toward those of a different faith which one looks for in vain in Dante, who nowhere expressly taught in Holy Scripture. As long as the soul was conceived to be merely a breath ("neshemah"; "neshamah"), and inseparably connected, if not identified, with the life-blood (Gen. ix. 4, comp. iv. 11; Lev. xviii. 11; see Soct), no real substance could be ascribed to it. As soon as the spirit or breath of God ("nishmat" or "rambam"), which was believed to keep body and soul together, both in man and in beast (Gen. ii. 7, vi. 22; Job xxviii. 3), is taken away (Ps. cxlv. 4) it returns to God (Eccl. xix. 27; Job xxxiv. 14), the soul goes down to Sheol or Hades, there to lead a shadowy existence without life and consciousness (Job xiv. 11; Ps. vi. 19). The belief in the continuous life of the soul, which underlies primitive Ancestor Worship and the rites of necromancy, practised also in ancient Israel (I Sam. xxviii. 18 et seq.; Isa. vii. 18; see Necromancy), was discouraged and suppressed by prophet and lawgiver as antagonistic to the belief in Yawm, the God of life, the Ruler of heaven and earth, whose reign was not extended over Sheol until post-exilic times (Ps. xvi. 10, xix. 16, xxviii. 8). As a matter of fact, eternal life was ascribed exclusively to God and to celestial beings who "eat of the tree of life and live forever" (Gen. iii. 22, Hebr.), whereas men by being driven out of the Garden of Eden was deprived of the opportunity of eating the food of immortality (see Roscher, "Lexikon der Griechischen und Römischen Mythologie," s. v. "Ambrosia"). It is in the Psalmist's implicit faith in God's omnipotence and omnipresence that lends him the belief in immortality (Ps. xxvii. 19, xvi. 15, x. 6, xxvii. 24 et seq., xxvii. 6-9); whereas Job (xxvi. 13 et seq., x. 19) betrays only a desire for, not a real faith in, a life after death. Ben Sira (xiv. 12, xxvii. 25 et seq., x. 10, xxvii. 21) still clings to the belief in Sheol as the destination of man. It was only in connection with the Messianic hope that, to satisfy the desire of Persian ideas, the belief in resurrection led to the disembodied soul a continuous existence (Isa. xxv. 6-8; Dan. xi. 2; see Eschatology: Resurrection).

The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal
Immortality

Imprisonment

The medieval Jewish philosophers without exception recognized the dogmatic character of the belief in resurrection, while on the other hand they insisted on the axiomatic character of the belief in immortality of the soul (see Albo, "Ikkarim," IV, 35-41). Samaia made the dogmas of the resurrection...
part of his speculation ("Emunot ve-De'ot," vii. and ix.); Judah ha-Levi ("Cordier," i. 109) accentuated more the spiritual nature of the future

In Jewish existence, the bliss of which consisted in the contemplation of God; whereas Maimonides, though he accepted the resurrection dogma in his Mishnah commentary (Sanh. xii. 1.; comp. his monograph on the subject, "Milam ani'm u-metin"), ignored it altogether in his code ("Yad," Teshubah, viii.); and in his "Moreh" (iii. 37, 31-32, 54; comp. "Yad," Yevoda, iv. 9) he went so far as to assign immortality only to the thinkers, whose acquired intelligence ("sekel ha-slakh") according to the Aristotelians, becomes part of the "active divine intelligence," and thus attains perfection and permanence. This Maimonidean view, which practically denies to the soul any personality and substance and excludes the simple-minded dog of good from future existence, is strongly combated by Hasdai Crescas ("Or Adonai," ii. 5, 5; 6, 1) as contrary to Scripture and to common sense; he claims, instead, immortality for every soul filled with love for God, whose very essence is moral rather than intellectual, and consists in perfection and goodness rather than in knowledge (comp. also Gersdok, "Milhanot ha-Shen," i. 13; Albo, "Ikkarim," iv. 29). Owing to Crescas, and in opposition to Leibnitz's view that without future retribution there could be no moral and no justice in the world, Spinoza ("Ethics," v. 41) declared: "Virtue is eternal bliss; even if we should not be aware of the soul's immortality we must love virtue above everything.

While medieval philosophy dwelt on the intellectual, moral, or spiritual nature of the soul to prove its immortality, the cabalists endeavored to explain the soul as a light from heaven, after Prov. xx. 27, and immortality as a return to the celestial world of pure light (Bahya b. Asher to Gen. i. 3; Zohar, Terumah, 127a). But the belief in the preexistence of the soul led the mystics to the adoption, with all its wild notions and superstitions, of the Pythagorean system of the transmigration of the soul (see Transmigration of Souls). Of this mystic view Manasseh ben Israel also was an exponent, as his "Nishmat Hayyim" shows.

It was the merit of Moses Mendelssohn, the most prominent philosopher of the deistic school in an era of enlightenment and skepticism, to have revived by his "Philo" and the Platonist doctrine of immortality, and to have asserted the divine nature of man by presenting new arguments in behalf of the spiritual substance of the soul (see Kayserling, "Moses Mendelssohn," 1883, pp. 148-189). Thenceforth Judaism, and especially progressive or Reform Judaism, emphasized the doctrine of immortality, in both its religious instruction and its liturgy (see Carlsruhe, "Conference, Rabbinical"), while the dogma of resurrection was gradually discarded and, in the Reform rituals, eliminated from the prayer-books. Immortality of the soul instead of resurrection was found to be "an integral part of the Jewish creed" and "the logical sequel to the God-idea," inasmuch as God's faithfulness seemed to point, not to the fulfillment of the promise of resurrection, but to the realization of those higher expectations which are seen, as part of its very nature, in every human soul (Morris Joseph, "Judaism as Creed and Life," 1903, pp. 91 et seq.). The Biblical statement "God created man in his own image" (Gen. i. 27) and the passage "May the soul . . . be bound in the bundle of life with the Lord by God" (I Sam. xxv. 29, Hebr.), which, as a divine promise and a human supposition, fitted the genealogies with comfort and hope (Zunz, "Z.G." p. 350), received a new meaning from this view of man's future; and the rabbinical saying, "The righteous rest not, either in this or in the future world, but go from strength to strength until they see God on Zion" (Ber. 64a, after Ps. lxxiv. 8 [A.V.]), appeared to offer an endless vista to the hope of immortality.


IMMOVABLE PROPERTY. See Real Estate.

IMPLIED CONTRACT. See Contract.

IMPRISONMENT: Imprisonment as a punishment for crime is not known in Mosaic law. The few apparent cases mentioned in the Pentateuch (Lev. xxiv. 12; Num. xvi. 34) refer in fact to the temporary detention of the criminal until sentence could be passed on him. Later, however, during the period of the first Commonwealth, a few cases of punishment by imprisonment are recorded (I Kings xxvii. 11; II Chron. xvi. 10; Jer. xxxvii. 13-16; comp. Ps. cxv. 10). The Hebrew language contains a number of words meaning "prison" or "dungeon," which would imply that imprisonment was customary among the Jews, as it was likewise among many other nations of antiquity. Nevertheless, it seems to have been an arbitrary punishment inflicted by the magistrates or by the kings upon those who were under accusation or in favor.

The Rabbis, however, fixed this punishment for the following cases: (1) When the court is convinced of the guilt of one accused of murder, but cannot legally convict because some condition has not been complied with (Sanh. 81b; Maimonides, "Yad," Rozeah, iv. 9). (2) When one commits murder by the hands of a hireling (Kid. 43a; Rozeah, ii. 2-4). (3) When one who has been twice condemned and punished with stripes for the same offense is found guilty for the third time (Sanh. 81b; "Yad," Sanhedrin, xiii. 4; "Yad," i. xvi. 5). In all these cases the period of imprisonment was left to the discrep
tion of the court. In most such cases, especially in the first instance given above, the sentence was for life, the treatment being very severe, aiming at the speedy death of the criminal (Sanh. 81a).

Temporary imprisonment, pending trial, is authorized by the Talmud, as it is in the Bible, in all cases (Sanh. 75a; Yeheq. iv. 8). See CRIME; PUNISHMENT.


J. H. G.

IMPURITY. See Carcass; CLEAN AND UNCLEAN ANIMALS; Purity.

INCANTATION: The invocation of magical powers. All peoples, civilized as well as savage, have believed and still believe in magical influences and effects. The chief means of harming or of protecting from harm was the utterance of some word or words invested with the highest magical power; and whoever knew the right word had influence over gods and demons; for they could not resist the command, spoken under certain necessary and auspicious conditions. Magic pervaded the religions of the Assyrians, Babylonians, Egyptians, Greeks, and Romans, and in a still higher degree the religions of primitive peoples. According to the Bible the nations which lived in the same country as the ancient Israelites or in that surrounding it practised all sorts of superstitions forbidden to the Israelites (Blaau, "Das Altjüdische Zauberwesen," pp. 16-19). The nature of these superstitions can not always be determined. Probably the original meaning of יָשָׁךְ, the root-word by which magic is indicated in Hebrew, is "to murmur," or "to mutter" (Fleischer, in Levy, "Neuebr. Wörterb." ii. 459). Hence, the magician (ןָשָׁךְ) was a person who muttered magic formulas; but no example of such formulas has been preserved in the Bible.

Rabbinical literature, however, contains a large number of these formulas, the majority of which, designated as "heavens" (Anomartic), are forbidden, while a small number are recommended. Thirty-two incantations in Hebrew and Aramaic are enumerated in Blau, i.e. pp. 63-86. In Talmudic some there are unintelligible words.

Formulas, which are the characteristic mark of magic formulas; in others there are Persian words, polishing to a Persian origin of the formula. The exclamations "Innima and Bistra"; "Dagan and kedron"; "Healing" (on sneezing; see ASKET); "Abundance and remainder, drink and leave a drop" (ib. p. 66) are Anomaritic; that is, they originated among the primitive heathen inhabitants of Palestine. When a teacher of the law had taken an excessive quantity of wine, his palm and knee were rubbed with oil and salt, while these words were pronounced: "As this oil evaporates, so may the wine evaporate from A, son of B." (ib. p. 73). Several observances were followed in the case ofague, one of them being as follows: The person took a new earthen jug to a river, turned it around his head seven times, poured out the water backward, and said "River, river, lend me jug full of water for the guest who has come to me" (ib. p. 73).

If a person is choking with a bone, another bone of the same kind is laid on his hand, while some one utters the words: "One, one, it goes down; swallow, swallow, it goes down; one, one" (ib. p. 76). This formula consists of four words, which in the second part are repeated in inverse order. The same remedy is also mentioned in Pliny's "Historia Naturalis," xxviii. 49. The following abracadabra is pronounced against the demon of blindness:

During the Hellenistic period of Jewish history Hebrew incantations were used among both the Jews and the pagans, as appears from the magic stone published by Wessely (Vienna, 1886, 1904). The Tetragrammaton and the divine names "Eloah" and "Adonai" were most frequently used (ib. pp. 102 et seq.). But there are other words, which is difficult to identify on account of the obscurity in which the formulas were enveloped. The Greco-Roman world was acquainted with the barbaric words of the "Chaldæans" (magicians), and in the famous inscription on the pedestal of a Greek oraclealtar several Hebrew words may be recognized. The "Sword of Moses" ("Harish de-Moshe"), published by Gaster, which also contains incantations, is connected with Judæo-Hellenistic magic.

The literature of medieval mysticism likewise presents formulas for incantation. These formulas are a central part of the so-called practical Cabala, which has still its advocate in eastern Europe and in Asia. Jewish folk lore also furnishes examples of incantation, some of which are noted in "Mittheilungen der Gesellschaft für Medizinalische Volksskunde," published by Formulas. Gruenwald (see No. vii., s.v. "Beschwörungen, Besprechungen, Feuerbeschwörungen"). The "Revue des Écoles de l'Alliance Israélite," published by the Alliance Israëlite Universelle, contains valuable material relating to incantations from the folklore of all countries of the East.

2. INCARNATION. See LOGOS.

INCENSE: An aromatic substance which exhalés perfume during combustion; theodor of spices and gums burned as an act of worship. In ancient times, on account of the extreme heat of the Orient, incense was used, as it is to-day, to a much greater extent in the East than in the West. "Ointment oil perfumes rejoice the heart," says Prov. xxvii. 9. Garments were perfumed to such an extent that an old marriage song (Ps. xlv. 9 [A. V. 8]) could say of the royal bridegroom: "All thy garments smell of myrrh, aloes, and cassia." Beds were perfumed with "myrrh, aloes, and cinnamon" (Prov. vii. 17). The bride in Cant. iii. 6 was perfumed with all sorts of incense; and noble guests were honored by being sprinkled with perfume or incense (Luke vii. 46; comp. Lact. "Manners and Customs of the Modern Egyptians," iii. 8). It was customary among noble Jews to pass incense ("mugmar") around on a brazier after meals (comp. Ber. vi. 6).
Under these circumstances the use, with sacrifices, of spices and perfumes that were burned as incense seems a matter of course. It is an open question whether the ancient Hebrews ascribed to this incense any special efficacy in banishing demons (comp. Tobit vi. 1-7); but in any case the offering of incense was widely practised in the ancient Oriental religions. That it was a common adjunct of Egyptian worship is evident from the fact that in the representations of worship the king is nearly always pictured with a censer in his hand offering incense. Enormous quantities of spices were used for this purpose every year by the temples. According to one list, King Hameses III. presented during the thirty-one years of his reign 969,061 jars and 1,095,766 pieces of incense, honey, and oil (Erman, "Egypten," p. 407). Incense is mentioned just as frequently in the Babylonian-Assyrian cult. According to Herodotus (i. 188), at the great yearly feast of Bel 1,000 talents (59,944 kg.) of incense were burned on his great altar.

It might be inferred from the foregoing, as a matter of course, that incense was also used in the cult of Israel. The offering of incense is not, however, mentioned till a comparatively late date in the Old Testament. Occupying a prominent position in the sacrificial legislation of the middle Pentateuch, this sacrifice is mentioned seldom, if at all, in the historic and prophetic books. This is all the more remarkable since the Israelites must from early times have been acquainted with the ingredients themselves, the fragrant gums, etc. The caravans that carried the spices of Syria to the Egyptian markets went by way of Palestine (Gen. xxxvii. 25); and the spices of southern Arabia were brought by Solomon to Jerusalem (I Kings x. 10 et seq.). Nevertheless no trace can be found in Hebrew literature of the offering of incense in the time of the early kingdom; nor is it represented as a regular and especially important part of worship, as it became in later times. Although the noun "kōret" and the verb "katar" ("kitter," "hiktir") occur, they do not designate incense burned on the altar and its offering, as in the sacrificial legislation. "Kōret" is rather a general term for the burning sacrifices and the sacrificial odor; and in the same way "katar" is used as an entirely general term for the burning of any gift on the altar (comp. Amos iv. 5; Hosca iv. 13, xi. 2).

This cannot be accidental; for there is likewise no mention of the offering of incense in those passages where it might be expected. The Prophets refer more than once to the vain endeavors of the people to gain Yhwh's favor. They enumerate all the things that the people are doing, and all the gifts they offer, including even their own children; but nowhere is there an allusion to the holy sacrifice of incense (comp. Amos iv. 4 et seq.; v. 21 et seq.; Is. i. 11 et seq.; Mich vi. 6 et seq.). Jeremiah is the first to say, in such an enumeration, "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?" (Jer. vi. 20; comp. Is. xii. 5). It is clearly evident that the offering of incense is here still considered as something rare and precious, because the material of the incense comes from a far country and is valuable. Similarly, Isaiah says (xxxiii. 26 et seq.), "I have not caused thee to serve with an offering, nor weariest with incense." From this time onward, however, the offering of incense is mentioned much more frequently; and especially often in Chronicles. In view of these facts it may be assumed that the incense-offering was not frequent in the time of the Older Prophets, becoming more popular only in the time of Jeremiah, and that it did not become important as the most holy of offerings until the postexilic period.

In the sacrificial legislation of the Pentateuch the incense-offering is mentioned both as a concomitant of other offerings and by itself. As regards the former, every meat-offering dinances. ("minhah") required the addition of incense, which was burned, under the name of "azkarah," on the great altar with a certain part of the flour. The sacrifice of the twelve loaves of showbread was also combined with an incense-offering: according to later sources (Josephus, "Ant." iii. 10, § 7; Men. vi. 5, 7, 8), two golden bowls were placed upon the table of the showbread. When the stale loaves were taken away on the Sabbath, to be replaced by new ones, the old incense was burned in the fire of the great altar of burnt offering (Lev. xxiv. 7-9). The incense-offering was omitted only in two cases—with the sin-offering of the poor (Lev. vi. 11-13) and with the meat-offering of the lepers (Lev. xiv. 10, 20).

The independent incense-offering ("tamid") was brought twice every day, in the morning and in the evening, corresponding to the daily morning and evening sacrifices on the altar of burnt offering. The ordinance regarding the tamid prescribes that when the priest dyes the lamps in the morning he shall burn incense, and also when he lights the lamps at even ("ben ha-'arbayim"; Ex. xxx. 7-9). This reference was considered obscure even in early times; the Samaritan and Karaitic interpretation, that it refers to the time from sunset to complete darkness, i.e., twilight, is most probably the correct one. An independent incense-offering was prescribed also for the Day of Atonement. On this day the high priest himself was required to burn the incense in the censer in the Holy of Holies (see CEN- SER), not, as usually, on the altar of incense (Lev. xvi. 12).

The importance ascribed to the incense-offering is evident from the special sanctity characterizing the sacrifice. It is the high prerogative of the priest to offer it. Ezekiel severely punishes for presuming upon this prerogative (II Chron. xxvi. 16) and sacrifice, the Levites who attempt to bring this offering without being entitled to do so suffer death (Num. xvi. 6 et seq., 17 et seq.). But the two priests entitled to perform the service, Aaron's sons Nadab and Abihu, also perished when they committed an error in offering this most holy sacrifice by putting profane fire into their censers instead of fire from the altar of burnt offering (Lev. x. 1 et seq.). In the Law itself it is denounced as a sin deserving death if any one takes of the holy in-
Incense for profane purposes, or even makes incense according to the special receipt for holy incense; and similarly if any one uses for the offering incense other than that prescribed by law (Ex. xxx. 34-38).

The receipt for making the holy incense, given in Ex. xxx. 34-38, names four ingredients: (1) "natf" (A. V. "stacte"), probably storax-gum, the Rabbis taking it to be balsam; (2) "shelekef" (A. V. "onycha"), the fragrant operculum of a species of shell found in the Red Sea, and still used in the East for incense and medicine; (3) "bellbeleah" (A. V. "galbanum"), a species of gum, according to ancient authorities the resin of the olibanum tree, i.e., one of the various species of Boswellia indigenous to Arabia Felix. The same quantity of each is to be taken and, mixed with salt, made into a confection.

In the later tradition (Ker. vi. a, b; comp. Malmonides, "Yad," Kele ha-Mikdash, ii. 1-5; on the Arabic words used by Malmonides see Bacher, "Aus dem Wörterbuch des Tanchum Jeruschalmi," p. 120) these four spices were not regarded as sufficient, and seven others were added, namely: myrrh ("mor"), cassia ("keofah"), the flower of nard ("shibboleth"), saffron ("karkom"), kostus ("kosht"), cinna-

mum ("kinnamon"), and cinnamon-bark ("kino-

shanah"). Josephus ("B. J." v. 5, § 5) speaks of thirteen ingredients; this agrees with the fact that in other sources Jordan amber ("kippat ha Yarden") and a herb now unknown, which caused the smoke to rise (hence called "ma'alah sa'atan"), are mentioned. Salt is omitted in these lists, a very small quantity being added (4 tab to the incense used for the whole year). But only the salt of Sodom ("melah Sedorim") might be used.

Three hundred and sixty-eight minas of incense were prepared once a year, in the Temple, one for each day and three for the sacrifice of the Day of Atonement. Some of the ingredients had to be specially prepared, as, for example, the onycha, which was first soaked in Cyprus wine to take away the tartness. Great care was bestowed upon the comminuting of the ingredients, each of which was pounded by itself; and the man who performed that work incited himself by repeating the words, "hadek techel"—"make it very fine." The incense was pounded in the mortar twice a year, and required care otherwise. On damp days it was piled up; on warm, dry days it was spread out for drying. In Herodian times the preparation of the incense was a kind of privilege retained in the family of Abtinus, which was thought to be in possession of special directions for making it. They were particularly credited with knowing how to cause the smoke of the incense-offering to rise in the form of the stem of a date-tree.

When it reached the ceiling it spread out and descended, and covered the whole space. The smoke from incense prepared by other apothecaries spread irregularly as it rose. The family would not divulge the secret of its art, and was consequently driven from office. Apothecaries from Alexandria were sent for who were proficient in incense-making; but they could not secure smoke which rose regularly. The Abtinases were therefore, recalled, but they demanded double the pay they had previously received (Yoma 35b; Yer. Yoma iii. 9). They gave as a reason for their secret that, anticipating the destruction of the Temple, they feared the secret might be used later in idolatrous services (Yer. Shek. v. 1). The Rabbis, however, severely criticized the Abtinases for their selfishness. The Mishnah records their name as infamous (Yoma iii. 9, end). R. Johanan b. Nani tells of meeting an old man of the Abtinus family carrying a scroll containing a list of the ingredients used in the composition of the incense; the old man surrendered the scroll to R. Johanan, "since the Abtinases were no longer trustworthy." When R. Akiba heard of this he shed tears, and said: "From now we must never mention their name with blessing." (Yer. Shek. v. 1).

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Apparantly incense was generally offered in a pan ("majalah"), which the priest carried in his hand. In such a pan Aaron carried the incense that he offered for the sins of the people (Num. xvii. 11-13 [A. V. xvi. 46-47]). Each of Aaron's sons had his own pan (Lev. x. 1 et seq.); and the Ritual rebellious Levites also sacrificed incense on the pan, which were subse-

quently used to cover the altar of burnt offering of the Tabernacle (Num. vii. 4 [A. V. xvi. 90]). It would thus appear that every priest had his own (comp. Egyptian illustrations). The Jewish statutory sacrificial ritual, on the introduction of a special incense-altar this custom was set aside, surving only in the ritual of the Day of Atonement. On that day the priest entered the Holy of Holies, carrying in his right hand the pan for the incense, filled with live coals, and in his left hand a spoonlike vessel, called "kaf," containing the incense. After placing both of these utensils on the floor, the high priest took the incense from the kaf with his hand, but not with fingers, and heaped it upon the pan containing the coals. It was considered especially difficult to take the incense up thus without spilling any (Lev. xvi. 12; comp. Yoma i. 5, 47b).

In later times a special altar for the incense-offering was introduced, and this, more than anything else, shows the great importance that was ascribed to the offering. The assumption that the incense-altar mentioned in the Law is of later origin is supported by the passages quoted above, where it is expressly said that the holy sacrifice of incense was not burnt on a special altar, but in the censers of the priests. It must, moreover, be noted that this altar is not mentioned in the account of the building and arrangement of the Tabernacle, being referred to only in Ex. xxx. 1 et seq. Reference to it was similarly added later in the account of the building of the Temple. Otherwise these points of criticism need not be discussed here. According to the de-

scription in L Kings vi. 20-22, vii. 48, the altar in the Temple consisted of a table of cedar-wood overlaid with gold. It stood in the sanctuary, near the entrance to the Holy of Holies. The fact that in the
Incense—Deity was paid similar honor. This practice was natural that the rising smoke should be regarded as the symbol of vehicle of prayer (thus, perhaps, may be interpreted Ps. cxx. 2; comp. Rev. v. 8). But all other symbolical interpretations are far-fetched and not supported by the ancient sources, as, for example, the opinion of Josephus (B. J. v. 5, § 5) that the thirteen ingredients, which come from the sea, the desert, and the fertile country, are meant to signify that all things are God's and are intended for His service; or the view of Philo, that the four ingredients mentioned in the law symbolize the four elements, water, earth, fire, and air, which combined represent the universe.

Malmonides regards the incense-offering as designed originally to counteract the odors arising from the tainted animals and to animate the spirit of the priest (Maim., iii. ch. 45, p. 69, ed. Schlossberg, London, 1851). The incense was also considered as an antipathy against the plague. The rebuking of the incense chapter (הַשֶּׁבֶת מִשָּׂא) after Psalms cxxviii. prevents death from entering the house (comp. Num. xvii. 12, Hebr.; Zohar, s. e. "Pinchas," p. 224a). This passage of the Talmud is now incorporated in some prayer-books.

I. Be.

Incest.—Biblical Data: Marriage or carnal commerce between persons of a close degree of consanguinity. Even in modern times the connotation of "incestuous" is not the same in all countries. Among primitive and barbarous races there is a still wider divergence. Nor has the opinion as to which marriages between relatives were incestuous and hence forbidden been constant at all times among the Israelites. The oldest customs were laxer in permitting marriages than was the law of the intermediate books of the Pentateuch. The marriage of the father with his own daughter (and therefore presumably also that of the son with his mother) was forbidden at all times as incestuous. The story of Lot, which might be construed as showing that even this relationship was allowed in Ammon and Moab (Gen. xix. 30 et seq.), reflects the antipathy of Israel, which regarded these peoples as born of an incestuous union. But of other marriages forbidden in olden times as incestuous no definite data are obtainable. Endogamic marriages (i.e., within the circle of one's relatives) were preferred by ancient tribes. The chosen authors for a girl was her cousin; it was actually forbidden for the eldest daughter to marry outside the family. By analogy, then, the conclusion is safe that marriages between very near relatives were permitted among the ancient Hebrews also. In fact, there is no lack of evidence for this. Abraham, whose wife Sarah was also half-sister, may be mentioned as an example of a marriage between brother and sister (Gen. xx. 22). Even in David's time, although it is represented as unusual for a royal prince to marry his sister (II Sam. xiii. 18), it was still regarded as neither objectionable nor forbidden. It should be noticed that in both these cases the union was with a paternal half-sister; the husband and wife being of one father, but not of one mother. Jacob had two wives of a deceased brother, is in certain cases a religious duty (see Lev. xvii. 16); only from the account of Judah and Tamar (Gen. xxxviii.; comp. especially v. 26) it is to be concluded that in case of a lack of brothers the oldest custom obliged the father to marry his daughter-in-law.

It has been contended that marriage with the father's wife (who was not the son's own mother) seems not to have been objectionable in olden times. As an instance of this the union between Reuben and Bilhah is adduced (Gen. xxxv. 22). But in Gen. xxix. 4 this union is severely condemned. The right explanation of this incident as well as of the similar occurrence reported in the story of Absalom's uprising (II Sam. xvi. 21, 22) is that control of the harem of one's predecessor was regarded as the assertion of one's right to the throne. And when Adonijah asks for Asahel from his father's harem, he appears from this act to claim to be his heir (I Kings ii. 13 et seq.). The phrase "אַבְרָהָם בְּנוֹ לְאֵלָה הַיְשִׁיר" (Gen. xxix. 4) may be taken symbolically, and does...
not necessarily convey the idea of an actual incestuous union. The following, however, are the degrees of consanguinity and relationship within which marriage is forbidden as incestuous in the Talmud: the father's wife (xxi. 30, xxvii. 20); a sister or half-sister (xxvii. 22); and a mother-in-law (xxvii. 25). In all three points, however, even in Ezekiel's time, custom by no means upheld the law (Ezek. xxi. 10 et seq.).

The so-called Priestly Code goes furthest in forbidding marriages among relatives. According to Lev. xxvi. 6-19, a man may not under any circumstances marry: (1) mother, (2) stepmother, (3) sister, (4) son's daughter, (5) daughter's daughter, (6) half-sister, father's side (or mother's side), (7) father's sister, (8) mother's sister (and, if wife of father's brother, (10) daughter-in-law, (11) sister-in-law, (12) wife and her daughter (or wife and (16) her mother), (13) wife's son's daughter, (14) wife's daughter, (15) wife and her sister (both living).

In Lev. xx. 11-21 another list is given, which enumerates only Nos. 2, 6, 8, 9, 10, 13, and 14, and omits those that are implied, such as mother's sister, granddaughter, and sister-in-law; explaining also that No. 6 includes a half-sister on the mother's side, and that No. 13 includes wife and her mother. This chapter describes the punishments of the various classes of incest (see PUNISHMENT). The same unions were in general forbidden by Islam, as also by custom earlier than Islam.

In Rabbinical Literature: The crime of incest is known in the Talmud as "arayot"; and it is implied that alliances involving its commission are illegitimate and consequently null and void.

A notable omission from the list of those with whom sexual intercourse, according to Lev. xviii., constitutes incest is a daughter, in regard to whom the prohibition is explained by the Talmud as "self-evident" or implied from the expressed prohibition against a granddaughter (Yeb. 2a). Deut. xxvi. 20, 22, as was noted above, enumerates only Nos. 2, 6, and 12, namely, father's wife, half-sister, and mother-in-law; this, according to the Rabbinic authorities, is because they are more remote [the others being implied], and because, since they usually live together in the same house, if they violate the law they can not be easily detected (Rashi, Commentary). The intercourse of such relatives is among them "secret sins," to which the Levites' curse on Mt. Ebel was directed (Deut. xxvi. 13). The levirate marriage of the childless wife of a dead brother (qeben), though commended in the Bible, is discouraged by some rabbis. Abba Saul said that "holy marriage" is preferable to marriage (Yeb. 3a). Later it was prohibited in European countries. See LEVI 

RABBIS MARRIAGE. The soferim or scribes (222-221 B.C.) extended the number of degrees of relationship within which marriage involved incest, and ranked those relations as "seconds" (qavrin) or subordinates which are not included in the Bible. Marriage with these was forbidden by the Rabban (qavrin) as a precaution and safeguard against the infringement of the Mosaic_degrees (qavrin): Yeb. 31a). 13. The rabbinical "seconds" are as follows: [19] mother's mother; [20] father's mother; [21] wife of father's father; [22] wife of mother's father; [23] wife of father's brother, on the mother's side; [24] wife of mother's brother, on the father's side; [25] son's daughter-in-law; and [26] daughter's daughter-in-law (Toseft., Yeb. ii. 5). The prohibition is thus raised one degree on the ascent, and one degree on the descent in the case of the daughter-in-law; while the prohibition of the wife of a father's half-brother is balanced by the prohibition of the wife of a mother's half-brother on the mother's side (being comparative seconds to the Mosaic half-sister prohibition).

R. Hiyya, in his list of seconds, or rather "thirds," goes one step further, and adds the third generation on the descent, namely: [27] daughter's granddaughter, and [28] son's granddaughter; likewise a wife's third generation [29] and [30]. On the ascent he includes the fourth generation and prohibits the grandmother of a wife's mother or father [31] and [32] (Yeb. 22a). A like prohibition on the man's side is implied, but not mentioned, the existence of relatives of this degree being an improbability, except on the wife's side, who usually was the husband's junior. It is questionable whether R. Hyya's seconds are infinite, i.e., whether the prohibition is endless, both on the ascent and the descent, or whether it stops at the point described (ib.). Rab is of the opinion that the prohibition stops with the wife of a mother's brother [34], and goes no further, even on the father's side; nor above the wife of a father's brother on the mother's side [35]; nor below a daughter's daughter-in-law [36]. Ze'era permits the wife of a father of a mother [32] (ib., 21a). Rab denies this permission, as it might be used to refer to the wife of a father's father, whereas she, as well as the wife of any of a father's direct ancestors, to the infinite degree, is prohibited. Ze'era, however, thought there was no chance for an error, as a man is not in the habit of visiting his mother's family in like manner as his father's (ib.). Beyond the line of seconds, affinitive incest, according to Rab, stops, but consanguinitive incest is infinite. Accordingly the marriage of any of the direct descendants of Abraham with any of those of Sarah, to the end of humanity, would be prohibited (Yer. Yeb. ii. 4).

Bar Kappara adds to the seconds the mother of the father of one's mother [38], and the mother of the father of one's father [34], and thinks that incest stops both above and below the line of seconds. R. Hanina, however, is of the opinion that the seconds, which are specifically mentioned include merely those with whom the natural length of human life allows marriage to be thought of as a probable contingency; but the prohibition extends to infinity, except in the case of a mother's father's wife (ib.). Rab rules as a second a male whose female prototype is prohibited in the Mosaic law, and thus includes among the seconds the wife of a father's mother's brother [25] and [24]; also his son's or daughter's daughter-in-law [35] and [36]; but he excepts the wife of a father-in-law (ib.) and the wife of the son of a mother-in-law or father-in-law, or the wife of the son of a stepson; these are permitted, for the reason that in these cases the affinity is not direct, but requires two distinct marriages to
The principal reason for prohibiting the great-grandmother, though she is not on the inheritance line, is because she is likewise called "grandmother" (әәәventedәәәә). A similar reason is applied to the great-granddaughter. R. Huna derives the prohibition against the third generation, both ascending and descending, from the specific proscription against the wife's grandchild in Lev. xviii. 17 (Yer. Yeb. ii. 4). Some authorities prohibit the grandmother's sister (29) and also the marriage of a man to the wife of the former husband of his wife (37) (Tif'eret Yisrael to Yeb. ii. 1).

David took Rippah, the wife of his father-in-law Saul (ll Sam. xii. 8), which is permitted according to the Biblical law, though R. Huna prohibits a wife's stepmother for appearance's sake (Yer. i.e.). But the Talmud Rabbi permits a father-in-law's wife. The Babylonian Talmud is less strict in regard to the degree of relationship which renders a marriage incestuous than the Jerusalem Talmud, a difference which furthermore divides the Sephardim from the Ashkenazim (Bet Yosef to Tur Eben ha-Ezer, xii. 23a). The former, led by Maimonides, is guided by the Babylonian Talmud, while the Ashkenazim, headed by Asheri and Caro, concur with the Jerusalem Talmud.

The later authorities in Europe were even more rigid, as the condition of their countries and the development of the time warranted a stricter observance of the law against incest. Thus Rabbenu Tam in France stopped the marriage of a man to the wife of his father-in-law, and spoiled the banquet and all preparations for the wedding (18). Yet the Sephardim permit such a marriage. In a case presented to Rabbi Nathanson he rules to prohibit it (Responsa, "Sho'el u-Meshib," iii. No. 29), and where the marriage has already taken place would compel the husband to divorce his wife; making an exception, however, if she has borne him children, so as not to reflect on their legitimacy. The responsum is dated 1857.

There is a difference between Maimonides, who is against, and Asheri and Caro, who are for, the infinite extension of the prohibition beyond the line of seconds of the wife's ancestors and descendants to the third generation, also below the third generation on the man's side, except the daughter-in-law from son to son. But all authorities agree that the man's parental line is infinite except in cases indicated.

The majority of the rabbis permit the illegitimate (seduced) wife of a father or of his son. R. Judah prohibits the former (Yeb. 4a). But the decision is against him, though there is no question as to the prohibition of the daughter of a daughter or granddaughter.

Cousins german are permitted to marry, and to marry the daughter of a sister (at least) is even advised as a meritorious act (S. ii. 62a, and Rashbi).

The difference between the principal (Biblical) degrees of incest and the rabbinical seconds is that the marriages involving the former are considered illegal, requiring a divorce, and the issue is declared illegitimate, while the marriages involving the latter must be dissolved by a divorce, and the children are legitimate (Shulhan Aruk, Eben ha-Ezer, 16, 1). Incest by affinity is disregarded when the first marriage is not legal (Yeb. 94b).

Prior to the enactment of the Mosaic law on Sinai, a Noahid was prohibited only the natural degrees of incest, such as were later capitaly punished by the Jews (Sanh. 57b). Maimonides enumerates them as follows: marriage with (1) mother, (2) father's wife, (3) married woman, and (4) sister on the mother's side ("Yad," Melakhim, ix.). Hence Abraham was permitted to marry his half-sister on the father's side, and Jacob might marry two sisters because these cases were not contrary to the natural law, although they were later prohibited by the laws of Moses. It should be noted that the Noahian law was more rigorous on the father's side and the Mosaic law stricter on the father's side, as the former was based on nature and the latter on the civil law of inheritance and social connections.

Special rules were made for teaching the laws of incest: "Whoever puts a different interpretation upon 'arayot at the public reading of the Pentateuch shall be stopped" (Meg. vi. 8). The teacher must explain the various grades of incest to each student separately; therefore "'arayot shall not be taught in public" (Hag. ii. 1), as one might be inattentive and misinterpret the Law. The chapter on incest (Lev. xviii.) is read on the most solemn day, Yom Kippur, to impress the public with its importance.

[Reference-numbers in parentheses in the article Incunabula correspond with names of relatives printed in capitals in table; those in brackets with the names in small letters; those in italics with the names in italics.]

Bibliography: Tif'eret Yisrael to Yeb. ii. 1; Michellin, Comm. Laws of Moses, art. 266, 5c; Monatsschrift, xxviii. 38, 9.

—Karaites' View: Among the points on which Karaites and Rabbinites were divided was the interpretation of the Biblical laws concerning incest. Applying to these laws the hermeneutic rule of analogy ("heikhah"). Anan, the founder of Karaitism, was more strict than the Rabbinites, who laid down the principle that the laws concerning incest were not subject to the hermeneutic rules of interpretation. Anan's immediate successors went still further. Assuming the principle that husband and wife are to be considered legally as one person, the Karaites...
divorced wife. A stepsister, because of the name.

In the eleventh century two expounders of the Law, Joseph ha-Ro'eh and his pupil Joshua, started a reform movement. They refuted the arguments upon which the ba'ale ha-rakkub based their principle that husband and wife are relatives and rejected their prohibitions based on “appellation,” e.g., the prohibition against marrying a stepson on account of the name, and the prohibition derived “by inversion,” as that of marrying a woman and stepdaughter. Only the prohibitions enumerated in the Pentateuch and those derived from them by the application of the hermeneutic rule of analogy were recognized by Joseph ha-Ro'eh and Joshua, whose views were ultimately adopted by all Karaites.

These prohibitions, both expressed and derived, are divided into five categories according to Joseph, into six according to Joshua. To the first category belong those referring to the six relatives known in legislation as נָּאָב (as “issue of flesh”), namely, mother, stepmother, sister, sister-in-law, daughter, and daughter-in-law. Of these prohibitions, five are expressed and one (that of the daughter) is derived. According to Joshua, the prohibition in this category is infinite, both in the ascending line (e.g., grandmother, great-grandmother, etc.), and in the descending line (e.g., granddaughter, great-granddaughter, etc.). The second category comprises the prohibitions of relatives in the second degree (תְּנֶאָב תְּנֶאָב), namely, aunt (father’s side or mother’s side, by blood or by alliance), granddaughter (by son or daughter), and son’s or daughter’s daughter-in-law. The prohibition in this category is infinite in the direct line, but stops at the point described in the collateral line. To the third category belong the prohibitions against marrying two women who are related in the first degree, as mother and daughter, sisters, sisters-in-law, a mother and her daughter-in-law.

By analogy the prohibition is extended to the “rivals” of the prohibited women, as the wife of the mother’s sister, and sister-in-law’s husband. The fourth category prohibits marrying two women who are related in the second degree, namely, grandmother and granddaughter (by son or daughter), aunt and nieces (father’s side or mother’s side), grandmother-in-law and granddaughter-in-law (by son or daughter).

The fifth category prohibits the marriage of parallel related pairs, as of a father and son respectively to a mother and daughter, or to two sisters; of two brothers to mother and daughter, or to two sisters or two sisters-in-law; the prohibition affecting both the ascending and the descending lines, the direct and the collateral lines. Stepbrothers are considered as brothers, and the prohibition contained in this category is applied also to them.

The sixth category prohibits marrying a woman whose relative is in the first degree, as, for instance, her mother, or her daughter, has married one relative in the second degree, as, for instance, a grandfather, grandson, or uncle. Joshua infers from the omission of the word מְזֹאָב (= “kinswoman”) in Lev. xviii. 14 that “brother” includes the stepsister, to whom the prohibition contained in the sixth category is extended.

Bibliography: Aaron of Nicosia, Gan ‘Eden, pp. 128 ff. Yom Tov ha-Kohen, 80, 126 et seq.; Elijah Rashibi, Aderet Eliyahu, pp. 144 et seq.

I. Ru.

Incunabula: Works printed in the fifteenth century. Those of Jewish interest consist of (a) works printed in Hebrew and (b) works in other types relating to Jewish subjects. Of the former about 101 can be traced as certainly printed before 1500; of the latter exactly 100 if the Isaiah and Jeremiah with Kimhi (22*) is merely the first part of the Guadalajara Later Prophets of 1482 (26). Both have thirty three lines to the page. The number of incunabula is reduced to 90 if the Brescia Pentateuch of 1492 (261) be regarded as a part of the Bible of 1494. There are, besides these, eight incunabula of which neither copy is known or the time and place of publication can not be definitely determined. A list of ascertained incunabula is given in tabular form on pp. 578 and 579, and to these may be added the last-mentioned eight, which include the Talmud tractates Ketubot, Gitin, and Bava Mezia, each printed separately by Joshua Souchino in 1488–89, and of which no copy is known to exist. The same fate has met all the copies of the Leiria edition of the Early Prophets (1494). There is also a siddur of the Roman type, probably published by one of the Souchinos and from its type, likely to be of the fifteenth century. This was first described by Berliner (“Aus Meiner Bibliothek,” p. 36); a copy is possessed by E. N. Adler of London, and an incomplete copy is in the library of Frankfort-on-the-Main. In addition, there are two editions of Maimonides’ Mishneh Torah, one possibly printed in Italy in the fifteenth century, a copy of which is in the library of the Vienna community; the other, parts of which Dr. E. Mittwoch of Berlin possesses, was probably printed in Spain.

The date at which printing in Hebrew began can not be definitely established. There is a whole series of works without date or place (15–21) which experts are inclined to assign to Rome (where Latin printing began in 1467), and any or all of these may be anterior to the first dated work, which is an edition of Printing. Rashi’s commentary on the Pentateuch, published in Reggio, Calabria, by Abraham Garton, Feb. 5, 1475. It may be assumed that the actual printing of this work took some time and that it was begun in the latter part of 1474. Even this must have been preceded by the printing of the four parts of the Turim of Jacob b.
Incunabula

THE JEWISH ENCYCLOPEDIA

Asher. Edited July 3, 1475, in Pieve di Sacco by Meshullam Cusi, which must have taken considerably longer to print than the Rashid. It is exceptional for Hebrew works to be dated at all before 1482, but from that time onward to 1492, during which decade two-thirds of the Hebrew incunabula were produced, most of them are dated. With the expulsion from Spain in 1492 the Hebrew printing-presses in that country were stopped, and those in Italy and Portugal produced only about a dozen works during the remainder of the century.

Hebrew books were produced in the fifteenth century only in the Italian and Iberian peninsulas, though several of the printers were of German origin, as Abraham Jellidaí, the Soncinos, Hayyim ha-Levi, Joseph and Azriel Gunzenhauser. The period under review was perhaps the nadir of Jewish fortunes in Germany. Expulsions occurred throughout the land, and it is not to be wondered at that no Hebrew presses were started in the land of printing. In all there are known seventeen places where Hebrew printing took place in the fifteenth century—eleven in Italy, three in Spain, and three in Portugal, as may be seen from the following list, which gives in chronological order the places, the names of the printers, and numbers (in parentheses) indicating the works printed by each, the numbers having reference to the table on pp. 578, 579.

Places of Printing.

ITALY.

1. Reggio, Calabria; 1475; Abraham Garton (1).
2. Pieve di Sacco; 1475; Meshullam Cusi (5).
3. Mantua; 1475-80; Abraham Conat (13, 14, 13, 14, 13); felicitas Const. (10); Abraham of Cologne (11).
4. Ferrara; 1477; Abraham del Tintor (5).
5. Bologna; 1477-81; Hayyim ha-Levi (95); Isasar de Vesuri (95); Abraham del Tintor (95, 96, 97).
6. Rome (11 before 1489); Bachiolico (112, 13, 14, 16); Mam Alessi (112, 13, 14); Benjamin (112, 13, 14); Solomon b. Judah (112); ... (113, 14, 17, 21, 22, 23).
7. Soncino; 1475-80; Joshua Solomon Soncino (38, 39, 33, 32, 33, 34, 37, 38, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 54, 55, 56, 57, 58, 59); Gerson b. Moses Soncino (64, 65, 69, 70); Solomon b. Moses Soncino (64, 65, 66, 67).
8. Cassi Maggiore; 1481; Joshua Solomon Soncino (12).
9. Naples; 1482-82; Hayyim ha-Levi (90); Joseph b. Jacob of Gunzenhauser (33, 46, 57, 58, 59); Yosef b. Perez (10, 22); Solomon b. Perez (10, 22); Isaac ben Judah ben Kator (17); Joshua Solomon Soncino (74, 76, 77, 78); Azriel Gunzenhauser (84, 87); ... (104, 106, 105, 106).
10. Brescia; 1491-94; Gerson Solomon Soncino (84, 85, 91, 92).
11. Barco; 1497; Gerson Solomon Soncino (100, 101).

SPAIN.

1. Guadalajara; 1481; Solomon Ibn al-Kahli (38, 39).
2. Ixar; 1482-93; Eliezer Alantansy (38, 39, 40, 50, 51); Solomon b. Malcom (50).
3. Zamora; 1487 (1486); Samuel b. Moses (44); Immanuel (44).

PORTUGAL.

1. Faro; 1475; Don Samuel Glisson (49).
2. Lisbon; 1487-88; Eliezer Tolendano (38, 67, 78); Eliezer Alantansy (67); ... (98, 99).
3. Letria; 1492; Abraham d'Otria (89, 90, 91).

To the personal history of the printers enumerated in the list above very few details are known. Abraham Conat was a physician whose wife also was interested in printing: she produced the first edition of the "Belshannah," Garton, Cusi, and Glisson appear to have produced their works as a labor of love rather than for profit. Abraham del Tintor, the Soncinos, and the Gunzenhausers, on the other hand, seem to have regarded their craft as a means of livelihood. The Soncinos, indeed, printed books in other characters than Hebrew (see Soncino), as did also Abraham d'Otria. There does not appear to have been much competition, though it is remarkable how invariably the choice of publishers fell within a limited class of works. In one case, however, two printers of the same city opposed each other with an edition of the same work. In Aug., 1490, Joseph Gunzenhauser produced at Naples an edition of Kimhi's "Shoshanah"; on Feb. 11, 1491, the same work was produced, as Zedner states, by Isaac b. Judah b. David Ratorzi, who, according to Proctor, was also the printer of the Naples Nahumides, 1490. It would seem also that the two Pentateuchs of Ixar, 1490, were produced by rival printers.

All forms of Hebrew type were used in this period, the square, the Rash or rabbine (in which the first dated work was entirely printed), and the so-called "Weberbuch" (in which the later Yiddish works were printed); a primitive form of this last had already been used in the Psalms of 1477. Different sizes of type were used as early as the Turin of Pieve di Sacco, which uses no less than three. The actual fonts have not yet been determined, and until this is done no adequate scientific treatment of the subject is possible. A botanical and historical review have been made by Proctor. Generally speaking, a more rounded form was used in Spain and Portugal (perhaps under the influence of Arabic script) than in the Italian presses, whose types were somewhat Gothic in style. It has been conjectured that the Spanish printer used logotypes in addition to the single letters. The Soncinos and Alantansy used initials, in other presses vacant spaces were left for them to be inserted by hand. Vowel-points were only used for Scripture or for prayer-books, and accents seem to have been inserted for the first time in the Bologna Pentateuch of 1483 (25). Special title-pages were rare; colophon were usually simple. Borders were used by the Soncinos, as well as by Toledano at Lisbon and D'Ortas in the Turin of 1493 (see Borders; Colophon; Title-Page). Illustrations were only used in one book, the "Maschil ha-Kadosh" (73). Printers' marks appear to have been used only in Spain and Portugal, each of the works produced in Ixar having a different mark. Of the number of copies printed for an edition the only detail known is that relating to the Psalms with Kimhi in 1477, of which three hundred were printed. If this number applies to many of the incunabula, it is not surprising that they are extremely rare at the present day. Twenty of them exist only in a single copy; most of the rest are imperfect through misuse or have been disfigured by censors.

A majority of the examples still extant exist in seven public libraries (British Museum, London; Columbia University, New York; Bibliothèque Nationale, Paris; Biblioteca, Oxford; Frankfort City Library; Biblioteca, Palatina, Parma; Asiatic Museum, St. Petersburg) and seven or eight private collections (E. N. Adler, London; Dr. Chevrelon, St. Petersburg; A. Freimann, Frankfort; Dr. M. Gas-

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ter, London; Baron Ginsburg, St. Petersburg; H. B. Levy, Hamburg; Mayer Sulzberger, Philadelphia). The numbers included in each location of these collections are given in the following lists, with the letters by which they are indicated in the table on pp. 578, 579. Each of the following lists has been checked and authenticated by the librarian or owner of the collection, and is here published for the first time.

The remaining locations are mentioned in the table only in sporadic instances, and do not profess to exhaust the incunabula contained in such collections as those of Amsterdam, Berlin, Breslau, Carlsruhe, Munich, etc. Dr. N. Porges of Leipzig and Dr. Simonsen of Copenhagen are also understood to have collections.

But few details are known as to the actual prices paid for some of these works. It would appear that Reuchlin paid three Rhinegulden for the Naples Nahmanides of 1490 and the Former Prophets with Kiuchi (Soncino, 1485), and twice as much for the Soncino Bible of 1489. A note at the end of De Rossi’s copy of the Guadalajara Kimhi of 1492 states that three carliue were paid for it in 1496 by the owner of that date.

The subject-matter of the works selected for the honors of print was on the whole what might have been anticipated. First came the Bible text, either a part (18, 39, 49, 69, 74, 77, 84, 91, 92, 93) or the whole (31, 78, 84). A large number of Bible commentaries was printed, including those of Abraham ibn Ezra (58), Baha ben Asher (87), and others.

Choice of Books. - David ibn Yehya (85), Immanuel of Rome (80), Levi b. Gershon (4, 11, 16), Nahmanides (14, 39, 72), and Rashi (1, 15, 23, 28, 44, 48); some of the works contained a combination of commentaries (43, 65, 79, 88). Then came the Mishnah (86) and parts of the Talmud (30, 30, 56, 57, 58, 69, 69). As further aids to these were grammars (54, 85), Kimhi’s Bible lexicon (21, 23, 79), and the Talmud lexicon of Nathan b. Jehiel (18). Next in popularity to Bible and Talmud came the halakic works, especially the codes of Jacob b. Asher (2, 3, 5, 27, 35, 45, 64, 67, 89)—the most popular single work—Maimonides (18, 19), and Mono de Coucy (15, 55), together with the “Agur” (80) and Kehillah (90). To these may be added the solitary volume of responsa, that of Solomon ben Adret (17).

After came prayers, of which a considerable number were printed (84, 41, 43, 67, 88, 96, 109, 100); and to these may be added the tables of days (33) and the well-known “Shulhan Arukh” (79). These works were moderately frequent (10, 31, 53, 60, 61, 62), which only two philosophical works received permanent form in print, Maimonides’ “Machon” (24), and Albo’s “Ikkarim” (38). Very few histrionic works appeared (7, 89); history is represented by Eldad ha-Dani (7) and the “Yosippon” (8); and science by Avicenna (81), in the most bulky Hebrew book printed in the fifteenth century. It is characteristic that the only book known to be printed during its author’s lifetime was the “Nofet Zulim” of Judah b. Jehiel (9), one of the few Hebrew works showing the influence of the Renaissance. It is doubtful whether Landa’s “Agur” was issued during the author’s life-time, though it may have been printed with the aid of his son Abraham, who was a composer in Naples at the time. Very few works went into a second edition, Mahzor Romi (38, 42, 93) and the tractate Bezah (30, 96) being the chief exceptions. The reprinting of Bezah seems to show that this tractate was the one selected then, as it is now, for initial instruction in the Talmud.

As regards the second class of incunabula of Jewish interest—such as were printed in other languages than Hebrew—those have never before been treated, and only a few specimens can be here referred to. They deal with topics of controversial interest, as the “Contra Perfidos Judeos” of Peter Schwarz (Esslingen, 1475), his “Stella Meschiah” (58, 1477), and the well-known “Epistle” of Samuel of Morocco (Cologne, 1489). Two earlier tracts deal with the
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**Bibliography:**

- *The Jewish Encyclopaedia* (New York: 1901-1906)
- *The Hebrew Book* (New York: 1900-1902)
legend of Simon of Trent (Hain, Nos. 7,732, 15,658), while there exists in Munich an illustrated broadside relating to the blood accusation at Passau, printed as early as 1470. Folio: "Die Rechung Kapiturers von dem Geschacht die Juden" (Nuremberg, 1491; Hain, No. 7,219) may also be referred to. Chief among the incunabula of this kind, however, are those of Latin translations of the medieval Jewish scientists and philosophers, as that of Abraham Ibn Ezra, "De Nativitibus" (1485, Venice), of Bonet de Luthe, Astronomy (1488, Rome); of Maimonides, Aphorisms (Bologna; Hain, No. 10,524), and of Ismael, "De Particularibus Directis" (Padua, 1487). One of the most interesting of Latin incunabula is the version of Abraham Zacuto's tables published in Leiria by Abraham d'Ortas (1496).

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India: An extensive region of southern Asia, comprising many countries, races, and sects.

INDEMNITY: That by which a surety who has been compelled to pay the debt of his principal is reimbursed, either by the principal or from other sources. The rabbinic law recognizes the surety's right to reimbursement (B. B. 174a, b), and also, in certain cases, his right to take steps, before the maturity of the debt, to secure himself against loss. The surety can recover in case of dispute, unless he has witnesses to the fact that he has paid a debt on behalf of the principal; the production of the bond is not sufficient, unless a receipt by the creditor is attached showing that the bond was satisfied by the surety. Where the fact of debt depends for proof upon oral evidence, there must be also proof, by witnesses or by the debtor's admission, of the fact of suretieship.

The right to recover from the debtor's hand, sold or encumbered after the date of the bond (see Deed), does not pass by subrogation to the surety upon payment alone; the bond which carries this right must be formally assigned and delivered to him by the creditor, unless the surety has a separate bond of indemnity from the debtor in which he (the debtor) subjects himself and his estate to the surety upon the surety's payment. Should the surety pay the joint bond, but fail to deliver the document to the hands of the creditor, he can not recover from the principal, for he is guilty of gross neglect toward him.

Should the surety pay the debt and the principal debtor die before the surety can recover from him, in order to recover from the principal's heirs the surety must show that the principal has not paid the debt himself. He may show the admission of the debtor shortly before his death, or he may show that the debtor actually died under the ban for non-payment (see Execution).

Should the surety pay the debt after the principal has paid it, he has no remedy; but if the creditor brings proof that he has not been satisfied, and the surety pays under compulsion, the debtor, as the cause of the loss, must reimburse the surety. The law on this subject is, however, full of exceptions and disputed points, and is of little practical value. What applies to the surety holds good in the case of the "kablan," or " undertaken" (one who in form is the principal contractor, though the consideration moves to another; as when A buys in his own name goods that are delivered to B). It also holds good of joint contractors or joint sureties; for each of them is to the extent of half (or some other share, proportionate to the number of sureties) the surety of the other or others, and has therefore the right to reimbursement for whatever he is compelled to pay beyond his just share.

A surety, or kablan, who finds that the debtor is wasting his estate can, even before the maturity of the debt, apply to the court for indemnity against the debtor, so as to be secured against the latter's default. A remedy of this sort (an attachment for a debt not due) is wholly unknown to the Talmud, and, like Foreign Attachment, grew up in the age of the Geonim to meet the necessities of times when the Jews were no longer farmers and land-owners, but acted as money-lenders and traders. Whether the surety can, upon the maturity of the debt, call upon the creditor to collect from the principal, and whether the surety is exempt from liability in the event of the creditor's refusal to bring suit, are matters nowhere discussed in the Talmud, and are subjects of dispute among the later authorities.

BIBLIOGRAPHY: Haimoideus, Tab. Malachia-sec-Lochah, xvi. 6; Jellinek, Der Jude, Heidel. Mainz, 130; 132; L. N. D.

INDEPENDENT HEBREW, THE. See

PARIKHONGALA

India: An extensive region of southern Asia, comprising many countries, races, and sects. Including about 2,500 in the settlement of Aden, which is administered by the presidency of Bombay, there are at present about 2,000 Jews residing in the various states of India in that year:

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From very early times India has been accessible to the West. The navies of Kings Hiram and Solomon possibly visited India; for it is stated that they brought back gold, silver, ivory, apes, and peacocks (I Kings x. 22). These are all Indian products, especially peacocks; and it is interesting to note that the Hebrew word for "peacock," "tukkiyim," is of Dravidian origin. Caravans of Indian wares passed over the Palestinian frontier in ancient times. The Middle eastern merchants who purchased Joseph were importing spices, balm, and myrrh.
The Jews of India comprise both Whites and Blacks: the former being mainly Sephardim; the latter, of mixed descent. To the White Jews belong the so-called "Jerusalem Jews" of Cochin, who have been reinforced by converts from Europe, and a part of the Beni-Israel of Bombay. The Black Jews are descended from Converts from the Hindu race, or are the offspring of marriages between Jews and natives. Just as the Etruscan descendants of the Portuguese of Goa resemble the natives in the color of their skin, so do the Jewish offspring of mixed unions.

The Cochin Jews claim to have come to Malabar from Jerusalem after its destruction, and to have settled at Cranganore, a few miles north of their present location. There they acquired, about 1750, a feudal property, sometimes dignified as a "state." (see, however, Cochin.) In 1239 the Portuguese seized Cranganore and fortified it. According to Zain al-Din al-Ma'bari, the Mohammedans in the following year attacked the Jews near Cranganore, and, after killing many of them and destroying their synagogues, drove them with the Portuguese out of the town. The ruin of the Jewish fief, after its existence for a thousand years, was brought about by strife between the White and the Black Jews. One tradition states that there were discussions between the brothers of the ruler's household, and one of them sought the aid of a powerful rajah, who drove out the Jews or enslaved them. Neither Zain al-Din nor Moens (the latter was the Dutch governor of Cochin from 1771 to 1782) mentions this fraternal struggle. Whichever story is correct, it seems that Joseph Azar, the seventy-second and last feudal ruler, fled with a few faithful followers to Nabo and thence to Cochin. Their flourishing city, which, according to Alexander Hamilton's account, had contained 80,000 families, was ruined, and the survivors went to Cochin. Even to-day the site of Cranganore is avoided by the Jews. Joan Hugo von Semah of Bagdad. He settled at Surat about 1680, where the first English factory was built, and was followed by several more from the same region. Others came from Persia and southern Arabia. A small synagogue was erected and a cemetery acquired. Seeing Bombay growing in commercial importance, Semah removed the seat of his business thither. The synagogue at Surat is now demolished, but the cemetery remains. The new settlers in Bombay were very hospitably received by the Beni-Israel. An early settler was David Sassoon of Bagdad. Compelled to flee from his native place on account of persecution, he sought refuge in Bombay under British rule. Beginning with little capital, he built up a world-wide business, and almost held the monopoly of the opium trade with China. About fifty years ago nearly all the Jews of Bombay were dependent upon the Sassoon family for their livelihood; but their position is now considerably improved, and they are a body of great commercial importance. There are a few petty merchants and lawyers among them. There are only two Jews in the employ of the government: one in the customs, the other in the engineering department of the municipality.

In Bombay there is a bebra kaddisha, of which Jacob Elias David Sassoon is the president. Though its chief object is the assistance of the poor Jews of Palestine and Bombay, it seems to have given rise to much the same condition of affairs as the Palestinian hilkakah. The Sassoon family and others regularly distribute aid to the Jewish poor of the city, and Jacob Elias David Sassoon has bestowed the sum of 25,000 rupees for the erection of a building, the income of which is to be used exclusively in the aid of poor Jews. The Beni-Israel poor are totally excluded from any share in these charities.

The members of the community have no competent rabbis for their religious guidance; there are a few, however, who are acquainted with the Gemara and the Shulhan 'Aruk. Their views are strictly Orthodox. Most of them are from Bagdad. On account of their poverty the poor are sometimes led to change their faith and to accept Christianity, which they abjure as soon as they find some better means of support. They are careful for the Hebrew education of their children. Toward the end of the year 1855 David Sassoon opened a school in which English, Hebrew, and Arabic were taught. In 1860 it was removed to a spacious building with large rooms, built by David Sassoon in the compound of the Magen David Synagogue at Byculla.

The vernacular of the Beni-Israel is Mahrami; that of the Cochin Jews, Malayalam. The Jews from Bagdad, Syria, and southern Arabia use Arabic, and there are Jews from Persia who speak Persian.
The Jewish population of the state is estimated at 35,000.

**Indianapolis**

Indianapolis, the capital of the state, has a Jewish population of about 4,000. Its first Jewish settlers were Moses Woolf, and Alexander and Daniel Franco, who went there from London about 1850. Its principal congregation was organized in 1856; services were held at first, under Rabbi M. Berman, in a rented room; before 1858 a hall was erected, in which, until 1861, Rabbi J. Wechsler officiated. In 1863 Iodore Kalish entered upon the rabbinate, which he occupied for one year. The cornerstone of the new temple was laid in 1865; in 1867 Rabbi M. Berman, his present incumbent, was elected. The building was dedicated Oct. 31, 1868. A new building, rendered necessary by the growth of the congregation, was dedicated Nov. 3, 1899. Indianapolis has four other congregations and various charitable societies, among them a ladies' benevolent society (founded 1859).

Of the other towns in the state, Anderson has holy day services; Attica, a congregation and burial-ground; Columbia City, holy day services; Elwood, holy day services and a ladies' Benevolent society; Goshen, a congregation and burial-ground; Kokomo, a small congregation; Logansport, a congregation, founded in 1900; Madison, a congregation and a burial-ground; Marion, a congregation and a club; Michigan City, Mount Vernon, and Muncie, a congregation each; Muncie also has a ladies' aid society and a literary association; Peru, a congregation, founded in 1876; South Bend, a congregation and a ladies' Benevolent society; Terre Haute, two congregations—Temple Israel (founded in 1890; Emil W. Lepold, rabbi) and B'nai Abraham (Reuben Horwitz, rabbi); Vincennes and Wabash, a congregation each.

The Jewish population of the state is estimated at 35,000.

**BIBLIOGRAPHY:** American Jewish Year-Book, 50th (1900-01).

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**INDIANAPELIS.** See Indiana.

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**INDICTMENT.** See ACCUSATORY AND INQUIRITIAL PROCEDURE.

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**INFAMY.** See Evidence.

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**INFANCY, LEGAL ASPECT OF:** Infants, the deaf, and those of unsound mind are always in the last degree and are entitled to full protection. In infant cases, the court is usually of opinion that the parents or guardians have the right to be present in court, and that the court should be of opinion that the guardian of the infant has the right to be present in court. In infant cases, the court is usually of opinion that the parents or guardians have the right to be present in court, and that the court should be of opinion that the guardian of the infant has the right to be present in court.
Inheritance

In the ancient Hebrews, as well as among many other nations of antiquity, custom decided that the next of kin should hold over upon the possession of the estate of a deceased person. The first-born son usually assumed the headship of the family, and succeeded to the control of the family property (see Primogeniture). When there were no sons, the dying man would appoint a trusted friend as his heir, sometimes to the exclusion of a near relative. Thus, Abraham, when he despaired of having children himself, was about to appoint his slave Eliezer as his heir, although his nephew Lot was living (Gen. xxv. 3). Even when there were children, it was within the right of the father to prefer one child to another in the disposition of his property. Sarah, not wishing Ishmael to share in the inheritance with her son Isaac, prevailed upon Abraham to drive Hagar and her son out of her house (Gen. xxi. 10); and Abraham later sent away his children by concubines, with presents, so that they should not interfere in the inheritance of Isaac (Gen. xxv. 6). Jacob, however, as it appears, made no distinction between the sons of his wives and those of his concubines (Gen. xxix.), and included his grandsons Ephraim and Manasseh among his heirs (Gen. xlviii. 5, 6). There could have been no question in those days of a widow inheriting from her husband, since she was regarded as part of the property which went over to the heirs, as is shown by the stories of Ruth, Abishag (II Sam. xvi. 22), Adonijah, and Abishag (I Kings ii. 22; see Levirate Marriage).

As a result of the question raised by the daughters of Zelophehad, the following general rules of inheritance were laid down by Moses: (1) the father's father; (2) the father; (3) the father's brother; (4) the father's sisters and their descendants; (5) the father's father's father; (6) the father's father's brother; (7) the father's father's brother's children; (8) the father's father's brother's children's children; (9) the father's father's father; (10) the father's father's father's children; (11) the father's father's father's children's children; (12) the father's father's father's father; (13) the father's father's father's father's children; and so on (Maimonides, "Yad," Nahalot, i. 1-3: Shulhan 'Aruk, Hoshen Mishpay, 276, 1). To this list, which they regarded as implied in the Biblical text, they added that such a child may also make gifts of movable property either "inter vivos" or "mortis causa"; though such ability can not be for his good. But a child that has a guardian, or, according to ReMA's gloss to Shulhan 'Aruk, Hoshen Mishpay, 233, 2, one that is under the care of a householder, can neither buy nor sell without the guardian's or householder's consent. An infant can in no case dispose of land; but if he buys land, pays for it, and takes possession, he becomes the owner; though it is not clear that he may not resell the purchase (B. B. 137b). An infant cannot appoint an attorney; hence all alienations or acquisitions resting on an agency for the infant fail to the ground. An infant can not become surety for the debt of another. Before the age of twenty an infant can not dispose of lands that have come to him by descent or by gift "mortis causa" (Gitt. 65a), because a young person anxious to get money would sell his land too cheaply. In the purchase and sale of movable property, and in disposing of lands that have not come by descent or by gift "mortis causa," persons under twenty, though inexperienced in business, are considered as of age. In regard to an infant that has borrowed money, the opinion of later authorities (the Talmud being silent) is divided; some assert, others deny, his liability; while the best opinion distinguishes: if it can be shown that the money was borrowed for necessary, the debt is binding; otherwise it is not; and if necessary have been obtained on credit, the debt so incurred is binding. Suit, however, can be brought only after the infant comes of age. Where an infant sells land, whether acquired or inherited, by deed attested, and dies, the heirs can not impeach the deed and recover the land (see B. B. 154a). But onewho has sold ancestral land while he is next to him of his family, and lies shall be divided; some assert, others deny, his liability; while the best opinion distinguishes: if it can be shown that the property was necessary, the debt is binding; otherwise it is not; and if necessary have been obtained on credit, the debt incurred is binding. Suit, however, can be brought only after the infant comes of age. Where an infant sells land, whether acquired or inherited, by deed attested, and dies, the heirs can not impeach the deed and recover the land (see B. B. 154a). But one who has sold ancestral land while he is next to him of his family, and lies shall be divided; some assert, others deny, his liability; while the best opinion distinguishes: if it can be shown that the property was necessary, the debt is binding; otherwise it is not; and if necessary have been obtained on credit, the debt incurred is binding. Suit, however, can be brought only after the infant comes of age.
Inheritance

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passages, the Rabbis added another legal heir, the husband, whose right to the inheritance of his wife's possessions was deduced from the term "pizmon" (= "kissan"; B. B. 111b).

Each of the sons of the deceased receives an equal share of the estate of his father or of his mother, except the first-born of the father, who receives a double share (see PARAH TETURAH). A son born after the death of his father (Yeb. 67a), or one born of illegitimate connections ("namzar"; st. 22b), is also a legal heir to his father's estate, but the son born of a slave or of a non-Jew is excluded (ib.; Nahalot, i. 7, comp. iv. 6; Hoshen Mishpat, 276, 6, comp. 45, 179, 6, and "Be'er ha-Golah," ad loc.). An apostate Jew does not lose his right of inheritance, although the court, if it sees fit, may deprive him of his share (Kid. 18c; Nahalot, vi. 12; Hoshen Mishpat, 283, 3). Where the laws of a non-Jewish state derive a procreative right of inheritance, the Jewish court may do likewise with an apostate (comp. responsa "Grobne Mizrahu u-Ma'arnah" [ed. Muller, Berlin, 1888], § 11, and Weiss, "Dor." iv. 117, 120, and notes). In the case of the death of a son during his father's life, his children inherit his portion of the estate. If one of the sons dies before his mother, and leaves no children, his brothers of the same father but not of the same mother do not inherit the estate of his mother by reason of his right to it. But if he lives even for one hour after his mother's death, he becomes her heir, and on his death his brothers, as his heirs, inherit his portion of his mother's estate (B. B. 114a; Nahalot, i. 12; Hoshen Mishpat, 276, 5).

Where there are neither sons nor sons' children the daughters and their descendants become the rightful heirs. The Sadducees held that the daughter shared in the inheritance when there was only a daughter of a son living, but Johanan b. Zakai and the other Pharisees decided that the son and all his descendants, whether male or female, should precede the daughter in the right of inheritance (B. B. 115b; comp. Tosaf., Yad. ii. 9; Mgr. Ta'am. 5). Among the Caraites the daughters always receive an equal share with their brothers in their father's estate. (Fürst, "Gesch. des Karait." part i., § 9, and note; comp. Shab. 116b). The Rabbis, while denying the daughters a share in the inheritance where there are sons, still make ample provision for their maintenance and support as long as they remain unmarried (see Daughters; Ketubah).

When there are no heirs in the descending line, the property is transmitted to the nearest relative in the ascending line. Although the father is not mentioned in the Bible among the legal heirs, the Rabbis did not hesitate to make him precede the brothers of the deceased, mentioned as the next heirs in the absence of either sons or daughters. Philo ("De Vita Moysis," l.iii. 32) gave a reason for this omission that it would be an evil omen for father and mother to receive any gain from the insupportable affliction of the loss of children dying prematurely, but he indirectly intimated their right to be invited to such an inheritance when he conceded it to the uncles (comp. B. B. 198b; Nahmanides' commentary to Num. xxvii. 8). The mother of the deceased and his brothers of the same mother are excluded from the line of hereditary succession, on the principle that the family is based on relationship to the father and not that to the mother (B. B. 108b).

The husband inherits from his wife, but the wife does not inherit from her husband. Provision is, however, made for her support as long as she remains unmarried (see Husband and Wife; Ketubah). The husband's right of inheritance extends only to property that actually belonged to his wife at the time of her death, but does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"), but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 5). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry). The husband does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"), but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 5). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry). The husband does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"), but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 5). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry). The husband does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"), but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 5). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry).

The "yabam" (see Levirate Marriage) who performed his duty by marrying the widow of a brother who died without children became the sole heir to his brother's estate. But he did not receive his brother's share in his father's estate unless the father died before the brother (Yeb. 40a), for his right of inheritance extended only to such property as actually belonged to his brother at the time of his death, and not to property in expectancy (Bek. 52a). If, however, he did not marry his brother's widow, but followed the alternative of performing the ceremony of HAlIZAH, he was not entitled to his brother's inheritance, but took an equal share with his other brothers. Later, by an institution established in various Jewish communities as an inducement to one of the brothers to free the widow from her uncertain property, the property of the deceased brother was divided into two equal parts, one part being given to the widow and the other to the yabam who went through the ceremony of Halizah. There is much difference of opinion regarding the details connected with this institution, and the court that has to deal with such a case is advised to arbitrate between the contending parties (Eben ha'-Ezer, 165, 5, gloss; Monceau to Yeb. iv. 19; Responsa of Meir of Lublin, § 11). Where the widow died before any of her deceased husband's brothers either married her or submitted to the ceremony of Halizah, the heirs of her deceased husband inherited the amount due to her by her "ketubah"
(marriage contract) and one-half of the dowry given (at marriage) to her by her father or his heirs ("mikse zan barzel"; see Dowry), while the rest of her property went to her family (Ket. 80a; Nahalot, ii.9; Eben ha-'Ezer, 160, 7; comp. Nissim Gerondi, Responsum, §§ 46, 54).

More presumption is sufficient to establish the identity of an heir (see Hazakah). If two witnesses testify that a man is known as the son of the deceased, though they can not trace the genealogy of the family, the man so known is regarded as the legal heir (Nahalot, iv.7; Hoshen Mishpat, 280, 7). If, however, the deceased said before death that the claimant was not his son, the latter, although the presumption in his favor, can not claim a portion in the inheritance. The testimony of the deceased is valid only when it relates to a son, but not when it relates to a brother or to another relative (B. B. 130a).

On the other hand, the identity of the deceased and positive proof of his death by two legal witnesses must be established before the heirs are permitted to enter upon his estate (B. M. 38b, 39a; Nahalot, vii.4-10; Hoshen Mishpat, 325; see Trusts and Trustees).

If one said before his death: "This, my son, shall have no portion in my estate," or if he appointed a stranger as his heir in the place of his legal heirs, his declaration is void, for this is against the prescription of the Bible. It is, however, possible for a man to disinherit legal heirs either by preferring one legal heir to another or by bequeathing his entire estate to a stranger in the form of a gift (B. B. position. 198a, 198b). But such action on the part of a father was regarded with disfavor by the Rabbis (Kid. 53a; Nahalot, vi.11; Hoshen Mishpat, 325; see Bequeaht, Will).

The heirs enter upon their possession immediately on the death of the deceased. If all the heirs are of age, the division of the property may be proceeded with at once. If, however, there are minors among the heirs, the court appoints a trustee for the minors before the division takes place. If, after the division, a new heir appears, of whose existence the others were unaware, or if a creditor of the deceased collects a debt from the portion of one of the heirs, a redivision of the whole property has to take place (B. B. 100b; Nahalot, x.1; Hoshen Mishpat, 175, 3-4). Before the division all the heirs are regarded as partners in the estate, and if they all live together each one may spend on his person according to his needs, except in the case of an extraordinary expense, an expense incurred by marriage, which is counted against him at the division. When there are major and minors among the heirs, and the major have improved the property by their toil, they all share alike in the improvement. But if the minors said before they entered upon the estate, "This is what our father left us," thus taking an inventory of the estate, in the presence of the court, any improvement that came to it through their efforts belongs to them only (B. B. 148b). At the time of the division of the property, when appraisal is made of the estate, the garments that were provided for the heirs from the paternal estate are also estimated, but not the garments worn by their wives and children, although these also may have been given from the common treasury. The holiday garments, even of their wives and children, are included in the appraisement (B. B. 114a; see Appraisement).

Heirs whose title to the inheritance is doubtful are excluded in favor of those who can produce certain testimony to their title (Yeb. 38a). If, however, there are two sets of doubtful heirs and the facts can not be determined, the property is divided among the possible claimants (B. B. 106b).

For instance, a man and of title. His daughter's son were killed, and it is not known which died first; the direct heirs of the man claim that his grandson died first and therefore did not inherit from his grandfather, but left him the only legal heirs; the heirs of the grandson claim that the grandfather died first and that the grandson inherited from him, leaving them, as the heirs of the grandson, sole legal heirs to the estate of his grandfather; in such a case the property is divided between the claimants. Many similar instances are recorded in the Talmud; in some cases the decision is in favor of the present possessor; in others, as in the case cited, the decision is that the property is divided among the various claimants (Yeb. 37b; B. B. 157-159).

The property of a proselyte who has left no children belongs to the first who takes possession of it (see Hefker). The property of a criminal who was executed for his crime is not diverted, but belongs to those who would have inherited it in the regular way (Sanh. 48b). If, however, his crime was that of treason, his property may be confiscated (ib.). See also Acceptance; Family and Family Life; Paternity.


J. H. G.

INITIALS. See Abbreviations.

INJURIES. See Damage; Tort.

INK (Hebr. "deyo"). The only passage in the Old Testament in which ink is mentioned is Jer. xxxvi. 18. It would evidently, however, be a mistake to conclude that it was unknown in earlier times, for in this passage "deyo" is spoken of as something well known. Perhaps the Hebrew word "katab" presupposes the existence of ink; and ink was certainly known to the ancient Egyptians. It has not been determined how ink was made by the ancient Jews; at any rate the Talmudic "deyo" designates no fluid ink, but rather a cake of pigment which had to be made liquid before use. This ink was made chiefly from soot. Oil or balsam-gum was used to change the soot into a tough, gummy substance (Shab. 23a); and that made with olive-oil was preferred, as it gave the finest pigment.

Gallnuts, first mentioned by Marcellus Capella, are unknown to the Mishnah, but are mentioned in the Gemara. A mineral ink was "kalzantus" (Ephraim apk), which was also used occasionally in Pales-
INN: House of entertainment for travelers. In the Bible references are made to lodging-places ("malon") where caravans or parties of travelers stopped for the night (comp. Gen. xlii.37, xliii.21; Ex. iv. 31). This does not necessarily imply a separate building; a wall or enclosure to prevent the cattle from straying, with room to pitch tents and with accessibility to a well, would be sufficient to constitute such a lodging-place in early times, when it would scarcely have been to the advantage of any one individual to attempt to make a living out of passing travelers. According to tradition, there was an inn ("gerut"), built by Chalmaia, near Bethlehem (II Sam. xix. 37-40; but comp. Targum ed loc.). By New Testament times the Holy Land had been sufficiently developed to afford opportunity for real inns, which are referred to in the New Testament (Luke x. 34, 35) and in the Talmud under the same word (בָּדֶּשׁ, פָּרָס). That in both cases the house of entertainment was strictly of the nature of an inn is shown by the fact that there was a special word for "host" or "innkeeper" (בָּדֶּשׁ, פָּרָס). The good Samaritan left his patient at an inn (Luke x. 34), just as a company of Levites traveling to Zear left at an inn one of their comrades who had fallen sick (Yeb. xvi. 7). The character of female innkeepers was by no means above suspicion, as in the instance of Rahab, who is credited with being of that calling (Yer. Targ. Josh. ii. 1). Nevertheless, Rabbi Ishmael bar Jose declared that his father used to pray in an inn (Yer. Ber. iv. 7). Cattle as well as men were put up as lamas (Ab. Zarah ii. 1). The ancient inn was probably unfurnished, like the modern khan or caravanersy, but probably had arches in the walls in which the travelers could shelter themselves.

In the Middle Ages each Jewish community had a communal inn where wandering travelers who had no acquaintances in the town could put up for a night or two without cost. These would usually be connected with the dancing-hall, or "Tanzhaus," where entertainments too large for private houses were given. Jews' inns occur in early Spanish records, and were probably of this kind. In Paris during the eighteenth century there was a special Jews' inn, or "au·be·rge Juive," where all Jewish travelers had to stop, and which often became the subject of blackmail by the police under the charge of being disreputable (L. Kahn, "Les Juifs de Paris," p. 259). These communal inns were maintained out of the communal funds; wandering beggars being entertained on the ground floor, while paying guests could take rooms on the upper story. The use of Christian inns was often forbidden to Jews in medieval regulations (Gudemann, "Gesch." p. 290). An instance occurs where a Jew in England himself kept an inn (Jacobs, "Jews of Angevin England," p. 153).

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INNOCENT III. (LOTHARIO CONTI): Pope from 1198 to 1216; born at Anagni in 1161; elected June 8, 1198; died July 17, 1216. A Roman writer said of him, "Thy words are the words of God; thy deeds are the deeds of the devil" (Gregorovius, "Gesch. der St. v. Rom," v. 92). This was eminently true of his conduct toward the Jews. He was the first pope who not only did not protect the Jews, but persecuted them with the utmost cruelty. Feeling obliged to show some pity for the victims of the excesses committed by the crusaders, Innocent, on ascending the pontifical throne, issued a bull ("Sicut Judaeis") in which he renewed the prohibitions that had been issued by Clement III. (see Popes). "Although," it read, "the faithlessness of the Jews cannot be too much disapproved, they ought not to be excessively oppressed by believers, for they are the living witness of the true religion." He did not, however, conform to this maxim himself; and at his instigation the Lateran Council, over which he presided, dictated the humiliating laws which reduced the Jews the pariahs of humanity; and it especially condemned them to wear badges.

Believing that the spread of the heretical sects, especially of the Albigenenses, in southern France, was due to Jewish influence, Innocent endeavored to humiliate the Jews that the Christians should shrink from associating with them. To the common accusation of ritual murder, Innocent added new ones of his own invention. "The doors of the Jews," he writes, "are open to bands; and the Christians are mocked for believing in a crucified peasant" ("Epistola," viii. No. 180, ed. Breslau, in his "Diplomata," ii. 610). He demonstrated with Philip Augustus for allowing the Jews to possess landed property and employ Christian servants and nurses...
(3.) In 1205 Innocent censured Alfonso the Noble for the protection granted by that monarch to his Jewish subjects. He wrote, also, to the Count of Nevers, whom he threatened with excommunication if he continued to protect the Jews:

"The Jews, like the freemen, are doomed to wander through the earth as fugitives and vagabonds, and their faces must be covered with ashes. They are under no circumstances to be protected by Christian princes; but are, on the contrary, to be condemned to sufferings. It is, therefore, indispensable for Christian princes to receive Jews into their towns and villages, and to compel them to purify in order to extort money from Christians. They (the princes) serve Christians and the Jews, and shun the Jews to take Christian castles and villages in possession; and the word of the matter is that the Church in this manner loses its tithe. It is scandalous that Christians should have their castles cultivated and their grapes pressed by Jews, who are thus enabled to take their portion and to impose the levies, prepared according to Jewish religious decrees, upon Christians. It is a still greater sin that this wine, prepared by Jews, should be used in the Church, for the sacrament of the Lord's Supper. While the Christians are excommunicated for favoring the Jews, and their hands laid under the ban, the Jews are laughing in their sleeves because, on their account, the hares of the Church are hung on willows and the priests are deprived of their revenues" (Epistola x. 123, ed. Balz. ii. p. 231.

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3. I. Br.

INNOCENT XI. (Benedetto Odescalchi): Pope from 1676 to 1689; born at Como in 1611; elected Sept. 21, 1676; died Aug. 12, 1689. That the Jews were not excluded from the results of his icon sense of justice is evidenced in his compelling the city of Venice to release the Jewish prisoners that had been taken by General Moretti in 1685. Still he went so far as to forbid (Oct. 30, 1682) the Jews to engage in banking transactions. However, ultimately convinced that such a measure would cause much misery to the Jews, the enforcement of the edict was twice delayed (Feb. 28, 1683; March 21, 1684). Innocent discouraged compulsory baptisms, which accordingly became less frequent under his pontificate. But he could not abolish altogether the old practice, and even on Nov. 13, 1679, the Holy Congregation declared the baptism of a Jewish child, performed by its Christian nurse, to be valid.


4. I. Br.

INNSBRUCK: Capital of Tyrol, Austria. While Jews settled throughout Tyrol, especially in the southern part, as early as the beginning of the fourteenth century, no mention of them at Innsbruck is met with until the end of the sixteenth century. As elsewhere in the country, they were engaged in business, chiefly as dealers in grain and bullion or as money-lenders and brokers. By a special privilege granted by Archduke Ferdinand II. June 11, 1578, Sarran May, descendant of the specially privileged Solomon of Bassano, was permitted to establish himself at the court at Innsbruck, at first for eight years, and then for an additional period; and this privilege was subsequently extended to his children. May and his friends lived in the so-called "Judengasse"; but there never was a ghetto at Innsbruck. In 1748 Maria Theresa expelled from Innsbruck the Jews Uffenheimer and Landauer, although both were prominent purveyors, and the first a court factor. When the Jews were expelled from Innsbruck in 1679, the Dannhausers and other families went to Innsbruck. A descendant of the Dannhausers, Wilhelm, was for twenty-four years a member of the municipal council of Innsbruck. Although the Bavarian edict of 1813 (when Tyrol was under Bavarian rule) regulating the condition of the Jews was confirmed by Austria in 1817 (after the latter had again come into possession of Tyrol), the laws against new settlers, the acquisition of real estate, and the holding of public office, remained in force down to the promulgation of the constitution of 1867. The revolt of Hofer in 1689 began at Innsbruck with excesses against the Jews, although Hofer was supplied with funds by the Jew Nathan Elias of Hohenems, and the firm of Arntzen & Eeckels of Vienna.

There is no separate community at Innsbruck, but under the law of 1869 the Jews of the city are included in the community of Hohenems. The Jews of Innsbruck number 40 families, and about 160 individuals, in a total population of 27,056. They have independent schools and religious committees, and have their own synagogue and cemetery. The neighboring village of Hall, near Hall, is noted as the place where the child Andreas Oxner was said to have been murdered by Jews July 12, 1463 (see J. E. Ency. iii. 362, s. r. Blood Accusation). The so-called "Judenstein," where the deed was alleged to have occurred, is still a place of pilgrimage. The story, with which many miracles have been connected, has long since been proved to have been a mere invention (Scherer, "Die Rechtsverhaltnisse der Juden in den Deutschen Oesterreichischen Landern," pp. 394-396, Leipzig, 1901).


A. T.

INQUISITION (called also Sanctum Officium or Holy Office): Court for the punishment of heretics and infidels, established as early as the reigns of the emperors Theodosius and Justinian, though not under that name. Little was heard of this institution until the beginning of the thirteenth century, when, in consequence of the spread of the heretical sect of the Albigenses, it was established in various cities of southern France. Its management was then given into the hands of the Dominicans and Franciscans, of the mendicant orders of friars, who, being severed from all worldly ties, were sure to show themselves pitiless in the persecution of heretics and infidels. Having their time fully occupied with the Albigenses, the inquisitors at first left the Jews unmolested, contending themselves with occasional autos da fe of Jewish books that had been denounced as heretical. But when the dissidence became more rare, the Inquisition began to persecute backsliding converts from Judaism and Jews who attempted to proselytize. The converts were especially the object of the rigor of the Inquisition from the promulgation, in 1254, of the papal bull "Turbato Corde." In 1274 Bertrand de la Roche was appointed inquisitor of Judaizing Christians in Provence, and in 1285 William of Auxerre was nominated inquisitor for...
heretics and apostatizing Jews. About 1356 several backsliding converts were burned as heretics in 1288 at Troyes; and at the auto da fé held at Paris March 31, 1310, a converted Jew who had returned to Judaism also died at the stake.

About the same time as in southern France the Inquisition was introduced into Aragon. In 1233 Pope Gregory X. commissioned the Archbishop of Tarragona to appoint inquisitors; and by the fourteenth century there was a grand inquisitor in Aragon. In 1239, when some Jews who had returned to Judaism after conversion fled from Provence to Spain, King Pedro IV. of Aragon empowered the inquisitor Bernard du Pay to sentence them wherever found. One of the most prominent personages of the Aragonese Inquisition was the grand inquisitor-general Nicolas Eymeric. He sentenced the Jew Astruc da Piera, accused of sorcery, to imprisonment for life; and Ramon de Tarrega, a Jew who accepted baptism and became a Dominican, whose philosophic works Eymeric stigmatized as heretical, he kept imprisoned for two years, until compelled by Pope Gregory XI. to liberate him.

The New or Spanish Inquisition, introduced into the united kingdoms of Castile, Aragon, and Navarre by Ferdinand V. and Isabella the Catholique, was directed chiefly against converted Jews and against Jews and Moors. During the cruel persecutions of 1391 many thousands of Jewish families accepted baptism in order to save their lives. These converts, called "Conversos," "Neo-Christians" ("Christãos Novos"), or "Marranos," preserved their love for Judaism, and secretly observed the Jewish law and Jewish customs. Many of these families by their high positions at court and by alliances with the nobility excited the envy and hatred of the fanatics, especially of the clergy. After several unavailing attempts to introduce the Inquisition made successful, from the reign of Juan II. by the newly appointed inquisitor together with their assistant, Dr. Juan Ruiz de Medina, and with Diego Merle, went first to Seville, where the feeling aroused was divided. The "good Christians" and the populace gave the visitors a ceremonious reception; but many nobles, several of whom had intermarried with the Marranos, were terrified at the new arrivals. A number of prominent and wealthy Marranos of Seville, Utrera, Carmona, Lorca, and other places, including Diego de Sussín, father of the beautiful Susanna; Benavides, father of the canon of the same name; Abolafia "el Perfumado," farmer of the royal taxes; Pedro Fernandez Casino; Alonso Fernandez de Lorca, Juan del Monte, Juan de Xerez, and his father Alvaro de Segueva the Elder, and many others, convinced and agreed to oppose the inquisitors. They intended to distribute arms and to win over the people by bribes. An old Jew of their number encouraged them. The conspiracy, however, was betrayed and suppressed in its inception (details of this "Conjurados de Sevilla" are given in Fita, "La España Hebraica," I, 71-77, 184-196).

Many Marranos, on receiving news of the introduction of the Inquisition, went with all their possessions to Cadiz, in the hope of finding protection there; but the inquisitors addressed (Jan. 2, 1481) an edict to Rodrigo Ponce de Leon, Marquis of Cadiz, and to all dukes, counts, grand masters of orders, and knights, as well as to the alcaldes of the cities of Seville, Cordova, Jerez de la Frontera, Toledo, and others in Castile, ordering them to seize and give Maranos, up all Marranos hidden among them, and to confiscate their property. All persons who refused to obey this edict were to be punished by excommunication and by forfeiture of their property, offices, and dignities (Fita, I.e. p. 77). The bands of fugitive Marranos were very numerous; in the territory of the Marquis of Cadiz alone there were 8,000 who were transported to Seville and delivered to the Inquisition. Even during the early days of 1481 many of the wealthiest, most prominent, and learned Marranos, municipal counselors, physicians, etc., had been apprehended, and it had been deemed necessary to transfer the tribunal to the castle of Triana near Seville.

This tribunal, the object of fear and terror for nearly 300 years, began its work; and on Feb. 6, 1481, the first auto da fé at Seville was held with a solemn procession on the Tablada. Six men and women were burned at the stake, probably the same persons whom Alfonso de Hoceda had accused of desecrating an image of Jesus. This zealous Dominican preached at this first auto da fé; but he did not live to see a second one, as he was one of the first victims of the plague which was then raging in Andalusia. A few days later three of the wealthiest and most prominent men of Seville, Diego de Sussín (a gran vizconde), with a fortune of 10,000,000 maravedis, Manuel Sauli, and Bartolome de Torralba, mounted the "quemadero," as the stake was called. Many other members of the conspiracy mentioned above were burned soon after: Pedro Fernandez Benavides; Pedro Fernandez Casino and Gabriel de Zamora, the two last-named being municipal counselors of Seville; Abolafia "el Perfumado," reputed to be a scholar; Medina el Barbudo, meat commissary at Seville; the municipal councillor Pedro de Jaa and his son Juan del Monte; Aleman Posa Sangre, progenitor of the Alemanes; the wealthy
brothers Alfonso, who had been living in the castle of Triana, Alvaro de Sepulveda the Elder and his son Juan de Xerez; and others from Utrera and Carmona. The immense wealth of all the condemned was seized by the royal treasury. At Seville there was at least one auto da fé every month; 17 Maranos were burned on March 26, 1481; many more, a few weeks later; and by the following November nearly 300 had perished at the stake, while 79 were condemned to imprisonment for life. The Inquisition held office also at Cordova and in the archbishopric of Cadiz, where many Jewish heretics, mostly wealthy persons, were burned during the same year.

The Inquisition, in order to set a trap for the unhappy victims, issued a dispensation and called upon all Maranos guilty of observing Jewish customs to appear voluntarily before the court, promising the repentants absolution and enjoyment of their life and property. Many appeared, but they did not obtain absolution, until, under the seal of secrecy and under oath, they had betrayed the name, occupation, dwelling, and mode of life of each of the persons they knew to be Judaizers, or had heard described as such. A large number of unfortunates were thus entrapped by the Inquisition. On the lapse of this decree all those who had been betrayed were summoned to appear before the tribunal within three days. Those that did not attend voluntarily were dragged from their houses to the prisons of the Inquisition. Then a law was issued, indicating in thirty-seven articles the signs by which backsliding Maranos might be recognized. These signs were enumerated as follows:

If they celebrate the Sabbath, wear a clean shirt or better garments, ascend a clean tabernacle, light no fire, eat the food ["and"] which has been cooked overnight in the oven, or perform no work on that day; if they eat meat during Lent; if they eat neither meat nor drink on the Day of Atonement, go barefoot, or ask forgiveness of another on that day; if they celebrate the Passover with unleavened bread, or eat bitter herbs; if on the Feast of Tabernacles they eat green breams or seed fruit as gifts to friends; if they marry according to Jewish customs or take Jewish names; if they circumcise their boys or observe the "hukkah" (a Babylonian superstition), that is, consecrate the seventh day after the birth of a child by killing a vessel with water, throwing in gold, silver, pearls, and grains, and then baking the child while certain prayers are recited; if they prepare a piece of dough in the three before baking; if they wash their hands before praying, bless a cup of wine before meals and pass it round among the people at table; if they pronounce blessings while slaughtering poultry, cover the blood with earth, separate the veins from meat, soak the flesh in water before cooking, and cleanse it from blood; if they eat no pork, hare, rabbits, or eggs; if on first baptizing a child, they wash their face with cold water which is not touched by the oil; give the Testament names to their children, or bless the children by the laying on of hands; if the women do not attend church within forty days after confinement; if the dying turn toward the wall; if they wash a corpse with warm water; if they recite the Psalms without adding at the end: "Glory be to the Father, the Son, and the Holy Ghost." etc. (see Luminaries, "Histoire de l'Inquisition," t. 133, iv. Supplement, 6; "Revolutions, Hist.," xxiii. 406 et seq.; xxiv. 306 et seq.).

It was easy for the Inquisition, with this mode of procedure, to entrap more and more Maranos. From Seville, the only permanent tribunal, it sent its agents to Cordova, Jerez de la Frontera, and Ecija, in order to track the fugitives and especially to confiscate their property. The two inquisitors at Seville were so cruel that complaints were made to Sixtus IV., who addressed a brief (Jan. 29, 1482) to the royal couple, amending the bull of Nov. 1, 1478, and expressing his dissatisfaction. He declared that but for consideration for their majesties he would depose Miguel de Morillo and Juan de San Martin. He refused a request to appoint inquisitors for the other countries of the united kingdom; nevertheless, hardly two weeks later (Feb. 11, 1482) he appointed Vicar-General Alonso de San Capriani inquisitor-general for the kingdoms of Castile and Leon, and seven other clericals, including Thomas de Torquemada (Turrecremata) as inquisitors.

Ferdinand and Isabella gave no heed to the pope's urgent recommendation to treat the Maranos more humanely; and they still more strongly disapproved his giving absolution to heretics condemned by the tribunal. Upon this subject Queen Isabella addressed an autograph letter to Sixtus IV., which he answered at length (Feb. 28, 1488). While recognizing her piety, he hinted that the queen was urged to proceed so rigorously against the Maranos "by ambition and greed for earthly possessions, rather than by zeal for the faith and true fear of God." Still, he made many concessions. Although, as he expressly says in the bull of May 25, 1488, he was the only power to whom final appeal could be made in matters of faith, yet, at the request of the Spanish sovereigns, he appointed the Archbishop of Seville, Inigo Manrique, judge of appeals for Spain. This, however, did not prevent the vacillating pope from issuing a few months later (Aug. 2) the bull "Ad Futuram Rei Memoriam," in which he commanded that all Maranos who had repented at Rome and had done penance should no longer be perse-
Inquisition

The fact that he had permitted as many copies as possible to be made of this bull did not prevent him from repealing it eleven days later (Aug. 15). By way of further concession to the royal couple the pope appointed as officials of the Inquisition only clerics of pure Christian descent and orthodox Catholics in no degree related to Marranos.

On Oct.17, 1483, Thomas de Torquemada, then sixty-three years of age and prior of a monastery at Segovia, his native city, was appointed inquisitor-general. His chief endeavor was to make the Inquisition more effective. Tribunals were established in either sex suffered at the stake, among them Alvaro de Belmonte, Pero Carca, Maestre Fernando (known as "el Licenciado de Cordova"); and Maria Gonzales la Pampana. Juan Gonzales-Panquana, husband of the last named, was burned in effigy on the following day together with 41 others, some of whom, like him, had fled, and some of whom had died. On March 15, 1485, not less than 8 were burned alive and 54 in effigy. One of the former was Juan Gonzales Escogido, who was reputed to be a rabbi and "confesor de los Confrades" (Process of Maria Gonzales la Pampana and of Juan G. Escogido, published, after the acts of the Inquisition, in "Boletín

quick succession at Cordova, Jaen, and Ciudad Real. At Cordova, seat of the oldest tribunal next to Seville, the first inquisitors were Pedro Marichalar and Alvar Gonzalez; and one of the first to be condemned was Pedro Fernandez de Alcaudete, treasurer of a church (Ad. de Castro, "Judios en Espana," p. 118; "Boletin Acad. Hist." v. 401 et seq.). The first inquisitors at Jaen were Juan de la Fuente, chaplain to their majesties, and Juan de Yarca, prior of a monastery at Toledo. The tribunal at Ciudad Real, whose first inquisitors were Pedro Diaz de Costana and Francisco Sanchez de la Fuente, existed only two years. From Feb. 6, 1484, to May 6, 1485, ten autos da fe were held in that city, the largest being celebrated Feb. 23-24, 1484, and March 13, 1485. On Feb. 23 about 26 Marranos of

Acad. Hist." xx. 485 et seq., xxii. 189 et seq.). In May, 1485, the tribunal of Ciudad Real was transferred to Toledo.

In order to give more uniformity and stability to the tribunal, Torquemada drafted an inquisitorial constitution, "Compendio de las Instrucciones," containing twenty-eight articles, to which several additions were subsequently made. It provided for a respite of thirty or forty days for those accused of Judaizing, and that all who voluntarily confessed within that time should, on condition payment of a small fine and on making present to the state treasury, re-
Inquisition

The Maranos of Toledo likewise resisted the introduction of the Inquisition; and several of them conspired to kill the inquisitor. In May, 1483, the inquisitors Pero Díaz de la Costana and Vasco Ramírez de Ribera entered Toledo. On June 2 an attack was made on one of them; but he was protected by the populace, who, falling upon the conspirators, De la Torre and his four companions, strangled and hanged them. The inquisitors granted a respite of forty days to the Maranos, which was extended to seventy, in order to afford them the opportunity to give themselves up voluntarily to the Inquisition. At the same time they called together the rabbis, and demanded from them, under oath and on pain of dire punishment, that they pronounce the great excommunication upon all the Jews, and that they recall it only after the Jews had denounced all Maranos following Jewish customs. Some frightened
Jews are said to have betrayed their coreligionists; others, poor, degraded, and filled with hatred against the apostates, denounced them as Judaizers, giving false testimony. Eight or more of these false witnesses were tortured with hot irons at the command of Queen Isabella (Pulgar, "Creo de los Reyes Católicos," iii., 130; "Boletín Acad. Hist." x. 297, xxiii. 407).

There was no lack of victims. On Feb. 12, 1486, occurred the first auto da fé in Toledo in the presence of a large concourse of the people of the city and of the surrounding country. On this day 750 persons were received into the Church; on April 2, 900; on June 11, 750. On Aug. 16 of the same year, 25 persons, including Alfonso Ota and other prominent men, were burned alive; on the following day the pastor of Talavera and a cleric, both of whom were adherents of Judaism, were burned; and on Oct. 15 several hundred deceased persons, whose property had been confiscated by the state, were burned in effigy. At an auto da fé held Dec. 10, following, 950 persons received absolution.

On Jan. 15 and March 10, 1487, 1,000 Judaizers were readmitted to the Church. On May 7, 23 persons, including a canon, were burned alive; on July 23, 1488, 37 persons, and two days later 6 Judaizing clerics, shared the same fate. On May 24, 1490, 21 persons suffered at the stake, and 11 were sentenced to imprisonment for life. At a great auto da fé on the following day the bones of 50 Judaizers and many Hebrew books formed the pile for a woman who wished to die as a Jewess, and who expired with the word "Adonai" on her lips. On July 25, 1492, eight days before the expulsion, 5 Maranos were led to the stake, and many others were condemned to imprisonment for life. At an especially large auto da fé held July 40, 1494, 16 persons from Guadalajara, Alcalá de Henares, and Toledo were burned, and 30 were condemned to life imprisonment. In 1495 three autos da fé were held, and in the following year two. All the condemned persons were of course deprived of their property (on Toledo see "Boletín Acad. Hist." x. 283 et seq.; xx. 462).

Before the end of the fifteenth century there were nearly a dozen tribunals in Spain. The one at Guadalupe, province of Estremadura, was established as early as that at Toledo; many Maranos were living there; and the inquisitor, Nuno de Arevalo, proceeded rigorously against them. The tribunal existed there for a few years only; but during that time, beginning with 1487, seven autos da fé were held, at which 52 Judaizers were burned alive, 25 were burned in effigy together with the bones of 46 deceased persons, 16 were condemned to imprisonment for life, and many were sentenced to wear the amauta, and were deprived of their property.

The Catalonian cities, too, stubbornly opposed the newly organized Inquisition; and in 1488 there were riots at Tervel, Lerida, Barcelona, and Opposition Valencia, during which the tribunals were destroyed. It was not until 1497 that the inquisitor-general Torquemada was able to appoint Alonso de Espina of Huesca inquisitor of Barcelona. De Espina began his activity on Jan. 30, 1488, with a solemn auto da fé, the first victim being the royal official Santa Fé, a descendant of a well-known Jew-hater, Juan de Santa Fé. On May 2, 1489, the wife of Jacob Monfort, the first Catalonian treasurer, was burned in effigy; and on March 5 and 9, 1490, Luis Ribelles, a surgeon of Falces, together with his children and his daughter-in-law, was condemned to imprisonment for life; his wife Constanza was burned on March 12 at Tarrasa, where a large auto da fé was held on July 13, 1498; and on March 24, 1490, Gabriel Miro (magister in artibus et medicina), his wife Blanquina, the wealthy Gaspar de la Cavalleria, and his wife were burned in effigy. Simon de Santangel and his wife, whom their own son denounced to the Inquisition at Huesca, were burned on July 30, 1490, at Lerida.

In Catalonia the activity of the Inquisition was restricted to a few autos da fé held at Barcelona and some other cities; and the number of victims was limited. The Inquisition was all the more active in Old Castile, where Ferdinand and Isabella, with Torquemada, did their utmost, not to confirm the Maranos in their new faith, but to destroy them and to deprive them of their property. On June 19, 1488, the tribunal of Valladolid held its first auto da fé, at which 18 persons who had openly confessed Judaism were burned alive. The first inquisitors at Segovia were Dr. de Mora and the licentiate De Canas; and the first victim to be publicly burned was Gonzalo de Cuelar, whose property to the amount of 268,000 maravedis was confiscated by the state treasury. Involved in the proceso against him were his Jewish relatives, Don Moses de Cuelar, the latter's son Rabí Abraham and his brother, of Buytraga, as well as Juan (Ciajén) Conibod (~ changer~) and Isaac Herrera, both of Segovia ("Boletín Acad. Hist." xxiii. 225 et seq.). At Avila the first victims were the Francos, who were accused of having murdered the child La Guadalupe. Between 1489 and the end of the century more than 100 persons were burned at Avila as “Judíos” or Judaizers, the majority being natives of Avila, with a few from Arévalo, Oropesa, and Almeda; 79 were punished otherwise (see lists of the condemned in Fita, t.e. L. 51 et seq.). Torquemada accused even bishops who were of Jewish descent, as Juan Arias Davila, Bishop of Segovia, and Pedro de Aranda, Bishop of Calahorra. During his term of fifteen years he condemned more than 8,000 Jews and Maranos to be burned alive, and more than 6,000 in effigy. His successor, the scholarly Dominican Diego de la Casa, the friend and patron of Columbus, was equally cruel, condemning many Maranos. On Feb. 22, 1501, a great auto da fé was held at Toledo, at which 38 persons were burned, all of them from Herrera. On the following day 67 women of Herrera and Alcocebre were burned at Toledo; a few days previously about 90 Maranos of Chillon were burned at Cordova; and on March 30, 1501, 9 persons were burned at Toledo, while 56 young men and 87 young women were condemned to life imprisonment. In July of the same year 45 persons were burned at Seville, among them a young woman 25 years of age, who was considered a scholar and who read the Bible with her fellow scholars. The Catalonian cities, too, stubbornly opposed the newly organized Inquisition; and in 1488 there were riots at Tervel, Lerida, Barcelona, and Opposition Valencia, during which the tribunals were destroyed. It was not until 1497 that the inquisitor-general Torquemada was able to appoint Alonso de Espina of Huesca inquisitor of Barcelona. De Espina began his activity on Jan. 30, 1488, with a solemn auto da fé, the first victim being the royal official Santa Fé, a descendant of a well-known Jew-hater, Juan de Santa Fé. On May 2, 1489, the wife of Jacob Monfort, the first Catalonian treasurer, was burned in effigy; and on March 5 and 9, 1490, Luis Ribelles, a surgeon of Falces, together with his children and his daughter-in-law, was condemned to imprisonment for life; his wife Constanza was burned on March 12 at Tarrasa, where a large auto da fé was held on July 13, 1498; and on March 24, 1490, Gabriel Miro (magister in artibus et medicina), his wife Blanquina, the wealthy Gaspar de la Cavalleria, and his wife were burned in effigy. Simon de Santangel and his wife, whom their own son denounced to the Inquisition at Huesca, were burned on July 30, 1490, at Lerida.

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and had synagogues in their houses. The highest nobles of Cordova and other cities were Judaizers. The highest nobles, Philip and Juana, address a cedul to Deza, in which they sharply criticized Lucero's disregard. Philip's coming filled the Maranos with proceedings and suspended the Inquisition until the arrival of Austria, who then lived in Flanders. On Sept. 16, 1507, no one was sure of his life. The prisonswere crowded, and large numbers of prisoners were taken to Toro, the seat of the supreme council of the Inquisition. Lucero's principal object was the confiscation of property, as the Bishop of Cordova and many dignitaries of the city stated in a complaint against him which they sent to the pope. The most prominent persons of Cordova requested the inquisitor-general Deza to depose Lucero, and an appeal was made to Queen Joanna and her husband, Philip of Austria, who then lived in Flanders. On Sept. 30, 1508, Philip and Joanna addressed a cedula to Deza, in which they sharply criticized Lucero's proceedings and suspended the Inquisition until their arrival in Spain. Though this missive was disregarded, Philip's coming filled the Maranos with new hope. At Rome they had bought the Curia; and they had offered 100,000 ducats to King Ferdinand during his sojourn at Valladolid if he would suspend the Inquisition until the arrival of the young couple. At first matters looked very bright for their attempts, and Lucero's conduct was the object of an investigation. Unfortunately, Philip died suddenly, and Lucero, now emboldened, asserted that most of the knights and nobles of Cordova and other cities were Judaizers, and had synagogues in their houses. The highest dignitaries were treated by him like "Jewish dogs." He accused the pious, Hernando de Talavera, Archbishop of Granada, who had Jewish blood in his veins, and his whole family, of Judaizing. His relatives were imprisoned, and he himself, who once had been the confessor of Queen Isabel, was compelled with many other converts to go barefoot and bareheaded in procession through the streets of Granada. The exposure brought on an attack of fever, and he died five days later.

Ferdinand, who reascended the throne after Philip's death, was obliged to dismiss Deza, in order to stem the movement against the Inquisition at Cordova; and Ximenes, Archbishop of Toledo, was appointed inquisitor-general in his place (June, 1507). The supreme council of the Inquisition, headed by Ximenes, decided in May, 1508, to imprison Lucero; and he was taken in chains to Burgos and confined in the castle there. The "Congregacion Catolica," consisting of the most pious and learned bishops and other high ecclesiastics of the whole country, was commissioned to investigate the charges against Lucero, and at a solemn session held at Valladolid Aug. 1, 1508, it gave orders for the liberation of all those imprisoned on the charge of Judaizing (Henry C. Lea, "Lucero, the Inquisitor," in "Am. Hist. Review," ii. 611-626; Rios, "Hist." iii. 463 et seq.).

The grand inquisitor Cardinal Ximenes de Cisneros was not more tolerant toward the Maranos than his predecessor had been; he caused many to be burned and many thousands to be punished by forcing them to perform various acts as penance. A few years after his death the victims of incessant persecution, profiting by the opposition of Castile to the Young Charles I. (afterward Emperor Charles V.), sent a deputation, consisting of the most prominent Maranos, to King Charles in Flanders, to request him to restrain the powers of Charles V. in the Inquisition and to have testimony heard in public. As an inducement to the king they offered him a very large sum, said to have amounted to 800,000 gold ducats. In order to win over the Curia, Gutierrez sent his nephew, Luis Gutierrez, to Rome, where other converts, among them Diego de las Casas and Bernaldinodez, were working for them. The tolerant Pope Leo X., granted them a bull such as they desired, and which some persons claim to have seen in a Spanish translation. As soon as Charles heard of the intended bull, he made every effort to prevent its publication. He sent word to Leo X. by his envoy Lope Hurtado de Mendoza that the complaints of the converts as well as the expropriations of a few Spanish prelates and of misinformed or interested persons deserved no credit, and that the inquisitor-general for Castile, Adrian, formerly Bishop of Tortosa, who had been appointed May 4, 1518, was much more inclined to moderation than to severity. Furthermore, he stated that the converts had sent a complaint to him against the servants of the Inquisition, and had offered to him, as formerly to his grandfather, a large sum to restrain the tribunal. Moreover, Charles affirmed that under no conditions would he allow a bull restraining the Inquisition to be published in his kingdom. The pope acceded to Charles's demand, issuing the

Attempts to Check the Inquisition

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brief of Oct. 12, 1519; and the Inquisition pursued its course unchecked ("Boletin Acad. Hist." xxxiii. 307 et seq.; "H. E. J." xxxvii. 509 et seq.). Nevertheless, Charles would have restrained the Inquisition in his dominions had not his chancellor Velasco, who advocated the plan, died. After his death Charles became an ardent protector of the Inquisition.

Down to 1538 there were tribunals at Seville, Cordova, Jaen, Toledo, Valladolid, Calahorra, Llerena, Sargues, Valencia, Barcelona, Cuenca, Granada, Tudela, and at Palma in the Balearic Isles, where the first auto da fé was held in 1506, and 22 Judaizers were burned in effigy. Seven Jews were burned alive in 1509 and 1510, and 62 Judaizers were burned in effigy in the following year.

The cruel Philip II. favored the Inquisition. One of his grand inquisitors was Fernando de Valdes, formerly Archbishop of Seville, who

Under the was unsurpassed for his cruelty. The

Philip IV. took the Inquisition under his special care. During the forty-six years of his reign it culminated in its greatest triumphs. Every tribunal held one and sometimes two or three autos a year for Judaizers. In 1523 three autos were held at Seville, and two each at Murcia and Cuenca; in 1528 three were held at Granada, and two each at Valladolid, Toledo, and Cuenca. During the reign of Philip V. 1,564 persons were burned alive and 782 in effigy, and 11,730 were sentenced to various punishments, ranging from imprisonment for six months to imprisonment for life. Nine-tenths of this number were accused of Judaizing.

Under Ferdinand VI. and Charles III. the power of the Inquisition was more and more restricted. Judaizers were no longer burned; and the terrible auto da fé became less frequent. King Joseph Bonaparte abrogated the Inquisition in 1808, and the Cortes condemned it in 1813; but, to the astonishment of both nations and rulers, Ferdinand VII. re-established it. Not until 1834 did the tribunals of the Inquisition disappear completely from Spain; in 1835 its property was devoted to the payment of the public debt. Through the Inquisition Spain was depopulated and impoverished.

After the discovery of the New World, Spain introduced the Inquisition into her American colonies, and proceeded against the Maranos and Jews who had sought refuge there. One of the first to be condemned by the Inquisition at New Spain was Diego Caballero, the son of Neo-Christians from Barmen. The Inquisition was introduced into Mexico in 1571, and three years later the first auto da fé was held. Between 1574 and 1590 nine autos were held there. At one held Dec. 8, 1586, 60 persons appeared in the sambenito, and more than 100 at the auto of March 23, 1602. In 1598 Jorge de Almeida was excommunicated "in contumacia," and in 1645 the young Gabriel de Granada was sentenced (Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 39 et seq.; "Trial of Gabriel de Granada," ed. C. Adler, in No. viii.). In 1646 and the following years autos continued to be held in Mexico; at the first two of these, 71 persons, mostly Judaizers, appeared; at the auto of March 13, 1649, 48 persons, among them Anna Xuarez, and in 1649 many Judaizers were either readmitted to the Church or burned in effigy. In 1639 Diego Diaz and Francisco Botello suffered at the stake as faithful Jews (A. de Castro, "Historia de los Judios en Espana," p. 214; Pujiblanch, "Inquisicion Unvelioled," p. 106).

There were also tribunals at Lima and Carthagena. One of the first victims at Lima, about 1581, was the physician Juan Alvarez de Zafra, who, together with his wife, children, and father, was burned as a confessor of Judaism. A few years later a similar fate befell Manuel Lopez, also called "Luis Corrado." A great auto da fé was held at Lima Jan. 23, 1629. Of the 63 Judaizers who then appeared 11 (and these the wealthiest) were burned. Among the martyrs for Judaism on that day were the physicians Francisco Melendez de Silva, also called "El Negro," and Diego Lopez de Fonseca. At the same time the physician Thomas (Isaac) Trenillo (Trebilo) de Sobremonde was burned at Lima, or, according to another source, at Mexico. In all, 129 autos da fé were held in America; and in the period between 1581 and 1776, 59 persons were burned alive, and 18 in effigy.

The Inquisition was not introduced into Portugal until after many struggles. John III. (1521-57), possessed of the most intense hatred for the Neo-
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In the meanwhile the Neo-Christsians, who were kept informed of the progress of affairs by friends in Rome, made preparations to emigrate, although a law issued by John on June 14, 1532, sought to make it impossible for them to leave the country. Every one who should aid or abet the Maranos in their attempt to escape was to be punished with confiscation of property, and any owner of a vessel and any captain who should transport them were to be sentenced to death.

It seemed to the Neo-Christsians that they were destined to be killed, they determined to adopt the most extreme measures and to turn to Rome for protection. They sent to that city the talented Marano Duarte de Paz, who obtained first the suspension of the bull, then (Oct. 17, 1532) its abrogation, and finally (April 7, 1533) the bull of pardon ("Bulle de Pardon"). In this the pope pointed out that those who had been baptized by force were not to be regarded as members of the Church, and hence not as heretics; but that, on the other hand, those who had been voluntarily brought into the Church by their parents were to be regarded as Christians, and even if they had neverless been educated as Jews were to be treated with consideration and won over to Christianity through kindness and love.

According to this bull all Neo-Christsians shared in the edict of pardon and were to be enabled to leave the country with their property. Disregarding the threats of ban and excommunication, John prevented the publication of the bull; and he employed every means to have it repealed. He sent D. Henrique de Menezes as ambassador extraordinary to Rome. With the aid of Cardinal Santiquatro, Menezes finally succeeded in having the matter investigated by a new commission, consisting of Cardinals Campeggio and De Cesis, in whose knowledge and integrity the pope had full confidence, of San-tiquatro and of the Portuguese ambassador. As a result of their report Clement issued a new and much more energetic brief (April 2, 1534), and a few months later (July 29) another brief to the nuncio in Lisbon, ordering him to publish the bull of April 7, 1533, without delay and to effect the liberation of all imprisoned Maranos.

Under Clement's successor, Paul III., a friend to the Jews, the struggle concerning the Inquisition in Portugal was continued. King John, continued in whose interest the Spanish ambassador Struggles. saor at Rome, Count de Cifuentes, and Cardinal Santiquatro were active, left no means untried to induce the pope to repeal the bull of his predecessor. At the same time the representatives of the Neo-Christsians, Duarte de Paz and Diogo Rodrigues Pinto (who joined De Paz later), were not idle. Paul decided in Nov. 13 or 16, 1534, that for the present the "Bulle de Perdon" should not be published. He then submitted the matter for further careful investigation to a commission consisting of theologians and jurists, among whom were Cardinals Hieronymo Ghencenci, author of a work in defense of the Neo-Christsians, and Jacobo Simonetta, one of the most learned men in the Curia. The majority of this commission expressed itself in favor of the Neo-Christsians. At the same time the papal nuncio in Lisbon informed the Curia that the "Bulle de Perdon" had been published throughout the land, but that the king not only refused to liberate those imprisoned for their religious belief, but had made new arrests and had renewed...
He asked the pope as a special favor to grant John's nuncio Delia Ruvere to negotiate with the rich Maranos, who were not regarded as Christians. Paul, however, refused, saying that the Maranos of Portugal, who had been forcibly baptized, could not be raised by the Neo-Christians. In vain did the nuncio Delia Ruvere negotiate with the rich Maranos, Diogo Rodrigues Pinto—to grant pardon to all Neo-Christians, even to those imprisoned, and to permit them to leave the country within a year. In case he did this, the pope would permit the king to introduce the Inquisition in the way he desired. John, however, would listen to no concessions of this sort. Tired of these endless negotiations, Paul issued (Oct. 12, 1535) a new and decisive bull, similar to the "Bulle de Pardon" of April 7, 1536, in which he suppressed all suits brought against the Neo-Christians, canceled every Oct. 13, confiscation of their property, and annulled all sentences against them with the exception of denunciation to place of residence or to any avowals made by them. In short, he declared all Neo-Christians of Portugal to be free. This bull was published in all parts of the country, the king being unable to prevent it. The whole Christian population of Portugal feared the anger of Rome. John, and still more eagerly the Infante Alfonso, hastened to liberate the imprisoned Maranos, especially those who had a recommendation from Rome ("Bullar. Romani," ed. Cherubino, i. 712 et seq.; Herculano, "Da Origem . . . da Inquisição," ii. 143 et seq.).

It was said that the pope was willing to sanction the institution of a tribunal for matters of faith on the following conditions: namely, that the Inquisition should not be an independent institution; that the evidence of servants, low persons, or convicts should not be received; that the testimony of witnesses should not be kept secret; that the prisons should be kept open; that suits should not be abolished against deceased persons; that the property of heretics should not fall to the state treasury, but to the heirs of the condemned; and that appeal to the Curia should be permitted (Sousa, "Anuário," p. 293; Herculano, i.e. p. 107 et seq.). The hatred of the population of Portugal toward the Maranos and his greed were too great to permit him to assent to any such conditions. In order to gain his end he turned to his brother-in-law, Emperor Charles V., to secure his intervention with the pope. Accordingly, when Charles entered Rome (April, 1536) as victor over the Turks, he asked the pope as a special favor to grant John's demand. Paul, however, refused, saying that the Maranos of Portugal, who had been forcibly baptized, could not be regarded as Christians. Meanwhile Duarte de Paz had been disposed of—not without the knowledge or the consent of King John—and unfortunately the enormous sums which he had promised the Roman Curia could not be raised by the Neo-Christians. In vain did the nuncio Della Ruvere negotiate with the rich Maranos in Evora; he also put himself in communication with the wealthy Diogo Mendes, who had already made so many pecuniary sacrifices for the sake of his fellow sufferers. Paul could not long withstand the violent demands of the emperor. The Portuguese ambassador at Rome, Alvare Mendes de Vasconcellos, pressed for a settlement of the affair; and on May 23, 1536, the pope issued a bull in which the establishment of the Inquisition in Portugal was definitely announced and by which the bulls of July 20, 1535, and Oct. 12, May 22, 1535, were wholly repealed (Abba, 1536. "Nomologia e Discursos Legales," p. 293, the text of which is followed by Manasseh b. Israel, "Humble Address," p. 15. In Lucien Wolf, "Manasses ben Israel's Mission to Oliver Cromwell," p. 61; Sousa, i.e. p. 297; idem, "Provas," ii. 713 et seq.). Paul III., however, imposed, for the first three years, the conditions that the procedure customary in civil courts should be observed; that the names of the accusers and witnesses should not be concealed from the unfortunate Neo-Christians; and that during the first ten years the property of the condemned should be secured to their nearest relatives. John ostensibly acceded to these conditions.

Before the Inquisition began its activity, the humane inquisitor general Diogo da Silva, who had been recommended by Paul, promulgated a manifesto in which all Maranos were required within thirty days to make a complete confession of faith under promise of full pardon. Before the thirty days had expired two of the most influential Neo-Christians of Lisbon, Jorge Loure and Nufio Henriques, entered into negotiations with the Infante Louis, the king's brother, for an extension of this period to one year. All the representations, however, of the Infante and the advice of the most important statesmen were disregarded by the king. Thereupon, the "representatives of the Jewish nation," as they are called in documents of the time, appealed from the pope "ignorant of the true state of affairs," as they put it, to the pope whom they would acquaint with the real facts; and they tried to get from him a repeal of the bull of May 28. They declared open...

"If your Holiness should disregard the petitions and the tears of the Jewish nation, which we do not indeed expect, we hereby swear before God and before our holy father, the pope, that we shall take up our residence in the country of Portugal, and we will all leave our old homes to seek safety and protection among less cruel peoples" (see the memorial in Herculano, ii. 307).

The Maranos were aided considerably in their struggle against the Inquisition by the nuncio Della Ruvere, who pictured the cruel procedure of King John in the darkest colors, and succeeded in persuading the pope to entreat the bull of May 23, 1536.
condemned; and that appeal to Rome be always permitted.

Further, that the king punctiliously fulfilled his agreement. In consequence of communications, plaints from Maranos concerning the inhuman treatment to which they were subjected, a brief was issued (Feb., 1537), in which the pope called upon the king, under pain of excommunication, no longer to oppose the emigration of Neo-Christians. It also authorized every one to give the accused help and support. Capodiferro, who was not proof against gifts of money, liberate the Maranos from the dungeons of the Inquisition and helped them to escape to Turkey and to Barbary. In spite of a grand inquisitor and all the machinery for persecution, the efforts of the nuncio practically put a check upon the Inquisition, and the Neo-Christians for a short time enjoyed repose, from which they were aroused by a remarkable incident.

In Feb., 1538, placards were found on the doors of the cathedrals and churches of Lisbon, with the words: "The Messiah has not come. The Lisbon Jesus was not the true Messiah." The king and Capodiferro offered rewards of 10,000 (and 5,000) crusados for the discovery of the author of this proclamation. The Maranos, in order to divert suspicion from themselves and to escape the popular fury, posted the following proclamation on the cathedral door: "I, the author, am neither Spaniard nor Portuguese, but an Englishman; and if instead of 10,000 you should offer 30,000 crusados, you would not discover my name." Nevertheless the author was detected in the person of a Marano by the name of Manuel da Costa. Stretched on the rack he confessed every thing; and after both his hands had been cut off he was publicly burned in Lisbon. The mild treatment of the Neo-Christians again ceased. The weak and lenient Diogo da Silva was removed; the Cardinal-Infante Henrique, a brother of the king, was appointed grand inquisitor; and the fanatical John of Mello and the inamoral John Soares were made inquisitors. In order to win over the Curia, King John sent as ambassador to Rome the unprincipled Pedro Mascarenhas, who, by means of money gifts and promises, enlisted the cardinals on his side. Only the pope remained immovable. He insisted on the recall of the newly appointed inquisitor-general, and, influenced by reports concerning the cruelty of the tribunal, he issued a new bull Oct. 12, 1539, ordaining that the names of the accused and of the witnesses be told to the accused; that false witnesses be punished; that no one be arraigned on the ground of statements made on the rack; that a commutation of punishment to a loss of property be not allowed without the consent of the condemned; and that appeal to Rome be always permitted.

This bull remained a dead letter, and John carried on his work with the greatest energy. In a communication to his ambassador, Mascarenhas, he offered to renounce all claim to the property of the condemned for ten full years, if the pope would grant the Portuguese Inquisition the same independence which that of Spain possessed. Scarcely had the ambassador given this letter to the pope, when Hector Antonio, brother of Diogo Antonio, who had come directly from Portugal, brought a complaint concerning the inhuman procedure of the Cardinal-Infante.

The bull of Oct. 12, 1539, was never published. D. Henrique, who was hated by the pope, remained grand inquisitor; and the Holy Office developed an ever greater activity. The first tribunals were established in Lisbon, Evora, and Coimbra. The tribunal in Lisbon, the first instituted of which was John of Mello, celebrated its first public auto da fé Oct. 12, 1541. Among those burned was Gonçalo Bandara, a shoemaker who had proclaimed himself a prophet. A few months later the tribunal in Evora, the authority of which extended over Alentejo and Algarve, held its first auto da fé. There the first to suffer death at Portugal were the stakemakers David Reuben and Auto da Fé. Luis Dias, who had called himself the Messiah and had imposed upon many Neo-Christians, among them the body-physician of D. Afonso, brother of the Cardinal-Infante.

The princes of the Inquisition filled rapidly, and pyres burned in many places. The Maranos, bitterly disappointed in their expectations, tried only to limit the power of the tribunal and to have another nuncio sent to Portugal for their protection. To these ends they placed large sums at the disposal of their representative in Rome, Diogo Fernandez Neto. Neto had gained a powerful supporter in Cardinal Parisio, who, during his residence in Bologna in the second and third sessions of the "Consil pro Christianis Noviter Conversis" had demonstrated "by reason and law, that considering they [the Jews] were forced to accept baptism and were not converted willingly, they had not fallen, nor do they fall, under any censure" (Aboab, l.c. p. 86; Manassels ben Israel, l.c. p. 96). Although Neto had offered to make the pope a present of 10,000 crusados and to give the nuncio 250 crusados every month, and although the pope was strongly urged to take the step by Cardinals Parisio and Curpi, it was only after a stormy debate between the pontiff and the Portuguese minister De Sousa that the pope resolved to appoint a new nuncio. He chose Luis Lippomano, Bishop of Bergamo. Lippomano had not yet reached Lisbon when a remarkable incident occurred, which was exploited by King John to his own advantage. Letters were seized which seriously compromised the agents of the Maranos, the new nuncio, and even the pope himself.

The situation of the Maranos was now hopeless. The hands of the nuncio were tied; he could do nothing for them. Their agent, Neto, languished in prison; the majority of the cardinals, with P. Caraffa (the future Pope Paul IV.) at their head, sided with the king. The Neo-Christians, who had nothing more to lose, then sent to Rome new agents who by large gifts succeeded in winning back many cardinals to their cause. In order to refute the false reports of the Portuguese court and its agents, they in 1544 caused a comprehensive memorial to be pre-
pared at Rome and given to the vice-chancellor, Alexander Parnes, who was friendly to the Jews and was at that time the most influential personage in the Curia.

This memorial, provided with forty-four supplementary pieces and containing an enumeration of all the trials and persecutions that the Maranos had suffered from their enforced baptism in 1496 up to the time of the memorial, exists in manuscript ("Symneuta Lusitania, xxxi., xxxii."). In the Bibliotheca da Ajuda and in the Borphesti library at Rome. Her- culano, i.e. iii. 109 et seq., gives several extracts from it.

The tribunals proceeded with the greatest cruelty even before the Inquisition was sanctioned. The court at Lisbon, to which all the other courts of the country were subordinate, was presided over by the inquisitor-general John of Mello, the most implacable enemy of the Neo-Christians. The Inquisition in Coimbra was the former bishop of S. Thomas, a Dominican who hated the Neo-Christians with inhuman hatred; and his nephew, a lad of sixteen who could not even write, was his secretary. A rich Marano from Porto, Simon Alvares, who had settled in Coimbra with his wife and children, was imprisoned by the Inquisition after nine years' residence in the city. His little daughter, scarcely ten years old, was placed in front of a brazier of glowing coals and was told that if she did not at once confess that her parents had struck a crucifix in Porto, her hands would be burned off immediately. In her utter fright the innocent child confessed, Alvares and his wife were burned.

The activity of the Inquisition in Coimbra quickly spread over the province of Beira. It sent its agents to Trancoso, of which the richest inhabitants were Neo-Christians, most of whom fled to the mountains. Thirty-five persons, the old and sick, who had been unable to escape, were arrested and thrown into the prisons of the Inquisition. The first Inquisitor in Evora was Pedro Alvares de Paredes, a Castilian who had been Inquisitor in Lisbon only after a long interchange of communications between the Portu- nuese court and the Curia (Sept., 1546). The archdeacon of Ricci, who sternly rebuked the Cardinal-Infante, the king, and the prelates for the inhuman procedure of the Inquisitors, caused the flight between John and the Curia to be renewed, and fresh cause for strife was furnished by the bull of Aug. 32, 1546, which prolonged that of May 23, 1536, for a twelve-month and prohibited the confiscation of the property of Neo-Christians for ten more years. The king, although at first not a little angered over this bull, became in the end more submissive. Four of the most prominent Maranos were entrusted by him with a commission to define the conditions under which their fellow believers and sufferers would submit to a religious tribunal. They prepared a document, presented to the king in Jan., 1547, in which they demanded that the long-decreed pardon should be put into effect; that the severe procedure of the Inquisition should be mitigated; and that the names of accusers and witnesses should be communicated to the accused.

"If we should be granted peace," it says, "all Neo-Christians who are now in the country would stay here and those also who are wandering in Galicia and Castile, and many others in lands beyond, if the king would establish business houses and commerce Jan., 1547, the commerce, which is now prompte. . . . The severity of the Spanish Inquisition ought not to be taken as a model. The Portuguese resolve to leave home more quickly; it would be in vain to forbid them to emi- grate. Experience has shown how readily they abandon propriety and everything else and with what fearlessness they defy every danger in order to escape from their birthplace. Without moderation and tolerance few of us will remain in the country. Even in Castile we are not all treated until we have been found guilty of some crime. . . . To this extent our fellow believers expose themselves to the dangers of the Inquisition and nevertheless how many escaped from Spain? At present those who escape from Portugal are hospitably received in the different Christian states and are protected with especial privileges, which we formerly did not dare to expect. This, Sire, is our attitude."

This plan proposed by the Neo-Christians was laid before the Inquisitors for approval; but they heard of no concessions. In order to bring the question to a final settlement the Curia resolved to proclaim a general pardon for all Maranos who should publicly confess their adherence to Judaism, and at the same time to order the king to grant them...
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a year in which to take their free departure from the kingdom. But to these proposals John would not agree on any conditions. The pope, unable to hold out any longer, finally submitted, although with a heavy heart. Ugolino, a nephew of Cardinal Santiquatro, was sent as commissioner extraordinary to transmit three bulls—(1) for the institution of the Inquisition, (2) the one of pardon (May 15, 1547), and (3) that suspending the privileges granted to the king and, according to his Submission instructions, to the “chefes da nação,” of the representatives of the Neo-Christsans. (All of these bulls—dated before July, 1547—are preserved in manuscript in the national archives at Lisbon.) This ended the twenty years’ struggle. The Inquisition in Portugal had been held in check by the expenditure of enormous sums by the Neo-Christians; and the king finally bought it from Rome by means of still greater sums. As a reward for the cardinals’ efforts, several of them received rich preferments and considerable pensions. Cardinal Farnese, the last to be won over by the king, received the bishopric of Viseu, which was taken away from Miguel da Silva; and Santiquatro was given an annual pension of 1,500 cruzados.

On July 10, 1548, the pardon was published in the Cathedral of Lisbon, and soon afterward the general recantation of the Neo-Christians took place in front of the Church of the Hospitalers. The prisons of the tribunals in Lisbon, Evora, and Coimbra were emptied for a time; and the activity of the tribunals of Porto, Lamego, Christians, about 1,800 persons were set free.

Recantation of Neo- and Thomas came to an end forever.

Christians, about 1,800 persons were set free on Dec. 1, 3652.

(Hereculano, "Da Origem," iii. 394 et seq.; "Historia da Inquisição," p. 5; Abesh, loc. cit. 561; "Münchener Geschichts-Anzeigen," 1847, No. 70). After a few years the Inquisition resumed its operations. The Neo-Christians were remorselessly arrested and stretched upon the rack. They enjoyed a short respite during the reign of Sebastian, who allowed them, in return for the enormous sum of 225,000 ducats, to leave the country, and released them for ten years from confiscation of their property. Much more cruel was the procedure of the Cardinal-Infante Henrique, who caused many Marranos to be burned to death. Under his rule they were so sorely oppressed that they complained to the pope, although in vain.

After the death of D. Henrique, Portugal fell under Spanish rule, and the Inquisition celebrated its greatest triumphs.

In 1568, a grand auto da fé was held on the Praça Ribeiro in Lisbon, in presence of the vicerey. The Franciscan Díego de la Asunción, who had been convinced of the truths of Judaism by reading the Bible, was burned, together with Thonar Barocas and other persons who sacrificed themselves for their faith. A year later Philip III., in return for the payment of a large sum,-interceded with Pope Clement VIII. in behalf of the Marranos; and in a bull dated Aug. 23, 1604, the pope granted a general pardon. As soon as the bull reached Lisbon an auto da fé of 155 persons was arranged; but the accused acknowledged their fault, and were set free (Jan. 16, 1605). Under Philip IV., Lisbon, Evora, and Coimbra had at least one auto da fé every year. At one which was celebrated in Lisbon May 3, 1604, the descos ("discos") Antonio Homem, who had led divine service and preached in a synagogue in Lisbon, was burned. After an auto da fé had been held in Evora on April 1, and one in Lisbon on Sept. 2, 1626, a law was passed (Nov. 17 of that year) permitting Neo-Christians to emigrate without hindrance.

John IV., of the house of Braganza, after the liberation of Portugal from Spanish rule, had, it was claimed, the earnest intention of granting liberty to the Marranos and of stopping the Inquisition (1640); but he was prevented from so doing by the grand inquisitor Francisco da Costa. According to another opinion, the Neo-Christians offered the king a large sum of money if he would suspend the tribunal; but the king declined to be tortured, garroted, or burned. On April 2, 1642, two very rich Neo-Christians accused of professing Judaism were burned in the presence of the queen; and on Dec. 15 (22), 1647, Isaac de Castro Farias, a philosopher, was also burned with four other Neo-Christians, while 60 were condemned to lifelong imprisonment or other punishments. On Dec. 1, 1653, the Portuguese counsel and author Manuel Fernandes de Villa-Real suffered death by fire in Lisbon, and on Dec. 15, 1658, 90 Neo-Christians appeared at an auto da fé, of whom 8 were burned because they kept the Jewish festivals and would not eat swine’s flesh. But, as the English consul Maynard wrote to Thurloe, the secretary of state in London, “their greatest crime was the possession of wealth” ("Collection of State Papers," vii. 567). Two years later (Oct. 17, 1660), at an auto da fé in Lisbon, many Neo-Christians were burned at the stake; and on Oct. 26, 1664, no less than 337 persons appeared at an auto in Coimbra. An attempt to break the power of the tribunal was made at this time by the learned Jesuit Antonio

Attempt to Vieira, who was employed in the state service under John IV., and who exercised great influence over King Pedro, whose tutor he was. For some unknown reason Vieira was degraded by the Inquisition in Coimbra and condemned to prison. Set free after six months’ imprisonment, he went to Rome (1669) with the intention of revenging himself on the tribunal. The Jesuit provincial of Malabar, Baltasar da Costa, during his stay in Lisbon undertook to pave the way for Vieira. In a conference with the prince regent Da Costa suggested the means by which Portugal might reconquer India. He advised the prince regent to obtain a general pardon for the Neo-Christians, who would then gladly give him the sums necessary for carrying on the war. The Neo-Christians also were not idle. They put themselves in communication with Manuel Fernandes, the father confessor of Pedro, and came to an agreement with
him, of which the chief point was that the Inquisition should no longer keep them in prison nor condemn them. On the advice of Manuel Fernandes, in order to give the matter more authority, the opinions of theologians and of the Jesuits at the University of Coimbra and other colleges were obtained (1673). All spoke in favor of the Neo-Christians. Thereupon, Manuel Fernandes, at the desire of the prince regent, placed the matter before the pope in a document composed by himself; and the Neo-Christians, in accordance with the pontiff's wish, sent a representative to Rome, where Vieira was displaying great activity in their behalf. Their representative was Francisco de Azevedo, who placed abundant means at the disposal of the Jesuits and truthfully described the inhuman procedure of the Inquisition. In the light of these events, Pope Clement X. issued a bull Oct. 3, 1674, which suspended the activity of the Portuguese Inquisition and strictly prohibited every condemnation or confiscation of property.

Scarcely had this bull become known through the papal nuncio in Lisbon, when the inquisitors and a considerable portion of the Cortes, which had just assembled, urged Pedro to repress the pretensions of the Neo-Christians; and the regent insisted that everything should be restored to "its former state." To this, however, the nuncio could not and would not agree. Dissensions again arose between the Portuguese court and the Curia. The new inquisitor-general, Verrasimone da Alemastro, appointed by Innocent XI., Clement's successor, refused to obey the papal command. Thereupon, the pope ordered the nuncio to proclaim again the bull of Oct. 3, 1674, and commanded the inquisitor-general to hand over to the nuncio within ten days all the documents of the tribunals. After long negotiations the Inquisition resumed its activity on the strength of the bull of Aug. 22, 1681; and on May 10, 1682, an auto da fé was held in Lisbon, the first of the new series, and the largest and most horrible in the whole history of the Portuguese Inquisition. The cruelty of the Inquisition is shown by a law of Aug. 3, 1683, according to which children of seven years and upward were to be taken away from all those who had once been placed before a tribunal (Manuel Thomaz, "Leis Extravagantes do Reino de Portugal," p. 366; Kayserling, "Gesch. der Juden in Portugal," pp. 355 et seq.).

Even in the eighteenth century backsliding Neo-Christians were burned at the stake in Portugal. In Lisbon, Evora, and Coimbra there were autos in 1701, 1704, and in the following years. At one held in Lisbon Sept. 6, 1703, 69 persons appeared as professors of Judaism, and the Bishop of Cranganor made a speech in which he shamefully attacked Judaism. His accusations were refuted by David Nieto, rabbi of London. On June 30, 1706, six Judaizers were burned in Lisbon; and on July 9, 1713, an auto da fé was celebrated in that city, at which the inquisitor Francisco Pedroso, in a speech which appeared in print, launched into a dogmatic adulation against Jewish faithlessness. At the same time the condemnation of a man who was accused of being a secret Jewess was the occasion of a veritable revolt among the nuns. The tribunal in Coimbra organized an auto da fé June 17, 1718, at which more than 60 Maranos, all of them from Braganza, were condemned, and some of them, e.g., Manuel Rodrigues Carvalho and Isabella Mendes, accused of desecrating the host, were strangled and then burned (Ross, "Dissertatio Philos. Quae Inquisitionis Iniquitas Evincitur," Marburg, 1737). An apothecary from Braganza, Francisco Diaz, met a like fate in Coimbra March 14, 1728. On Sept. 1, 1728, 4 men and 8 women were condemned to death by burning, and 35 Judaizers were condemned to imprisonment for life.

The power of the Inquisition was broken by King Joseph. In 1751 he issued a decree to the effect that before trial the prosecutors of the tribunal must inform the accused of the charge against him, and of the names of the witnesses, that the accused should be free to choose his own counsel, that no verdict should be rendered without the approval of the government, and that no further autos should be held. During the great earthquake which destroyed Lisbon (Nov. 1, 1755), the building in which the proceedings of the Inquisition took place fell to the ground. A theater now occupies the site. The Inquisition was completely abolished on March 31, 1821.

The Portuguese carried the Inquisition to their transoceanic possessions. The wealth acquired by the many Maranos who sought protection there opened up a new field for Portuguese activity, and as early as 1553 the Colonies. Jesuit Belchior Carneiro tried to crush such colonists. Its chief seat was at Goa, in South India, and its first grand inquisitor, the archbishop Gaspar de Leão, who issued a proce-
Inquisition "to the people of Israel" Sept. 29, 1565. In Brazil the Inquisition raged more fiercely than the famine or the plague. A trace of Jewish blood was considered the greatest crime. All Maranos who were found in the Portuguese colonies or on ships bound thither to be sent back to Portugal; and if no ship was returning at the time, they were taken to Goa and held captive there until a vessel set sail for Portugal. At the auto da fé held at Lisbon on Dec. 15, 1649, 5 Judaizers of Pernambuco were burned. At Rio de Janeiro the Inquisition began its persecution of the Maranos in 1702, when Bishop Francisco de S. Jeronimo of Evora was made governor. From Rio shiploads of Maranos were sent every year to Lisbon and handed over to the Inquisition, or the reverse was the case, and Maranos in Portugal were sentenced to several years' exile in Brazil. Among those who suffered death at the stake were Therese Pires de Jesus (1720), seventy-five years old, wife of Francisco Mendes Simeões; Manuel Lopez de Carvalho of Bahia (1726); John Thomas de Castro (1739); and the wife of Francisco Pereira (1731). Many Maranos born at Rio de Janeiro and living there, among them Joseph Gomez de Paredes, an "estudiante de gramatica," twenty-four years of age, together with his elder brother and his sister, twenty years old, were sentenced to imprisonment for life at the auto da fé held at Lisbon Oct. 10, 1723.

At Rome the Inquisition was first invested with the power which became so fatal to the Roman Jews by the bull "Turbato Corde," issued by Pope Clement IV. July 26, 1267, and confirmed by Gregory X., Nicolas III., and Nicolaus IV. It was directed chiefly against the neophytes who returned to Judaism, and also against those Jews who had seduced the neophytes and confirmed them in their purpose. In 1299 the Jews of Rome complained to Pope Boniface VIII. that the Inquisitors concealed from them the names of their accusers and of the witnesses; and the pope therewith protected the Jews, being unwilling that they should be subjected to injustice and oppression.

The later Inquisition began under Pope Paul III.,...
In Sicily, the Inquisition at an early date directed its activity chiefly against the Jews. Emperor Frederick II, who was not friendly to them, although he gathered Jewish scholars at his court, granted the Inquisition in Sicily in 1224 one-third of the property confiscated from the Jews. Pope Clement VI, gave orders in 1344 to his legate in Naples to punish all Jewish apostates severely; and in 1355 Innocent VI, excommunicated Francisco da Messina to perform his duties rigorously. The Jews, persecuted by the Inquisition and deprived of their property, appealed in 1375 to the king, who thereupon commanded the inquisitors to keep the captives in the royal prisons only, to require civil judges to take part in the prosecution, and to grant to the condemned the right to appeal. In 1449 Pope Nicholas V, appointed Matteo da Reggio inquisitor, directing him to put to death Jews guilty of apostasy after baptism—then of very frequent occurrence. In 1454 Curio Lugardi, inquisitor of Palermo, compelled the Jews, by virtue of the decree promulgated by Frederick II, in 1224, to provide once a year for the service of the inquisitor and for his official traveling expenses. Even before the introduction of the Inquisition into Spain the above-mentioned law of 1224 was confirmed, at the request of the Sicilian inquisitor, Philipp de Barbieri, by Isabell the Catholic at Seville (Sept. 2, 1477) and by Ferdinand of Aragon at Jerez de la Frontera (Oct. 18, 1477). The Inquisition in Sicily, having its chief seat at Palermo, was under the jurisdiction of the inquisitor-general of Spain, and was modeled after the Holy Office in that country. During its existence more than 200 persons were burned alive, and 579 in effigy, while more than 300 individuals were subjected to various lesser punishments. On March 30, 1782, Ferdinand IV., and was modeled after the Holy Office in that country.

In France, the Inquisition, which had been abolished, was again instituted by Pius VII. (Aug., 1814), though against Jewish books and not against Jews. In Sicily the Inquisition at an early date directed its activity chiefly against the Jews. Emperor Frederick II, who was not friendly to them, although he gathered Jewish scholars at his court, granted the Inquisition in Sicily in 1224 one-third of the property confiscated from the Jews. Pope Clement VI, gave orders in 1344 to his legate in Naples to punish all Jewish apostates severely; and in 1355 Innocent VI, excommunicated Francisco da Messina to perform his duties rigorously. The Jews, persecuted by the Inquisition and deprived of their property, appealed in 1375 to the king, who thereupon commanded the inquisitors to keep the captives in the royal prisons only, to require civil judges to take part in the prosecution, and to grant to the condemned the right to appeal. In 1449 Pope Nicholas V, appointed Matteo da Reggio inquisitor, directing him to put to death Jews guilty of apostasy after baptism—then of very frequent occurrence. In 1454 Curio Lugardi, inquisitor of Palermo, compelled the Jews, by virtue of the decree promulgated by Frederick II, in 1224, to provide once a year for the service of the inquisitor and for his official traveling expenses. Even before the introduction of the Inquisition into Spain the above-mentioned law of 1224 was confirmed, at the request of the Sicilian inquisitor, Philipp de Barbieri, by Isabell the Catholic at Seville (Sept. 2, 1477) and by Ferdinand of Aragon at Jerez de la Frontera (Oct. 18, 1477). The Inquisition in Sicily, having its chief seat at Palermo, was under the jurisdiction of the inquisitor-general of Spain, and was modeled after the Holy Office in that country. During its existence more than 200 persons were burned alive, and 579 in effigy, while more than 300 individuals were subjected to various lesser punishments. On March 30, 1782, Ferdinand IV., and was modeled after the Holy Office in that country.
58 (83.4 per cent) women. The population of Vienna, according to the census of 1890, was 1,648,855, of which 146,113 (8.85 per cent) were Jews. Among the 1,722 non-Jewish male insane 1,722 were found to be affected with alcoholic insanity; among the 496 female patients, 22. As not one Jew or Jewess was affected with alcoholism, Pilcz remarks that when the cases of alcoholism are deducted the relative percentage of Jewish insanity is perceptibly increased.

In New York city Frank G. Hyde has collected the statistics of the admission of Jewish insane to the asylum during the period extending from Dec. 18, 1871, to Nov. 30, 1900. He found that of 17,153 males, the total number of cases recorded, 1,722 (10.06 per cent) were Jews. While the percentage of Jews in Greater New York is at the present time (1908) estimated to be about 18 per cent, it must be recalled that up to 1883 there were comparatively fewer Jews there, and that this indicates a higher proportion than 10.06 per cent for the 29 years. Indeed, an analysis of the figures given by Hyde for the five years ending Nov. 30, 1890, shows that the proportion of Jewish insane in New York city is perceptibly larger. During these five years 3,710 insane were admitted to the asylums of the city; 573 (15.44 per cent) of these were Jews.

C. F. Beadles, who has investigated the subject in the Colney Hatch Asylum in London, shows that there appears to be a great preponderance of general paralysis among Jewish males, over 24 per cent of all the male Jews admitted being subjects of that disease, while the proportion of cases of general paralysis among all the males admitted to the hospitals for the insane in England and Wales is only 18 per cent. "It is evident," says Mr. Beadles, "that among the Jewish males, admissions for general paralysis are 60 per cent more frequent than among the non-Jewish English and Welsh." No such disparity has been observed in the case of Jewesses.

The frequency of general paralysis in Jews observed by Beadles is confirmed by Hirsch, who found in 150 of his parietic patients 40 Jews, i.e., 26 per cent. Paralysis. (Hirschel, "Zur Archologie der Progr. Paralyse," in "Jahrhundt für Psychiatrie," iv. 449). Pilcz also found a large proportion of paralytics among the Jews in Vienna: 18.75 per cent of all cases, though this is about the same proportion as among his non-Jewish patients—18.57 per cent. He adds that the Jews' acute struggle for existence, and their peculiar occupations as merchants, speculators, stockbrokers, etc., are etiological factors.

On the other hand, Minor of Moscow has found that general paralysis has been six times more frequent among his Gentile patients than among his Jewish patients. He also cites statistics from the practice of Kajewnikoff and Korsakoff to the effect that among the 2,800 cases of nervous diseases, including 247 Jews, noted by the former he found 48 affected with general paralysis. Only three of the 247 Jewish patients were affected with this disease. He explains this by the fact that 83 per cent of the paralytics gave a history of previous syphilis, while among the Jews syphilis was very rare. Among the 2,610 of Korsakoff's patients were 89 Jews. Of these patients 69 were affected with general paralysis, including one Jew. This observer also attributes the infrequency of paresis among Jews to the rarity of syphilis among them, and he shows that in 22 per cent of his paralytics it could be discerned syphilitic antecedents. Minor summarizes as follows:

> In 2,700 Christian patients 129 cases of general paralysis = 2.6 per cent.
> In 99 Jewish patients 6 cases of general paralysis = 0.6 per cent.

It thus appears that the whole question resolves itself into the relative infrequency of syphilis among Jews. "In my experience," says George H. Savage of London, "there has been very little general paralysis either among the [Jewish] men or women. Just as other races are affected, general paralyses among Jews have nearly all some history of syphilitic degeneration" ("Jour. of Mental Science," 1890, xvi. 750). The infrequency of syphilis among Jewish insane, as among the Jews generally, has been observed repeatedly. In the insane asylum of New York city, as Hyde reports, among the 1,722 Jewish insane only 72 (4.18 per cent) had syphilitic antecedents, which proportion is very low.

In parallel lines it may be mentioned here that alcoholic insanity is only rarely found among Jews. Among 203 patients suffering from alcoholic insanity at the insane asylum in Vienna, Pilcz did not find a single Jew. In the New York city insane asylum Hyde records only 5.51 per cent of alcoholics among the Jewish patients. A similar low proportion is reported by Minor, Korsakoff, Kajewnikoff, and others to be the case in Russia.

According to the observations of Pilcz, Jews are more liable to the acute psychoses of early age than are Gentiles, and mental insanity is rare among them. In London, Beadles observed that insanity following childbirth is more common among Jewish women than among women of other races, being found in 15 per cent of all the Jewish women admitted to the Colney Hatch Asylum, as compared with 6.18 per cent among non-Jewish patients. It was also found by Beadles that insanity appears earlier in Jews of both sexes than in non-Jews: at thirty-seven years of age in Jews as compared with forty-three years in Christians. Relapses occur twice as frequently in Jewish patients discharged from insane asylums as in other patients. Melancholia is said to occur in Jewish patients more often than in patients of other races. The causes of the great frequency of insanity among Jews are different to those of other races. Some, like Busch, see in it a racial characteristic. They show that there

**Suggested causes** in evidence in the Bible that the ancient Hebrews were already greatly sufferers from mental alienation. They point out that many passages in the Bible indicate that mental alienation was not unknown in Biblical times (see particularly Wilhem Ebeling, "Die Mephit im Alten Testament," pp. 106–117; also the references to persons "possessed with devils," "lunatics," "men of unclean spirits," etc., in Matt. viii. 16, ix. 22, xii. 23, xvi. 15; Mark v. 2; Luke viii. 27, 37,
Insects

As is the case with all the physical, mental, and intellectual traits of the Jews, consanguineous marriages have been considered a cause of a great part of the insanity among them. The Jews, it is well known, are very neurotic, as is manifested by the frequency of various nervous affections among them (see Nervous Diseases); and the marriage of relatives who are affected by a neurotic taint has been positively proved to be detrimental to the succeeding generation. In one generation the neurotism may manifest itself as hysteria; in another, as some organic or functional nervous affection, then as insanity, etc. The chances of this perpetuating the nervous strain in families by consanguineous marriages are therefore greater among Jews than among people in whom nervous diseases are less frequent.

LEGAL STATUS: The deaf-mute (“heresh”), the insane (“shoteh”), and the minor (“katan”) are usually classed together in the Talmud as far as their legal standing is concerned. From the rabbinical legal standpoint, not only the confirmed maniac is regarded as insane, but also the idiot or imbecile whatsoever manifests signs of derangement, as on one who persist in unnecessarily exposing himself to danger, or one who destroys his garments for no reason whatsoever. When the derangement is temporary or periodic, the person so stricken is not regarded as totally irresponsible, but is accountable for actions committed in lucid intervals (Hag. 3b). A person intoxicated to the degree of unconsciousness is also classed with the insane as regards legal responsibility (“katan”).

The insane person is not capable of “willing”; as the Rabbis express it, he “has action, but no thought” (Mak. iii. 8), and therefore can enter into no transaction which requires consent (Yeb. 31a). He is not responsible for his actions; he can bear no testimony, and the court can pay no attention to claims instituted by him or against him. In all civil and ritual matters he is placed in the same category as the deaf-mute (see Deaf and Dumb in Jewish Law).

The court must act as trustee, or appoint a trustee, for the insane, as it does in the case of minors (Ket. 48a).

The marriage of insane persons is not valid, since the consent of both parties is absolutely necessary. A man who becomes insane after marriage can not give a bill of divorce to his wife, nor can he order others to do so (Yeb. 118b).


INSCRIPTIONS, GREEK, HEBREW, and LATIN. See PALEOGRAPHY.

INSECTS: Under this head are treated the species not described in separate articles under their individual names, as Ant; Bee; Beetle; Fly; Locust; etc.

Centipede: The words “marbex ralgayim” (Lev. xi. 42), rendered by the Revised Version “whatever hath many feet,” are taken in Hul. 67b as the designation of an insect called “malul,” on which Rashi comments: “It is called the hundred-foot” (“me’ah ralgayim”). In Er. 86b Rashī explains the same phrase as “a creeping thing that hath many feet” (L. Lewensohn, “Z. Th.” p. 322).

Flea ("parash"): This insect is mentioned in I Sam. xxiv. 15, and xxvi. 20, in a comparison referring to its insignificance. The meaning of the Hebrew word is not only assured by the authority of the old version—LXX. πολυπτως; Vulgate, “pulex” —but is also confirmed by the dialects: Arabic, “burgha”; Syriac, “pur'atana" (transposed from “pur'tana”). R. V. margin to Ex. viii. 12 (A.V. 16) suggests “fics” as rendering of the Hebrew “kinnim”, which is more correctly translated “lice.”

In the Talmud the par'os is counted among the animals that propagate by copulation and are therefore not to be killed on the Sabbath-day (Shabb. 107b). Tos. Shab. 12a describes it as a “hopping louse” (“kinnah koferot”), in contrast to the “creeping louse” (“kinnah ralhebot”). Al-Harizi’s humorous “makamah” on the fleas need only be mentioned here (Tristram, “Nat. Hist.” p. 305; L. Lewensohn, i.e. p. 227).

Gnat: This word, in the plural form, is suggested by the R. V. margin to Isa. ii. 6, reading “kinnim” for “kenu” of the Masoretic text; but in this case “lice” would be the more nearly correct rendering.

In the Talmud the “yattush,” which is the most common term for the gnat, is called a “thy creature” (“biryah kallah”) having a mouth wherewith to take in food, but no opening for evacuation (Git. 56b). It is enumerated among the weak that cast terror on the strong, its victim being the elephant.
whose trunk it enters (Shab. 77b). From Sanh. 7a it appears that gnats in mass could torture a fettered and therefore defenseless man to death; and at times they would become such a plague, entering the eyes and nose of man, that public prayers were instituted for their extermination (Ta'an. 14a). Insignificant as the gnat is, it admonishes man to humility, having preceded him in being created (Sanh. 23a). For the legend of the gnat as tormentor of Titus see Git. 56a (l. Lewysohn, l.c. p. 312).

Grasshopper. See Locust.

Hornet: Rendering in the English version of the Hebrew "zir'ah." The hornet is mentioned as an instrument in God's hand for the punishment and expulsion of the Canaanites (Ex. xxiii. 29; Deut. vili. 20; Josh. xxiv. 13). Some assume that the hornet in these passages is used, like the "nestrus," or gadfly, in Greek and Latin, figuratively for panic or terror. There are at present four species of hornets in Palestine, the most common being Vespa orientalis. The frequency of hornets in Palestine in former times is perhaps indicated by the local name "Zorah." (Josd. xvi. 28; R. Y. Zorah.

In the Talmud the hornet ("zir'ah," "zibura," "ar'ita") is usually referred to as a dangerous animal, with the scorpion, serpent, etc. The dread of its sting gave rise to the proverb: "Neither thy sting nor thy honey!" (Tos. Balak 6). Public prayers for its destruction were sometimes ordered (Ta'an. 14a). Its sting brings death to an infant of one year, unless moss of a palm-tree poured in water is administered (Kid. 50a); and even an adult has been known to die from a hornet's sting in the forehead (Shab. 80b). As the most atrocious act of cruelty perpetrated by the inhabitants of Sodom is related the treatment to which they subjected a girl who had given bread to a poor man; she was smeared with honey and exposed to the stings of hornets (ib. 12b). The Talmud likewise uses the cobweb in a comparison to prepare a warm potion on the Sabbath-day (ib. 12b). Yet, Ber. 17c mentions the bedbug as a cure: i.e., the inhaling by the patient of the smell of burned bedbugs causes the swallowed leech to come out through the mouth (comp. Harduin, Not. et s. et Emmendat. to Pliny, "Hist. Nat." xxix. 17). On the other hand, roasted leeches taken in wine are a cure for enlargement of the spleen (Git. 69b).

In "Ab. Zarah 17a "alukah" in the passage from Prov. xxxii. 15 is interpreted to mean "Gehenna"; its "two daughters," the secular government ("reshut") and berevye ("minut"). In this sense also "ahah" is used in the piyyut "Shev E HaDor" of the Haushukka Saba'h. Rabbi Menahem Tarn considers it as the name of one of the wise men, like "Ithiel," etc. (comp. Tosof., "Ab. Zarah, 17a, and Er. 18a; Tristram, l.c. p. 299; Lewysohn, l.c. p. 326).

Lice (Hebr. "kinnim"): Lice are mentioned as the third plague inflicted on the Egyptians (Ex. viii. 12 [A. V. 16]; Ps. ev. 31 [H. V. margin suggests "fllea" or "sand-fly"]; and to Isa. II. 6, "gnats"). The Greek equivalent for "lice" is also found in Josephus ("Ant." I. 14, § 3). The Talmud distinguishes between lice of the head and those of the body, i.e., of the garments: the former have red blood; the latter, white (Niddah 19b). Both are produced not by copulation, but by uncleanness: and cleanliness is therefore the best means of getting rid of them (Shab. 107b; Ber. 51b; comp. Bezah 82b). The Medes were especially afflicted with them (Kid. 49b). It is sinful to kill a house in the presence of other people on account of the disgust thus caused (Hag. 5a). For the medical use of lice see Git. 69b (Tristram, l.c. p. 314; Lewysohn, l.c. p. 324).

Moth (Hebr. "nas" and "ash"): The moth is mentioned in the Old Testament as being destructive to clothes and as illustrating in its own great frailty the perishableness of earthly things (Isa. II. 8; Job iv. 19, xiii. 28, xvii. 18; the passages evidently refer to some species of the Tineidae, or clothes-moths). The Talmud distinguishes, according to the material attacked by the insect, silk-, fur-, clothes-, and tapestry-moths (Shab. 73a, 90a; Ber. 90a; R. M. 73b; Hull. 28a, 63b). They are driven away by sprinkling the blood of animals or birds on the material (Hul. 38a; Tristram, l.c. p. 326; Lewysohn, l.c. p. 321).

Spider (Hebr. "akkahah"): The spider's web ("threads," or "house of the spider") is twice referred to in the Old Testament as an emblem of useless doings and vain hopes (Isa. lix. 5; Job viii. 14). "Senamit" (Prov. xxx. 28) is more correctly rendered by "gecko" (see Lizard). The species of spiders in Palestine number hundreds. The Talmud likewise uses the cobweb in a comparison: "Passion is at first like the web ["thread"] of the spider ["kukha"], but afterward it grows as strong as the ropes of a wagon" (Suk. 52a and parallels). Bahya ben Pakuda, in his "Hobot ha-Leka'ot" (ed. Pirkenthal, p. 240, 5), gives this comparison another turn: "As the cobweb obstructs the light of the sun, so does passion the light of reason."
Inspiration

Inspiration, in rabbinical theology, is the influence of the Holy Spirit which prompted the Patriarchs, the Prophets, and the sacred writers (Sifre, Deut. 176; Tosaf., Sotah, xii. 5, xiii. 2; Sefer Olam xx.-xxxi), the Holy Spirit and the spirit of prophecy being considered as identical (Yer. Meg. 1. 76a; Targ. to Ps. li. 13, Isa. xi. 13, and I Sam. xxvii. 3). Eber was regarded as having been inspired (Gen. x. 25; Gen. R. xxxv.; Sefer Olam R. I.); so also were Sareph (Meg. 14a; Gen. R. lxvii.), Ia and Rebekah (Gen. R. lxvii.), Jacob (Gen. R. xlviii.), Joseph (Gen. R. xlviii.; Pirke R. ed. xix.), King Solomon (Tan. Hulkat, ed. Buber, p. 11), Balaam (Tan. Balak, ed. Buber, pp. 11, 17), and Job and his four friends (II. B. 12b; Lev. R. I.; Sefer Olam R. xxi.). Often (not always) in the later Haggadah, as Zunz contends in "G. V." pp. 2, 188, 191, 255, 260, 267, 327 et seq., 326, 953) the prophetical and hagiographical passages are quoted as having been uttered by the Holy Spirit through Solomon, David, Amos, Ezekiel, Elkanah, the sons of Korah, etc. (Psik. R. vi., vii., ex. 10; Neh. iv. 39).

The spider is the creature most hated of man (Yalkut Shimon, ii. 18b; Tristram, t.c. p. 960; Lewy, sohin, t.c. p. 299).

INSPIRATION: The state of being prompted by or filled with the spirit of God. Bezalel was "filled with the spirit of God" (Ex. xxx. 3, xxxv. 31); that is, he planned the work of the Tabernacle by inspiration. Inspiration is essential to all prophetic utterances; "the spirit of God came upon Balaam" to make him prophesy (Num. xxiv. 2); upon the seventy men selected by Moses (Num. xii. 21; xii. 26; xii. 31; xii. 35); upon Saul and Samuel's messengers (I Sam. x. 6, 10; xli. 6; xli. 29; xlii. 25); upon Eldad as heir and successor to Elijah (I Kings ii. 19); upon Amos (I Chron. xxii. 15); upon Jael the Levanite (I Chron. xx. 11). Inspiration empowered Micah to "tell Jacob his transgression" (Micah iii. 8). The prophet, therefore, is called "the man of the spirit," that is, the inspired one (Hosea ix. 7).

The prevailing opinion is that the last of the Prophets, the so-called "Targum" and the Septuagint translation of the Pentateuch was regarded as the work of the Holy Spirit, or as having been inspired (Pluto, "Vita Moysis," ii. 7; comp. Massewek Soferim i. 8; Aristeas Letter, pp. 393. 395. 396. 397). Necessarily, inspiration was claimed for all prophetic utterances; "the spirit of the Holy God was in him" (Dan. iv. 6, 8, 15; v. 11; A. V. and R. V., incorrectly, "the spirit of the holy gods") and enabled him to interpret the dream correctly, as it did Joseph also (Gen. xlii. 38). David, too, sang under the power of inspiration (I Sam. xvi. 13; comp. II Sam. xxii. 2); and the Psalmist prays for inspiration (Ps. li. 12-14 [A. V. 11-12]). Obadiah, Gideon, Jephthah, and Samuel judged and led the Israel under the power of inspiration (Judges iii. 16; iv. 4; xii. 29; xiii. 19 et seq.). Inspiration was occasionally brought upon the prophet by the power of mode (I Kings xv. 11). According to the Book of Jubilees the Patriarchs were inspired when they blessed their children or grandchildren (xxv. 14, xxi. 12). Ben Sira says that Isaiah that his visions of the future were inspired (Ecclus. xiii. 24; regarding Daniel, see Susanna 45 [Thecodobius and Ascius Isaac, v. 14]. The great festivity of the drawing of water on Sukkot ("Simhat bet ish-Sho'e-bah") brought about the inspiration of the saints and mincle-workers ("hasdanim ve-mushe ma'alim, Suk. v. 4); and occasioned a pouring out of song, and of other manifestations of spiritual rejoicing (Yer. Suk. v. 56a; Suk. 50-51. "the pouring out of the Holy Spirit," with reference to Isa. xxvii. 13). Similarly the people of Israel at the Red Sea were inspired when they sang their song, faith having caused the Holy Spirit to rest upon them (Mek., Beshallah; comp. Ps. iv. 6).
statement that "he who says the Torah is not from Heaven is a heretic, a despiser of the Word of God, one who has no share in the world to come." (Sach. xi. 17; Yeb. 10a.)

View. expressly explained to include any one that says the whole Torah emanates from God with the exception of one verse, which Moses added on his own responsibility, or any one that finds verses like Gen. xxxvi. 12 and 22 too trivial to assign to them a divine origin (Shab. 96a, b). The Pentateuch passages are quoted in the schools as the sayings of God ("amar Rahama" = "the Merciful One has said," B. M. 3b, and often). Moses wrote the whole Pentateuch at God's dictation, even, according to R. Simeon, the last eight verses, relating to his own death (B. B. 14b). On the other hand, some held that the curses in Lev. xxvi. were pronounced by "the mouth of the Divine Power," whereas those in Deut. xxxiv., by Moses, were of his own prompting (Meg. 31b; but see Tosafot, "this does not exclude divine inspiration"). Every letter of the Torah was fixed by the Masorah and counted by the Sopherim (Kid. 30a), and on each particle, such as "et," "ve," "gimel," "et," "alef" ("and" or "also"), were based important laws (Pws. 22b; Sanh. 70a); even the Masoritic signs formed the basis for halakic or haggadic interpretations in Akiba's system (see AKIBA). The division of the Pentateuch into verses was ascribed to Moses (Meg. 32a). The final letters, also (SYLLABUS), were fixed by the Prophets, and were therefore inspired (Shab. 104a; Yer. Meg. i. 71d; Gen. R. i.). R. Ishmael said to R. Meir while the latter was occupied with the professional work of a scribe, "Be on thy guard concerning thy sacred task, for if thou omit or add one single letter to the Law thou destroyest the whole world." (Ez. 12b). This whole view of plenary inspiration was in the main (though the passage regarding the counting of the letters by the Sopherim (Kid. 30a, includes the Prophets and Hagiographa) strictly hold only in regard to the five books of Moses—the Torah. Upon the absolute completeness of the Torah rested the fundamental rabbinical principle, "No prophet after Moses was allowed to change anything in the Law." (Shab. 104a; Yoma 80a; Meg. 9b; based upon Lev. xxv. 34 or Num. xxxvi. 13). Whatever is written in the other holy writings must therefore, somewhere or somehow, have been alluded to in the Torah (Tan. 9a). To the Pentateuch or Torah a higher degree of divine inspiration is accordingly ascribed than to the Prophets and Hagiographa, which are often called "chiri haktubah" = "words of tradition" (see Zunz, "G. V." p. 44), or simply "sefarim" = "books" (Meg. i. 8, iii. 11), or "ketubim" (see BURKE CANOW). All the canonical books are "kitvei kodesh" = "holy writings" (Shab. xi. 1), and were read at divine service as the divinely inspired Word ("Millah" = "the recited Word of God"). The prophetic and hagiographic books are implicitly included in the Torah (Tan. Be'eh, ed. Buber, p. 1), but the Torah is the standard by which their value or holiness is judged and gaged (see Shab. 13b, 20a; Meg. 7a; Ab. R. N. i.; Tos. Meg. iv. 19; Yer. Meg. iv. 78d). The final composition as well as the writing of the Hagiographa was ascribed to the "men of the Great Synagogue," who also were regarded as working under the influence of the Holy, or prophetic, Spirit, having among them the last of the Prophets (B. B. 15a; see SYNAGOGUE, GREAT).

As to the distinction between the plenary inspiration of the Pentateuch and the more general inspiration of the other sacred writings, a definite statement is nowhere to be found in Talmudic literature. Judah ha-Levi, in the "Cuzari" (iii. 32-36), distinguishes the books of Moses and of Degrees of the other prophets from those that were only influenced by the divine inspiration. power, claiming divine origin for every vowel or sign of the Pentateuch as having been given to Moses on Sinai; on the other hand, he places the inspired man, whether prophet, "nazir" like Samuel, high priest, or king, above the category of common men, seeing in him one lifted to the rank of angels (iv. 15). The latter view is shared by Maimonides (" Yad," Yosod ha-Torah, vii. 1-6; " Morah," ii. 32-35; see PROPHET). How far the view that certain passages in the Pentateuch are emendations of the scriptures ("bikkunim kodesh") Meek., Beshallah, Shirah, 6; comp. with Tan., Yelammedenu, Beshallah; Gen. R. xix.; Lev.; R. xi.; Num. R. iii.) is compatible with the idea of plenary inspiration is disputed by Albo (" Ikkarim," iii. 22). In fact, the expression in Meek., i.e., "kimah ha-katub" (Holy Writ has used a euphemistic form), is such as does not impugn the divine character of any part of the book (see I. H. Weiss in note i. 47 of his Mekilta edition, and Geiger, "Urschrift," pp. 986 et seq.).

According to Philo, whose idea of inspiration was more or less influenced by the Platonic conception of the ecstatic or God-intoxicated seer, the prophet spoke and wrote in an ecstatic state ("Quis Rerum Divinarum Heres Sit," §§ 31-34). Josephus ("Contra Ap." i., § 7) writes: "The Prophets have written the original and earliest accounts of things as they learned them of God Himself by inspiration." This view regarding the inspiration of the Bible as a whole is expressed also in II Tim. iii. 16: "All Scripture is given by inspiration of God." (Therefore, "given by the spirit of God," the same as the Hebrew "ha-rubh ha-kodesh"). Maimonides ("Morah," ii. 40), enumerating the various degrees of prophecy, ascribes different degrees of inspiration to the Pentateuch, to the Prophets, and to the writers of the third class of Scripture—the Hagiographa. The view regarding the plenary inspiration of the Pentateuch maintained by the Rabbis and the philosophes of the Middle Ages, such as Saadia, Maimonides, and others, did not prevent them from resuming to allegorical interpretation when the literal meaning seemed opposed to human reason (Saadia, "Emunoth we-De'ot," ii. 44, ix. 138; Maimonides, "Morah," ii. 29, 47).

Modern Jewish theology of the Reform school, after making full allowance for the human origin of the Holy Scriptures, and recognizing that the matter recorded is sometimes judged and gaged (see Shab. 13b, 20a; Yer. Meg. iv. 78d). The final composition as well as the writing of the Hagiographa was ascribed to the "men of the Great Synagogue," also we were regarded as working under the influence of the Holy, or prophetic, Spirit, having among them the last of the Prophets (B. B. 15a; see SYNAGOGUE, GREAT).

In accordance with the proved results of modern historical, physical, and psychological research, arrives at the following conclusion: While the ancient view of a literal di-
Institution by God must be surrendered, and while the seers and writers of Judea must be regarded as men with human failings, each with his own peculiarity of style and sentiment, the Spirit of God was nevertheless manifest in them. The Holy Scriptures still have the power of inspiration for each devout soul that reads or hears them. They speak to each generation with a divine authority such as no other book or literature possesses. The inspiration of the Bible is different from the inspiration under which the great literary and artistic masterpieces of later eras were produced. The religious enthusiasm of the Jewish genius leaves the whole, and the truth uttered therein, whatever be the form it is clothed in, sets men now as it did when prophet, psalmist, or lawgiver first uttered it, themselves carried away by the power of the Divine Spirit. This view of modern theology, compatible with Biblical science and modern research, which analyzes the thoughts and the forms of Scripture and traces them to their various sources, finds that prophets and sacred writers were under the influence of the Divine Spirit while revealing, by word or pen, new religious ideas. But the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age.


Installation. See Ordination.

Institutum Judaicum: A special academic course for Protestant theologians who desire to prepare themselves for missionary work among Jews. The first of its kind was founded at the University of Halle by Professor Cullenberg in 1724. The great interest which Franz Delitzsch took in the conversion of the Jews to Christianity prompted him to establish a similar course at the University of Leipzig in 1836, and another was founded by Prof. H. L.
Strack in Berlin the same year. The institutes of
Leipsic and Berlin have courses in New Testament
theology with reference to the Messianic passages
in the Old Testament, and they also give instruction in
rabbinic literature; they further publish works helpful
to their cause, as biographies of famous con-
verts, controversial pamphlets, autobiographies of
converted Jews, and occasionally scientific tracts.
The Berlin institute has published Strack's "Introduction
to the Talmud," his editions of some tractates of
the Mishnah, and a monograph on the blood ac-
cusation. A special feature of its publications is
the New Testament in Hebrew and Yiddish transla-
tions. The present head of the Leipsic Institutum
Judæicum is Professor Dalman, who is assisted in his
literary work by a Jew, J. J. Kahn (see Mission).

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Hofnung (Leipsic), and the publications of the two
institutes.

D.

INSTRUMENT. See Deed.

INSTRUMENT. See Music and Musical In-
struments.

INSURANCE. See Expectation of Life.

INTELLIGENCES: Persons who supply
intelligence or secret information; Stuart English
for "spies." A number of crypto-Jews in London
supplied Cromwell with "intelligence" in connec-
tion with foreign and colonial affairs. In 1655,
during the discussion of Mannaasch ben Israel's plea
for the readmission of the Jews, a writer to the
"Mercurius Politicus" living in Amsterdam sug-
gested that the government could make good use of
the Jews for obtaining political information, and
that for this reason they should be propitiated. The
suggestion was seized upon by Thurloe, the secre-
tary of state, and by Dr. Dorisisius, a secret agent of
the foreign office. This is seen from a remark in
Gilbert Burnet's "History of His Own Times," and in
the Parliamentary Diary of Thomas Burton (1658),
who speaks of the Protector's having used the
Jews, "those able and general intelligencers" (see
CAHVAFAL.

Chief among these intelligencers were agents of
Antonio Fernandez Carvajal, fourteen of whose
despatches (now in the Clarendon Collection) are
supplied by Wolf to have been obtained for Thur-
loe. They are said to have enabled Cromwell "to
take measures for the defeat of the projected inva-
sion of England concerted at Brussels early in 1656
between Charles II. and the Spanish government.
Of a similar kind were the services of Manuei
Martinez Dormido (i.e., David Abunwiel), who sub-
mitted to Thurloe extracts of letters from his Maruo
correspondents in Amsterdam. These services are
supposed to have been rewarded by Cromwell in 1656
by his giving permission for the resettlement of

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J. G.

INTENTION: An intelligent purpose to do a
certain act. In criminal cases wrongful intent must
accompany the wrongful act in order to make the cul-
pit punishable by law. While in the common law,
when any wrongful act has been committed, it is
inferred conclusively that the act was intentionally
committed, in Talmudic law the intention must be
clearly established, as well as the act itself. An inno-
cent intention will excuse a wrongful act (see Exon-
race of the Law), and a wrongful intention that
failed of consummation, even though another crime
was accidentally committed at the same time, is not
punishable. For instance, one who intended to kill
a certain man, and by mistake killed another, could
not be criminally prosecuted (Sanh. 78a; Maimon-
ides, "Yad," Hosh. iv. 12). Similarly, if one,
with the intention of killing a certain man, ained a
stone at a part of his body where a mortal wound
could not be inflicted, and the stone struck a more
delicate part, and caused death, the one that threw
the stone was free from punishment (ib.). The right
of Asylum, however, was afforded only to one
who had had no intention of killing; in the cases
mentioned above the homicide was not admitted
to the cities of refuge, and the avenger of blood
("goel") could kill him without being liable to
punishment. In civil cases, the law disregards the intention,
and considers only the injury done by the act. One
who injures another's person or property, even
without intention, must make full restitution for the
damage (B. K. 20a, b: "Yad," Hosh. i. 11-14, vi. 1),
and unless, however, compensate him for the
pain suffered ("za'ar"), or for the services of a phy-
sician ("rippui"), or for the time lost ("shebet"), or
for incident indignities ("boshet"). See Damage.

An ox that gored a man unintentionally, and caused
his death, was not killed; but if the ox was known
to have gored others ("mu'ad"), its owner was
compelled to make compensation ("kofer") to the
victim's heirs. For unintentional, non-fatal injuries
committed by a animal upon any person or prop-
erty, its master must make compensation equal to
half the damage done (B. K. 43a, 44b: "Yad," Niki
Manoim, x. 8, xi. 6). See Basque; Convex;
Devotion; Going On; Hatma'; Kawanah.

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J. H. G.

INTEREST. See Usury.

INTERMARRIAGE: Marriage between per-
sons of different races or tribes. A prohibition
against intermarry with the Canaanites is found in Deut.
vii. 3, where it is said: "Neither shalt thou make
marriages with them (any of the seven nations of
the land of Canaan); thy daughter thou shalt
not give unto his son, nor his daughter shalt thou
take unto thy son." The reason stated for this prohibi-
tion is: "For they will turn away thy son from fol-
lowing me, that they may serve other gods" (Deut.
vii. 4); and, inasmuch as this reason holds good as re-
gards intermarriage with any idolatrous nation, all
Gentiles are included in the prohibition (R. Simon,
in 'Ab. Zarah 36b; comp. Kid. 63b; the other rabbi
regard the prohibition as rabbinic only). At any rate, from Ezra onward this prohibition was extended to all Gentiles (Ezra ix. 1-3; x. 10-11; Neh. x. 31), and accordingly the Law was thus interpreted and codified by Maimonides ("Yad," Issure Bi'ah, xii. 1; comp. Shulhan' Aruk, Eben ha-'Ezer, 14; Aaron ha-Levi, "Sefer ha-Hinnuk," cxvii.). Older, however, than the Deuteronomic law is the patriarchal law forbidding the descendants of Abraham to intermarry with the Canaanites (Gen. xxiv. 3, xxvi. 34, xxvii. 46, xxviii. 8, xxxiv. 14). Nevertheless the Israelites during the pre-exilic period did intermarry with the Gentiles, and the consequence was that they were led to adopt idolatrous practices (Judges iii. 6; comp. I Kings xi. 1 and v. sp.). It is singular that Moses was the first to be mentioned, and that by his own sister and brother, for having married an Ethiopian woman (Num. xii. 1), though this expression is referred to Zipporah by the commentators ad loc. Intermarriage with Ammonites and Moabites was especially forbidden, whereas the offspring of intermarriages with the Idumeans and Egyptians were to be admitted to the congregation of the Lord in their third generation (Deut. xxiii. 7-8). An exception to the prohibition against intermarriage was the case of a captive woman during time of war (Deut. xx. 10-13), but this seems to have referred to warfare with nations other than the Canaanites (see the commentaries of Dillmann and Driver ad loc.).

But, however strong was the tendency to intermarry in pre-exilic Israel, during the Babylonian captivity the Jews realized that they were to be "a holy people unto the Lord their God." and were therefore forbidden to intermarry with the Gentiles, wherefore the princes of the new Judean colony came to Ezra saying: "The people of Israel and the priests and Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hitites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Idumeans [LXX. and I Esd. viii. 68; Masoretic text incorrectly "Amorites"]; for they have taken of their daughters for themselves and for their sons so that they have mingled with the people of those lands" (Ezra ix. 1-2). The prophet Malachi also complains (Mal. ii. 11): "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." It was the fear of seduction to idolatry which induced Ezra and the other leaders of the new colony to exclude from the commonwealth foreign wives and such as insisted upon keeping them (Ezra ix.-x.; Neh. x. 31, xiii. 23).

One important factor, however, was introduced afterward which essentially modified the prohibition of intermarriage, and that was the conversion of Gentiles to Judaism. This was believed to be typified in Ruth when she says to Naomi, "Thy people shall be my people, and thy God my God" (Ruth i. 16; comp. Isa. xiv. 1; see Proselytes). All the Biblical passages referring to permitted intermarriages, as that of a captive woman in war-time (Sifre, Deut. 219). "She shall bewail her father and mother" being explained by R. Akiba to mean "She shall bewail her ancestral religion"; Yeib, 48b), or of the Ammonites and Moabites (Sifre, Deut. 249, 253), or of Joseph (see Amaranth), were therefore interpreted by the Rabbis as having been concluded after due conversion to Judaism; whereas Esaü's intermarriage was found blame-worthy on account of the idolatrous practices of his wives (Gen. r. lv.; comp. Jubilee, xxv. 1). In regard to King Solomon see Yeb. 76a and Maimonides, "Yad," Issure Bi'ah, xii. 14-16.

In the Book of Jubilees intermarriage with all Gentiles is prohibited, no allowance being made for proselytes (Jubilee, xx. 4, xxil. 20, xxx. 11; comp. Targ. Yer. to Lev. xviii. 21: "Thou shalt not give any of thy seed to make them pass through the fire of Moloch," which is translated "Thou shalt not give a child in marriage to a Gentile by which the offspring is turned over to idolatry"—a translation refuted in Meg. iv. 9, but comp. Sanh. ix. 6, 92a). This hostility to all pagan nations seems to have been the fruit of the reaction against the Hellenistic excesses (comp. I Macc. i. 15; "they joined themselves to the heathen"); that is, "they intermarried"; "Ab. Zarah 36b; Sanh. 82b). Hence also the Rabbis would not allow intermarriage with the Canaanites even after conversion (Ab. Zarah 34b; Yeb. 76a; comp. "Yad," Issure Bi'ah, xii. 22). In regard to the Ammonites and Moabites, the Rabbis discriminated between the men descended from them, who were forbidden to marry Jews, and the women, whom—at least from the third generation onward—Jews were permitted to marry (Yeb. viii. 8; "Yad," i.e. xii. 18). Altogether, however, the view prevailed that the nations of Palestine not having remained in the ancient state, the exclusion of Gentiles after they had once embraced Judaism ought no longer to be insisted upon (Yad. iv. 4; Tosaf., Kid. v. 4; Ber. 28a: "Yad," le. xii. 25). Hence, marriage with converted Gentiles was no longer regarded as intermarriage (see Shulhan' Aruk, i.e. iv. 10, where slight differences of opinion are stated).

Intermarriages between Jews and Christians—who are not identified with Gentiles, but regarded as "proselytes of the gates" (Isaac b. She'ahet, Responsa, No. 119)—were first prohibited by the Christian emperor Constantius in 339, under penalty of death ("Codex Theodosianus," xvi. 8, 6; comp. "Codex Justinianus," i. 9, 7), then by the council of Agde in 506, of Rheims in Gaul Between in 630, of Elvira (Gratz, "Gesch." iv. Jews and and 363), of Toledo (l.e. v. 359); and in Christians, Hungary by King Ladislaus I. 1077, and Andrew in 1233 (Gratz, l e. 3d ed., iv. 363; v. 45, 59, 59; vii. 27; L Löw, "Gesammelte Werke," ii. 170).

The removal of the disabilities of the Jews did away with these interdictions. Moses of Coucy in 1236 induced those Jews who had contracted marriages with Christian or Mohammedan women to dissolve them ("Sefer Miswot ha-Gadoi," exil. 6). The Great Sanhedrin, convened by Napoleon in 1867, declared that "marriages between Israelis and Christians when concluded in accordance with the civil code are valid, and though they can not be
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solemnized by the religious rites of Judaism, they should not be subject to the herem (rabbinical anathema). With reference to this declaration of the Sanhedrin, which was, however, incorrectly presented, the Rabbinical Conference of Brunswick, in 1844, declared: "The marriage of a Jew with a Christian woman or with any adherent of a monotheistic religion is not prohibited if the children of such issue are permitted by the state to be brought up in the Israelish religion." Rokheim, in his "Autonomie der Rabben," 1849, tries to prove that the Biblical prohibition of intermarriage does not include monotheism; but his statements are not always correct (see Frankel, "Zeitschrift," 1844, p. 287). Both Geiger and Aub, as members of the committee appointed by the first Jewish Synod, held at Leipzig in 1869, declared themselves against intermarriage as being injurious to the peace of the home and to the preservation of the Jewish faith, the faith of the minority ("Referate über die der Ersten Synode Ge-stellten Anträge," p. 193). Ludwig Philippson, a member of the Brunswick Conference, changed his view afterward and in his "Israelitische Religiöselehre," 1865, iii. 350, declared himself against intermarriage. D. Eikhorn, in "The Jewish Times," 1870, No. 49, p. 11, declares marriages between Jews and non Jews to be prohibited from the standpoint of Reform Judaism. On the other hand, in contradiction to Eikhorn's view, Samuel Hirsch, emphasizing the monotheistic faith of the Christians and the monotheistic mission of Judaism, in Nos. 36-37 of "The Jewish Times" and No. 47 of his opinion as former member of the Brunswick Conference, that intermarriages are permitted by Reform Judaism. Regarding intermarriages with Karaites, see KARAITES; with Shabbethai Zebi, see SHABBETHAI ZEBI.

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It is very difficult to obtain any statistical information as to the number of Jews who marry outside their faith; but some of the Continental governments have made inquiries on this point with a view to testing the tendency to assimilation in this regard. During 1900 in Prussia there were 4,799 Jews who married Jewesses, and 474 Jews and Jewesses who married outside their faith ("Zeitschrift für Preussische Statistik," 1895, p. 216). In Bavaria during the year 1899, while 416 Jews married Jewesses, 31 Jews and Jewesses married outside the faith ("Zeitschrift des Königl. Bayer. Statistischen Bureaus," 1900, p. 239). Information of the same kind is obtainable for some of the chief towns, as for Berlin, where in 1899 there were 621 Jewish marriages as against 229 intermarriages ("Statistisches Jahrbuch," 1902, p. 61). Similarly in Budapest for 1898 there were 1,238 Jewish marriages as against 148 intermarriages ("Statistikal Evkonyve," 1901, p. 82). In Vienna in 1898 there were 110 mixed marriages as against 847 purely Jewish marriages; while in Prague there were only 6 as against 534 ("Österreichisches Stadtbuch," viii. 283, Vienna, 1900). Perhaps the most remarkable case of all is that of New South Wales, which, according to the latest census, gives the number of persons living in the married state, and not merely of marriages in a year. Of these there were 781 who had married Jews or Jewesses, as against 361 who had married outside the faith ("Census of New South Wales 1901, Bulletin No. 14"). In all of these cases it is necessary to double the number of purely Jewish marriages in order to determine the proportion of persons married within or without the faith; for it is obvious that if any of those who married outside had married another who also married outside, this would form only one Jewish marriage, whereas, under the present circumstances, they constitute two mixed marriages. With this taken into consideration, all the figures given above will work out as 9.3 per cent of mixed marriages. But this would be very misleading if applied to all Jews, as those mentioned above are the chief communities in which intermarriages occur. In Russia and Austria mixed marriages are still very rare, as, for instance, in Prague (see above).

In countries still under medieval conditions, intermarriages are still rarer. In Algeria between 1830 and 1837, in an average population of 25,000, there were only 80 such marriages in all (Rioux, "Demographie de l'Algérie," p. 71, Paris, 1890). Statistical inquiry has proved that the number of children resulting from intermarriages is considerably smaller than that from purely Jewish marriages, averaging only about one child to a marriage compared with an average of three or four from purely Jewish marriages. Reasons have been given by Rüppin, in Conrad's "Jahrbücher" for 1892, to show that the comparison is somewhat deceptive, as the birth-rate is determined by dividing marriages by births; and as mixed marriages are on the increase there are fewer earlier marriages to raise the quotient. This, however, does not explain the very great contrast, which is probably due to the fact that persons marry without the faith at more advanced ages than they marry within, and are of a somewhat higher social standing, among which classes children are generally fewer. See BIRTH.

K.

INTERMEDIATE DAYS. See HOLY DAYS.

INTESTACY. See AGNATES; Inheritance.

INVOCATION: A form of praise or blessing greatly in vogue in medieval Hebrew literature. In ancient times the invocation was an essential part of the various forms of salutation, many instances of which are found in Biblical, and especially in post-Biblical, literature. They recognize the divine presence, invoke the divine benediction, and express the wish that the object of the salutation may enjoy a long and happy life and general prosperity. To them belong also the special blessings invoked upon arriving and departing travelers and upon the sick, and those recited upon extraordinary occasions, joyful or otherwise—upon drinking wine, upon appointing, and upon the completion of a written communication. See ASARAH.

With the exception of a few formulas used when mentioning the name of the Lord, invocation, as a rule,
Intermarriage

Iowa

One of the north-central states of the American Union. A part of the Louisiana Purchase (1803), it was incorporated successively in the territories of Louisiana, Missouri, Michigan, and Wisconsin. In 1888 it was organized as the Iowa Territory, and in 1846 admitted to the Union. There are no records of Jewish organizations, charitable or congregational, prior to 1855. There were, however, Jews living in the river towns as early as 1847-48, especially at Dubuque and McGregor, the main shipping and crossing points for the West, and small unorganized Jewish communities existed at Davenport, Burlington, and Keokuk. From 1849 to 1878 the population shifted steadily toward the interior of the state and the Missouri River.
Des Moines is the capital and the largest city of Iowa; it was settled in 1843, incorporated in 1851, and chartered as a city and made the capital of the state in 1857. Its population (1903) is about 70,000, of which, perhaps, 1,800 are Jews. The first congregation in Des Moines was the B'nai Yeshurun, organized in 1873, with conservative tendencies; its temple was dedicated in 1897, and ministered to by Rabbi Davidson, Freudenthal, Müller, Bottgelmeier, and Sonneschein. It is now a Reform congregation. Three other congregations, the youngest of which was established in 1908, use the Orthodox ritual.

Davenport, on the Mississippi, has (1903) a population of 40,000, including about 300 Jews. Its first congregation, the B'nai Israel (Reform), was organized in 1861. The synagogue Temple Emanuel was dedicated in 1884. The pastorate has been held by Rabbi Freudenthal, Thorner, and Finehribber. The community has a ladies' aid society, a burial-ground association, a B'nai B'rith lodge, and a branch of the Jewish Woman's Council.

Kokok, on the Mississippi, and at the southeastern extremity of the state, organized, in 1856, a benevolent society, which, in 1863, was reorganized into the Congregation B'nai Israel. A temple was built, and the congregation flourished until 1899, when the removal of many members compelled the resignation of its minister. Since that time services have been held only occasionally, and on holy days. The total population is 15,000, of which not more than 50 are Jews (1903).

Sioux City had its earliest Jewish organization, the Hebrew Ladies' Aid Society, in 1884. Mt. Sinai congregation was organized in 1898. It has the usual number of philanthropic societies. Rabbi Ellinger, Leiser, and Maanheimer have successively officiated since the organization of the congregation. It has a total population of 35,000, of which 400 are Jews (1903).

Burlington has one congregation, Anshe Yizkah (Orthodox), founded in 1903. In the early sphere a congregation existed under Rev. S. Hecht, but it lived only one year. B'nai B'rith Lodge No. 251 was organized in 1873. There are about 150 Jews, in a total population of 25,000.

Small congregations exist in Council Bluffs, Dubuque, and Waterloo. Cedar Rapids, Clinton, Lake City, Ottumwa, and Rock Island have very small communities without organized congregations, though holding services on holy days.

Moses Bloom of Iowa City was elected twice to the state legislature, and in 1889 was chosen senator of Johnson county.

The name of A. F. Slimmer of Waverly is connected with many bequests to Jewish, Christian, and non-sectarian institutions.

The entire Jewish population of Iowa does not exceed 5,000.

Bibliography: American Jewish Year-Book, 1901 (1902-3).

A. W. H. F.

IRELAND: An island west of Great Britain, forming part of the United Kingdom of Great Britain and Ireland. The earliest mention of Jews in Ireland appears toward the end of the eleventh century, although, curiously enough, quite a number of books have been written to identify the Irish with the Lost Ten Tribes.

The first authentic mention of Jews in Ireland is a record, dating from 1079, that “five Jews came over the sea bearing gifts to Fairfeld [Hu Brian], and were sent back over the sea.” No further reference is found until nearly a century later, in the reign of Henry II of England. That monarch, fearful lest an independent kingdom should be established in Ireland, prohibited a proposed expedition thither.

Strongbow, however, went in defiance of the king’s orders; and, as a result, his estates were confiscated. In his venture Strongbow seems to have been assisted financially by a Jew; for under date of 1170 the following record occurs: “Jone Jew of Gloucester owes 100 shillings for an amercement for the moneys which he lent to those who against the king’s prohibition went over to Ireland.” (Jacobs, “Jews of Anglo-Saxon England,” p. 51).

Jewish names appear in the “Calendar of Documents Relating to Ireland,” between 1171, when Joseph the Doctor is referred to, down to 1170. It is unlikely, however, that Jews settled in the island at appreciable numbers at that period; for no further record is found concerning them until several years later. An entry dated 1225 shows that Roger Bacon had borrowed considerable sums from English Jews in connection with his mission on the king’s service in Ireland.

By that date, however, there was probably a Jewish community in Ireland; for under date of July 28, 1225, appears a grant by King Henry III. to Peter de Rivall, granting Branch of the Irish Exchequer, king’s ports and coast, and also “the custody of the King’s Judais in Ireland.” This grant contains the additional instruction that “all Jews in Ireland shall be intentive and respondent to Peter as their keeper in all things touching the king.” The Jews at this period probably resided in or near Dublin. In the Dublin White Book, under date of 1241, appears a grant of land containing various prohibitions against its sale or disposition by the grantee. Part of the prohibition reads “vel in Judaismo poner.” Both this and the preceding reference were common forms.

The last mention of Jews in the “Calendar of Documents Relating to Ireland” appears about 1298. When the expulsion from England took place (1300), the Irish Jews had doubts as to go as well. At any rate, there is no further mention of them until the period of the Commonwealth, when the resettlement of the Jews in England under Cromwell led to resettlement in Ireland also. From investigations made by Lucien Wolf, it would appear, however, that as early as 1630 one David Solomon, a Jewish merchant, purchased some property in Meath which is still in the possession of his descendants.

Jews are first heard of again in Dublin; and there is reason to believe that they were among the Dissenters who came after Cromwell’s conquests. It is even stated that some Portuguese Jews settled in Dublin on Cromwell’s invitation, and that they
Ireland

The Dublin congregation prospered, and seems to have been in existence in the reigns of King William III. and Queen Anne. In a work Settlement published in the latter's reign mention is made of a visit to London by a Rabbi Aaron Sophair of Dublin. No record, however, is found of any Jewish settlement outside of Dublin. As late as 1737 Cork seems to have had no Jewish community, though toward the middle of the century mention is made of Jews residing there.

In 1728, or thereabout, Michael Phillips presented the Dublin Jews with a piece of freehold ground at Ballybough Bridge for a cemetery; and about the middle of the eighteenth century the Bevis Marks Congregation of London assisted them financially in erecting a wall round the burial-ground. It should be mentioned that the Dublin congregation at one time proposed to affiliate itself with the Spanish and Portuguese congregation of London. Dublin in 1745 contained about forty Jewish families, comprising about 200 persons. Their synagogue was at Marlborough Green, and their cemetery in the center of the village of Ballybough.

In 1746 a bill was introduced in the Irish House of Commons "for naturalizing persons professing the Jewish religion in Ireland." Another was introduced in the following year, agreed to without amendment, and presented to the lord lieutenant to be transmitted to England; but it never received the royal assent. These Irish bills, however, had one very important result; namely, the formation of the Committee of Diligence, which was organized by British Jews at this time to watch the progress of the measure. This ultimately led to the organization of the Board of Deputies, which important body has continued in existence to the present time.

Jews were expressly excepted from the benefit of the Irish Naturalization Act of 1788. The Dublin congregation declined steadily toward the end of the eighteenth century; and by the beginning of the nineteenth the synagogue was discontinued, and the borrowed scrolls were returned to the Bevis Marks Congregation about 1822, however, the congregation was reorganized, and it has prospered ever since. Its meeting-place was for several years at 40 Stafford street; a new synagogue was built in Mary's Abbey in 1835; and the present place of worship is in Adelaide road.

The exceptions in the Naturalization Act of 1788, referred to above, were abolished in 1846. In the same year the obsolete statute "De Judaismo," which prescribed a special dress for Jews, was also formally repealed. The Irish Marriage Act of 1844 expressly made provision for marriages according to Jewish rites.

When the Irish famine was at its height in 1847, the Jews of America took an active interest in relieving the distress; and a notable meeting was organized by the Spanish and Portuguese congregation of New York, at which a fund was raised in aid of the sufferers.

Toward the middle of the nineteenth century several families of German Jews settled in Ireland. Conspicuous among these was the JAFFE family of Belfast, which established the famous linen-house bearing its name.

Jews have repeatedly held office in Ireland. A Benjamin b'Darrel, or Dorel, a public notary in Dublin from 1788 to 1796, and later a prominent member of the Dublin Stock Exchange, held the office of sheriff for County Carlow in 1810. In all likelihood, however, he was a Jew by origin only.

Ralph Bernal Osbourne, of Jewish extraction, was a prominent land-owner in Ireland, and represented Waterford in Parliament in 1760. The first professing Israelite, however, to hold office was Lewis Harris, alderman of the city of Dublin. His son, Alfred Wormser Harris, succeeded him as senior alderman, and in 1880 contested the county of Kildare in the Liberal interest. Alfred Tew (1862) held commissions of the peace for the city and county of Dublin.

The most prominent position ever held in Ireland by a Jew was that of Lord Mayor of Belfast, held by Sir Otto Jaffe 1890-1900; he also became high sheriff in 1891. At present Irish Jews, ent Sir Otto is justice of the peace for Belfast and also consul at that city for the German government. Maurice E. Solomon, justice of the peace for the city and county of Dublin, is acting consul in that city for the Austro-Hungarian empire.

Among the Jews graduated from Trinity College, Dublin, may be mentioned- N. L. Bonnehel, the first professing Jew to enter the institution since its foundation by Queen Elizabeth; John D. Rosenthal, LL.D; Barrow Emanuel, J.P.; and Ernest W. Harris, LL.D. The Rev. Alfred Philip Bender, J.P., a native Irish Jew, has been government member of the council of the University of the Cape of Good Hope.

Ireland is the only portion of the British Isles that has a religious census; and, consequently, figures are more nearly correct there than elsewhere. The Jewish population in 1871 was 238. By the census of 1881 it did not exceed 626, mostly of English and German extraction. Since that date, however, it has increased considerably, doubtless owing to Russian immigration. In 1901 it was given as 1,779; in 1901 as 3,771. The bulk of this population resides in Dublin, which contains about 2,200 Jews. Besides the synagogue on Adelaide road, there are five minor congregations, a board of guardians, and a number of charitable and educational institutions.

Belfast has a Jewish population of about 450, and contains several charitable organizations and two synagogues, of one of which Sir Otto Jaffe is president. The Jewish population of Cork is about 400. Limerick, Londonderry, and Waterford have each a synagogue and charitable organizations. Zionist societies also have been established in Ireland.

The Jewish population is distributed in the provinces as follows: Connought, 4; Leinster, 2,346; Munster, 670; and Ulster, 851.

IRON: The invention of the art of working in brass and iron is ascribed to Tubal-cain (Gen. iv. 22), and thus placed in prehistoric times. The Israelites, therefore, derived their knowledge of the art from others. Further proof of this fact is furnished by the undoubtedly trustworthy report that Solomon brought Hiram, an artificer, from Tyre to make the brazen implements used in the Temple; from this it is apparent that at that time the Jews had not acquired the art. Indeed, as industrial pursuits in general among the Jews arose only after the time of Solomon, it may be assumed that the same was the case with the art of working in brass and iron. Outside of the cities the peasant continued to make (as he still makes at the present day, in some places) his own clothes and iron implements, as Testament, view which presupposes the use of irons in II Sam. xxi. 21, in which “barzel ha-barzel,” used by the Ammonites, are spoken of. It may be inferred from II Sam. xlii. 31 that the Israelites of that time were also familiar with the metal.

Iron was used in a great many ways: for manufacturing axes and hatchets (Deut. xix. 5; II Kings vi. 5); sickles, knives, swords, and spears (I Sam. xvii. 7); bolts, chains, and fetters (Ps. cv. 18; evii. 10, 16; Isa. xiv. 2); nails, hooks, and hilts (Jer. xvii. 1; Job xiv. 24). It was also used in making plows, threshing-carts, and threshing-boards (Amos i. 8, 3; I Sam. xiii. 20; II Sam. xi. 31), as well as for sheathing war-chariots. The Israelites found such “iron chariots” already in use among the Canaanites, and were compelled to avoid encountering the enemy in the open plain, where the latter could use their chariots.

Iron lends itself readily to figurative usage. Thus Egypt is called “kur ha-barzel” (the iron furnace; Deut. iv. 20), those who are sunk in misery are described as “atre ‘oni u-barzel” (bound in affliction and iron; Ps. xvi. 16). A tyrannical ruler is characterized as “shebet ha-barzel” (Ps. ii. 9), or “of barzel” (Deut. xxviii. 48): an unbridled neck is “g’d barzel” (Isa. xviii. 4). The teeth of the fourth great beast which Daniel saw in his vision are of iron (Dan. vii. 7; comp. II Macc. xi. 19; Esclus. Sirach xxii. 15).

Period of Introduction. View which presupposes the use of irons in II Sam. xlii. 31, in which “barzel ha-barzel” is also mentioned, i.e., the word “barzel” is not a proper name but a descriptive term. The Israelites were familiar with the metal by the time of David.

The earliest instance of the use of iron by the Israelites is found in II Sam. xiii. 21, where it is said that the Israelites at that time were also familiar with the metal. It was used in a great many ways for manufacturing axes and hatchets (Deut. xix. 5; II Kings vi. 5); sickles, knives, swords, and spears (I Sam. xvii. 7); bolts, chains, and fetters (Ps. ev. 18; evii. 10, 16; Isa. xiv. 2); nails, hooks, and hilts (Jer. xvii. 1; Job xiv. 24). It was also used in making plows, threshing-carts, and threshing-boards (Amos i. 8; I Sam. xiii. 20; II Sam. xi. 31), as well as for sheathing war-chariots. The Israelites found such
the choicest spoils of the chase, while the quiet and less adventurous Jacob was an object of special regard to Rebekah: a division of feeling which became later a source of jealousy and hatred between the two brothers.

A famine compelled Isaac to leave his abode “by the well of Laban.” On this occasion he had his first vision. God appeared to him in a dream and warned him not to go down to Egypt, but to remain within the boundaries of Palestine, promising him great prosperity and numerous descendants. Isaac therefore settled among the Philistines at Gerar, where, fearing lest Rebekah’s beauty should tempt the Philistines to kill him, he had recourse to a stratagem that had been used in similar circumstances by his father; he pretended that she was his sister. The Philistine king, however, was not long in finding out the truth, and, after rebuking Isaac for his deceit, adopted stringent measures for the protection of husband and wife.

In his new home Isaac devoted himself to husbandry, and succeeded so well that he incurred the envy of the Philistines. They commenced a petty persecution against him, stopping up the wells which his father had dug, and which Isaac’s servants had reopened. The peace-loving Isaac submitted patiently to these persecutions until Abimelech enjoined him to remove from Gerar. Isaac then pitched his tent in the valley of Gerar, shortly afterward settling at Beer-sheba, where God appeared to him for the second time and blessed him.

Sacrificed. An altar was built by Isaac on the spot where he had had the vision, and his servants dug a well. While living there Isaac received a visit from Abimelech, king of the Philistines, and Phichol, the chief captain of his army, who came to court his son Esau to bring him some venison and receive his blessing. At the instigation of Rebekah, Jacob, with prevision of his death, Isaac recommended his son Esau to bring him some venison and receive his blessing. At the instigation of Rebekah, Jacob, profiting by the blindness of his father, presented himself in Esau’s stead, and received the blessing intended for the latter. This infuriated Esau to such an extent that Jacob had to seek safety in flight. Isaac died at Hebron, at the age of 180, shortly after the return of Jacob and his family from Mesopotamia, and was buried by his two sons in the cave of Machpelah, beside Abraham and Sarah.

In Rabbinical Literature: According to the Rabbis, Isaac was born in the month of Nisan, at noon, when the spring sun was shining in all its glory (Rosh ha-Shanah 10b; Gen. R. iii.). At that hour the sick were restored to health, the blind recovered their sight, and the deaf their hearing; the brightness of the sun and of the moon was intensified (Tan., Gen. 37); a spirit of justice began to prevail in the world: hence the name יְשַׁבַּת, a compound of יָשָׁב and יָשָׁב (“Law was issued”). In the numerical value of each letter of the name there is an allusion: thus, the א (10) alludes to the Decalogue; the ח (90), and the פ (100), to the respective ages of Sarah and Abraham at the birth of Isaac; the כ (8) refers to the day of circumcision (Gen. R. liii.). Notwithstanding, there were slanderers who maintained that Abraham and Sarah had picked up a foundling, or, according to another haggadah, had taken a son of Hagar and pretended that he was their son. To silence these slanderers Abraham prepared a great feast on the occasion of the weaning of Isaac, whereat, by a miracle, Sarah was enabled to nurse all the sucklings that had been brought by the women invited to the feast. As there was no longer any doubt as to Sarah’s maternity, the slanderers questioned Abraham’s paternity. Then God inspired on the face of Isaac the features of Abraham, and the likeness between father and son became so great that one was often mistaken for the other (R. M. Sh. 11b; Yalk., Gen. 93). According to some Ishmael committed the crime of attracting Isaac to the fields and there casting at him arrows and darts under the pretext of play (เทพ), but in reality to get rid of him (Gen. R. iii.): for this reason Sarah insisted on Ishmael and his mother being dismissed.

A fertile subject in the Haggadah is the attempted sacrifice of Isaac, known as the “אָכָדָה.” According to Jose ben Zimra, the idea of tempting Abraham was suggested by the Sacrifice of Satan, who said: “Lord of the Universe! Here is a man whom thou hast blessed with a son at the age of one hundred years, and yet, amidst all his feasts, he did not offer thee a single dove or young pigeon for a sacrifice” (Sanh. 87b; Gen. R. iv.). In Jose ben Zimra’s opinion, the ’אכָדָה took place immediately after Isaac’s weaning. This, however, is not the general opinion. According to the Rabbis, the ’אכָדָה not only coincided with, but was the cause of, the death of Sarah, who was informed of Abraham’s intention while he and Isaac were on the way to Mount Moriah. Therefore Isaac must have been thirty-seven years old (Sefer Olam Rabbah, ed. Ratzner, p. 6; Pirke R. El. xxxi.; Tanna debe Eliyahu R. xxvii.). Not only did he consent to the sacrifice, but he himself suggested it in the course of a discussion that arose between him and Ishmael concerning their respective merits. Ishmael asserted his superiority to Isaac on account of his having suffered himself to be circumcised at an age when he could have objected to it, while Isaac underwent the operation on the eighth day after his birth. “Thou pridest thyself,” replied Isaac, “on having given to God three drops of thy blood. I am now thirty-seven years old, and would gladly give my life if God willed it” (Sanh. 89b; Gen. R. iv.).

While he was on the way to Mount Moriah Isaac was addressed by Satan in the following terms: “Unfortunate son of an unfortunate mother! How many days did thy mother pass in fasting and praying for thy birth! and now thy father, who has lost his mind, is going to kill thee.” Isaac then endeavored to awaken the pity of his father (Gen. R. iv.). According to another haggadah Isaac rebuked Satan and told him that he was not willing to oppose the wish of his Creator and the command of his father (Tan., Gen. xlviii.). While Abraham was building the altar Isaac hid himself, fearing lest Satan should throw stones at him and render him
the notary Erchenbald to Liguria in order to prepare for the transportation of the elephant and other presents. Isaac arrived at the port of Venice in October 801; but, as the Alps were covered with snow, he was obliged to pass the winter at Verona, where he remained with the rabbis and the Geonim, as France is not mentioned in Jewish literature as being the prototype of Jewish liturgy. Isaac is presented in rabbinical literature as being the prototype of the Talmudic sage. The ‘Akedah’ prayers, a specimen of which is found in the Midrash, are said in memory of the event. See Akedah. According to the Talmud, Isaac was the first to bring a sacrifice to the temple of God. He was the first to offer a sacrifice. The same fear caused him to ask to be bound on the altar: “for,” said he, “I am young and may tremble at the sight of the knife” (Gen. R. 1:7).

The ‘Akedah’ is especially prominent in the Jewish liturgy. The remembrance of the incident by God is believed to be a sure guaranty of His forgiveness of the sins of Israel; hence the numerous ‘Akedah’ prayers, a specimen of which is found in the Minhah. See Akedah. Isaac was the first to offer a sacrifice. The same fear caused him to ask to be bound on the altar: “for,” said he, “I am young and may tremble at the sight of the knife” (Gen. R. 1:7).

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ISAAC BEN ASHER I: Tosafist. Apparently of the beginning of the thirteenth century. He is quoted by Mordecai b. Hillel (M.K. No. 504), who adds that Isaac b. Asher died a martyr. The same passage is also found in "Haggadot Maimoniyot" ("Semahot," No. 78), where it is simply said that he was killed. He is also quoted in "Da'at Zekenim" (to Ex. vii. 25), where it is said that he was born on the same day that the tosafist Isaac b. Asher b. Levi died. This statement makes Zunz suppose ("Z.G." p. 90) that Isaac b. Asher II was the latter's grandson. Zunz also says that Isaac b. Asher II was killed at Würzburg, which is against probability.

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ISAAC BEN ABRAHAM OF POSEN: Polish rabbi and author; died in Posen 1695. He was the pupil of R. Jonah Teomim, author of "K'liyot de-Yonah," and colleague of H. Moses Zacuto; later he became rabbi of Lutsk, Volhynia, whence he went to Grodno. In 1664 he was called to Wilna to succeed R. Moses, author of "Hekal Merokhik," thence he went (1667) to the rabbinate of Posen. He was called "Rabbi Isaac the Great" because of his extensive knowledge in Talmud and Cabala. He gave his approbation to many books at the meetings of the Polish rabbis. He is mentioned in "Magen Abba," on Orad Hayyim, Nos. 1, 32; and his responsa are found in "Ge'on Zevi," "Bet Ya'akov," and "Eben ha-Shoham."

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ISAAC BEN ABRAHAM OF NEUSTADT: Dutch cabalist; lived at Amsterdam in the seventeenth and eighteenth centuries. He was an assistant rabbi at Amsterdam, where he devoted himself to the editing of cabalistic works. In 1701 he published, from a manuscript he had in his possession, the "Sefer Hazei-Gadol" of Eleazar of Worms, in the preface to which Isaac expresses his firm belief that the book possesses the virtue of protecting from fire the house in which it, or a copy of it, is kept. He recited the cabalistic treatises "Sefor ha-Malbush," "Sefor ha-Mazalot," "Shilu'ur Komah," "Tefilot," and "Ma'aseh Bereishit." In the same year he edited and published "Zohar ha-Hadasah," "Midrash ha-Ne'elam," "Shitre Torah," "Tikkun ha-Haaron," "Likkutim," and "The Zohar on the Five Scrolls." His son Loes added to the "Zohar ha-Hadasah" a vocabulary to the two Zohars, extracted from the "Inre Binah" of Issachar Bar.


ISAAC BEN ABRAHAM ANCONA AL-ACRE. See Ancona, Isaac.

ISAAC BEN ABRAHAM HA-GORNI: Provençal poet; lived at Luc in the second half of the thirteenth century. He is known in Hebrew literature under the surname of "Gorni," which, as Steinschneider first pointed out, is the Hebrew equivalent of "Aire" (=p). Isaac is represented by Abraham Bedersi in his diwan as a versal linnet poet, selling his praises to the highest bidder. However, judging from some fragments in the library of Munich (Steinschneider, "Cat. Munich," No. 128), extracts from which were published in "Monatschrift" (1882, p. 519), Isaac possessed a poetical talent far above that of his antagonist Bedersi. In addition to the fragments mentioned, a diwan of which Isaac was the author is still extant in manuscript (St. Petersburg).


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ISAAC BEN ASHER II: Tosafist, apparently of the beginning of the thirteenth century. He is quoted by Mordecai b. Hillel (M.K. No. 504), who adds that Isaac b. Asher died a martyr. The same passage is also found in "Haggadot Maimoniyot" ("Semahot," No. 78), where it is simply said that he was killed. He is also quoted in "Da'at Zekenim" (to Ex. vii. 25), where it is said that he was born on the same day that the tosafist Isaac b. Asher b. Levi died. This statement makes Zunz suppose ("Z.G." p. 90) that Isaac b. Asher II was the latter's grandson. Zunz also says that Isaac b. Asher II was killed at Würzburg, which is against probability.

BIBLIOGRAPHY: Posen, Konexet Fierron, p. 655; Kohn, "Mordechai b. Hillel," p. 120. N. S.
ISAAC BEN ASHER HA-LEVI (RIBA): Toassafist; lived at Speyer in the eleventh century; son-in-law of Eleazar ben Meshullam and pupil of Rashi. His are the earliest known toassafot and are mentioned, under the name of "Tosafot Riba," in the "Talmud Dein," in the printed toassafot (Sotah 17b), and in the "Tosafot Yeshayahu" (Yoma 15a). They are frequently quoted without the name of their author. Isaac ben Asher also wrote a commentary on the Pentateuch, which is no longer in existence. It is cited in the "Mishkat Yadua" and Jacob Tam made use of it in his "Sefer ha-Yashar." (p. 282).

BIBLIOGRAPHY: Asheri, Shem ha-Ge-dolah; Zunz, Z. G. p. 31; Michael, Or ha-Hayyim, p. 361, No. 374.

S. B.

ISAAC (ABU JACOB) BAR BAHULU: Karaites scholar; lived at the end of the eleventh, or at the beginning of the twelfth, century. Two decisions of his have been preserved by Hai dassi. The first of these ("Eshkol ha-Kofar"); alphabet 236) refers to the conditions under which it was allowable to sacrifice outside the sanctuary. The second decision ("Eshkol ha-Kofar," alphabet 236) refers to the conditions under which it was allowable to sacrifice outside the sanctuary. Isaac is also quoted by Jacob Tamani and the author of "Jittulk." Nothing is known of his literary activity.

BIBLIOGRAPHY: Pinski, Einbudev Kudushim, p. 106 (where his name is erroneously given as "Iyakut"); comp. also pp. 62, 66, 96, 106; Eliezer, Gesch. der Karaiten, ii. 67; Steinsehneider, Hebr. Bibl., v. 91; J. Q. B. x. 134.

S. P.

ISAAC IBN BARUN, ABU IBRAHIM: See IBN BARUN, ABU IBRAHIM ISAAC.

ISAAC THE BLIND (1172, 1222; ISAAC BEN ABRAHAM OF POSQUIERES): French cabalist; flourished in the twelfth and thirteenth centuries. Isaac is considered the founder of the Cabala; or, rather, he transmitted the mysticism of the Geonim into the present form of the Cabala. He is therefore called by Baha b. Asher "Father of the Cabala." (Commentary on the Pentateuch, section Wayishlah). Joseph Givati (Commentary to the Pesah Haggadah) states that the "Ma-sach Merkabah," says that cabalistic science was handed down from Mount Sinai from person to person until it reached Isaac the Blind. Other cabalists, like Shem-Tob ibn Gaon, Isaac of Acce, and Recanati, expressed themselves similarly. Among Isaac's pupils was Azriel (Ezra) ben Menahem of Gerona. It was Isaac who gave names to the ten Sefirot, and who first adopted the idea of metempsychosis. Recanati (Commentary on the Pentateuch, section Wavesheh) declares that Isaac the Blind could tell whether a man's soul was new or old. He is generally supposed to have been the author of a commentary on the "Sefer Yezira" ("Neshiba"; "Cat. B. B. Hebr. MSS." No. 3406, 132). Later scholars attribute to him the authorship of the Bahir.


M. S.

ISAAC DE CASTRO. See CASTRO.

ISAAC BEN ELEAZAR HA-LEVI (surnamed Segen Lewiyyah): German Talmudist and liturgical poet; flourished at Worms; died, according to Abraham Zacuto ("Yehudai ha-Shalem," p. 217), in 1670. Zunz says ("Literaturgesch." p. 135) that he died between 1670 and 1690. He was a pupil of R. Gershom Mo'or ha-Golah and was one of the teachers of Rashi; the latter mentions him often in his commentary on the Talmud (e.g., to Yoma 32a, Sikk. 233; Meg. 26a), and twice in his commentary on the Bible (to Hos. i. 2. 24 and Prov. xix. 24). Conforte ("Kohe ha-Dorot," p. 80) confounds Isaac b. Eleazar ha-Levi with another teacher of Rashi, Isaac b. Judah, while Abraham Zacuto (i.e.) calls him "Isaac b. Asher ha-Levi." He was one of the "scholars of Lorraine" ("Ha-Pardes," p. 58a; "Asafot," p. 150a, Halberstam MSS.); Isaac b. Moses relates ("Or Zarua", ii. 75b) that Meir of Roemerspleet sent a reply to him, signed by his father-in-law and teacher Rashi, to Isaac ha-Levi of Lorraine. The occurrence of "Yitya" as the birthplace of Isaac ha-Levi in Asher ("Cat. Bodl. Hebr. MSS." No. 2456, 12). Later Isaac's pupil was Azriel (Ezra) ben Mbanahem of Gerona. He is also quoted by Jacob Tamani and the author of "Jilul." Nothing is known of his literary activity.

BIBLIOGRAPHY: Pinski, Einbudev Kudushim, p. 106 (where his name is erroneously given as "Iyakut"); comp. also pp. 62, 66, 96, 106; Eliezer, Gesch. der Karaiten, ii. 67; Steinsehneider, Hebr. Bibl., v. 91; J. Q. B. x. 134.

K. S. P.

ISAAC BEN ELIAKIM OF POSEN: German neologist and author; lived in the sixteenth and seventeenth centuries. He was the author of the "Leb Tov" (Prague, 1688), an ethical work in Judaeo-German in twenty-four chapters. Its popularity may be judged from the fact that it was reprinted many times. Criticism is to be found in the anonymous "Hassagot," Amsterdam (?), c. 1707.

BIBLIOGRAPHY: Heineken, Cat. B. B. MSS., No. 3473, 5344; Fiirst, Oesch. des Karaiten, ii. 48; Steinschneider, Hebr. Bibl., v. 50; J. Q. B. x. 134.

K. S. P.

ISAAC BEN ELEIZER: Ethical writer at Worms; flourished from 1460 to 1480. He attended the lectures of Moses ben Eliezer ha-Durhan (Zunz, "Z. G." p. 105), whom he praises in high terms. Isaac wrote in German an ethical and ascetic treatise under the title "Sefer ha-Gan" (Crayzow, about 1589). It is divided into seven parts, one for each day in the week. Translated into Hebrew by Moses...
ISAAC BEN HAYYIM BENV ABRAHAM

ISAAC OF EVREUX: French rabbinical scholar and Biblical commentator; flourished in the thirteenth century. His authority was invoked by Mordecai (I., iv., No. 384; Ber. v.), and by R. Perez in his glosses on the "Semak" (No. 268). He is mentioned as a Biblical commentator in "Daat Zekenim" (p. 385), and as an author of responsa in "Sha'ar ha Dura" (12a, 33b, 46a). He is also mentioned in "Kol Bo" (No. 114) as having corresponded with R. Nathan, Gros ("Galla Judaica," p. 41) identifies Isaac of Evreux with the talmid Isaac ben Shemuel (Tem., 15a), who was the master of Isaac of Corbeil ("Semak," No. 138; "Or Zaruah," i. 55a).


M. SEL.

ISAAC BEN HAYYIM BEN ABRAHAM HA-KOHEN: Italian exegete; lived successively at Bologna, Jesi, Recanati, and Rome, in the fifteenth and sixteenth centuries. He was the author of the following works: (1) a commentary on the Song of Songs, on Lamentations, and on the sayings of the fathers, extant in manuscript ("Almaziz," p. 71); (2) a commentary on Esther, mentioned by Alkabiz in "Monot ha-Levi"; (3) sermons and a series of didactic verses, fragments of which have been preserved ("Almaziz," p. 71).

BIBLIOGRAPHY: Mortara, Index, p. 16; Steinmoldner, "Hebr., Bild. iv., 123": Vogelstein and Rieger, Gesch. der Juden in Rom, ii. 62.
ISAAC BEN ISAAC: French tosafist of the second half of the thirteenth century; mentioned in Tos. Naz. 16b; identical, according to Gross and Zunz, with Isaac of Chinon, whose glosses are found in Shitaj Mikolhezet to Naz. 63a. He is also referred to in Solomon ben Aritz's responsa, where he is described as "chief of the French yeshibah." According to these responsa, Isaac corresponded with Isaac ben Joseph of Marseilles, exhorting him to moderation in his dispute with a certain Nathan, one of Isaac of Chinon's own relatives. Isaac corresponded also with the above-mentioned Nathan, as well as with David ben Levi, author of the ritual work "Mikraim," and with Montceil ben Isaac Kimchi.


ISAAC ISRAELI. See Israeli, Isaac ben Solomon.

ISAAC (ISACHOK) JACOB: Court physician to King Sigismund I of Poland; son of Abraham of Jerusalem; died at Kazimierz, a suburb of Cracow, about 1510. He was recommended in 1504 to King Alexander Jagelions by Archbishop Andreas of Gnesen, whose court physician he had been. On the archbishop's recommendation, the king permitted Isaac to purchase from the heirs of Frederick of Olmutz, formerly seergeon to King John Albert, the right to the taxes of the Jews of Cracow, which amounted to one hundred Hungarian florins per annum. For this privilege Isaac paid the heirs the sum of three hundred florins. In order to disprove the taunts of the Jews of Kazimierz, who had ascribed to him a humble origin, Isaac persuaded two Polish noblemen, Jacob Wagorzowski and Thomas Czarnycki, who were setting out to visit the Holy Sepulcher at Jerusalem, to secure his pedigree ("yihus") from his sister Sarah, resident in that city, as written evidence of his descent from a family of undoubted antiquity. His friends accordingly returned to Isaac with the required documents. King Sigismund enquired great interest in the matter, as appears from a decree dated Cracow, May 12, 1507, embodying the facts in regard to Isaac's lineage. Isaac's difficulties with the Jewish community continued nevertheless, as is evidenced by a second decree, dated June 14, 1509, affirming the fact that the taxes of the Jews of Cracow had been made payable to the "king's physician, the Spanish Jew Dr. Isaac, during his life." Isaac must have died before June, 1510, as by a decree dated June 18 in that year it appears that, as a reward for Isaac's services, the king granted the Jewess Barbara (Isaac's widow), together with her children, all the privileges which had been enjoyed by her husband. Whether Isaac was a Sephardic Jew from Palestine or a Spanish exile is difficult to determine. The Russian historian Bershadski, referring to the Polish sobriquet "Jerozolimski Schlichter" (nobleman of Jerusalem), declares it as his belief that the term arose out of Isaac's efforts to establish his noble birth.

Bibliography: Moravia Kromeria, 1504, No. 31, fol. 95; ib. 1504, No. 31, fol. 116; ib. 1505-06, No. 22, fol. 149; ib. 1508, No. 24, fol. 252 (published in Rashi-Yesenitzki Archives, Vol. III, St. Petersburg, 1866); Bershadski, in Youznik, 1866, p. 79 (with errors in dates).

H. R.

ISAAC (EISAK) BEN JACOB HABER: Rabbi at Tikon and Suwałki, Poland; lived in the first half of the nineteenth century. He wrote: "Bet Yiglah," a ritualistic work, the first part of which bore the title "Sha'ar ha-Kabbalah," the second, "Sha'ar ha-Tefillah" (Sudizkow, 1836); "Seder Zeman," on the precepts to be observed on certain dates (Warsaw, 1844); "Yad Huran," a commentary on the haggadah of Passover, with annotations by his son Joseph, under the general title "Yad Mayamim" (ib. 1844); "Magne we-Zinnah," a defense of the Cabala against the attacks of Judah de Modena in "Aril Noheim" (n. p., n. d.).

Bibliography: Ma'asim ha-Rishonim, Col. 1128; Benjamini, Ozar ha-Sefarim, p. 396; No. 590.

ISAAC BEN JACOB HA-LABAN: Tosafist and liturgical poet; flourished at Prague in the twelfth century; the brother of the traveler Pethahiah of Regensburg. He was among the earliest of the tosafists ("ba'ale tosafot yeshanim"), a contemporary of R. Ezezachar of Metz, and a pupil of R. Tum ("Sefer ha-Yashar," § 704; Solomon Luria, Responsa, No. 29). According to Recanati (Responsa, No. 168), Isaac directed the yeshibah of Rabbi. He also lived at Worms for a time ("Agur," 71b). Isaac is mentioned in the Tosafot (Yeb. 5a, 71a; Ket, 38a; Zeb. 71a; and frequently elsewhere), and Isaac ben Moses, in his "Or Zarua." No. 739, quotes Isaac ben Jacob's commentary on Ketubot, a manuscript of which exists in the Munich Library (No. 517). He is also mentioned in a commentary to the Pentateuch written in the first half of the thirteenth century (Zunz, "Z. G." p. 80). There is a puffed signed "Isaac b. Jacob," whom Zunz ("Literaturgesch." p. 315) supposes to be Isaac ben Jacob Ha-Laban.


ISAAC BEN JACOB THE LEVITE (Eisak ben Yehuda): abbreviated (",",): Rabbi and cantor at Venice; born in 1831. He was the son of a cabalist and a grandson of Judah de Modena, whose "Bet Yehudah" (on haggadah Talmudical passages) Isaac set up in type when only fourteen years old. Isaac had many persistent personal enemies in Venice, whose persecutions he described in his autobiography, a manuscript copy of which was known to Gherdoni. According to Gherdoni, Isaac wrote: (1) a short compendium of Moses Cordovero's "Pardes Rimmonim".; (2) several poems, some of which are printed in Yom-Tov Valvascone's "Hed Urim" (Venice, 1861); (3) "Maase Hakanim" (Venice, 1847), a summary of occurrences in the lives of the teachers.
ISAAC BEN JOSEPH OP COP.BEIL (also known as דוד בן יוחאי; born 1530; died at Paris about 1565). He was the son-in-law of R. Jehiel ben Joseph of Paris, whose school he attended, and the pupil of the "Great Men of Erevux," notably of Samuel, whom he calls the "Prince" (יָשָׁב) of Erevux. Isaac's conspicuous piety drew toward him many disciples, the best known of whom were Perez ben Eliajof Corbeil, Baruch Hayyim ben Menahem of Nort, and his fellow citizen Joseph ben Abraham. He was induced by his pupils to publish in 1577 an abridgment of Moses ben Jacob of Cocye's "Sefer Mizwot Gadol" (called "Semag" from its initials רס), under the title "Ammude ha-Vayme" (which Isaac cites as "En Yisrael") and "Sefer Mizwot Katan" (generally called "Seman"). In the same year he published his "Arba'ah Turim" (which Isaac cites as "En Yisrael") and "Shenei Levita" (which Isaac cites as "En Yisrael"), and in 1582 a translation of Jacob ibn Saki's "Shnir Seforim," and "Shnir Yisrael." Isaac may likewise be the "mahbil" whom Ibn Ezra opposes because he desired to alter words or expressions in more than 200 passages in the Bible ("Safah Beru-Rohit") and "Safah Beru-Rohit" (ib. 1834). Thissystem of substitution had been used for the first time by Abu al-Walid.

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ISAAC BEN JUDAH

ISAAC BEN MELOHIM

THE JEWISH ENCYCLOPEDIA

well-known physician and astronomer Immanuel Bouer. Isaac occupied, about 1350, the position of rabbi at Avignon (Neubauer, in “R. E. J.” x. 50 et seq.). In 1356 he was at Mantua, where he pub
ished the Zohar. Thence, for some unexplained reason, he had to flee to Bologna, leaving his books behind him. In 1346 he was manager of the Hebrew printing office in Rome, and in this capacity rendered many services to Hebrew literature. Fam-
ily affairs called him again to Avignon in 1358. On his return to Bologna he found himself in very straitened circumstances. In a letter addressed to one of his friends he complains of his poverty, which prevented him from going to Piedmont or to Lombardy, where Hebrew books were not liable to confiscation, and where he might have founded a Talmudical school and thus secured a livelihood. His chief regret was that he did not possess the 300 scull he had promised as dowry to his daughter Dolezza, who was engaged to Laudadio di Siena. Later, Isaac lived at Ancona and afterward at Cesena, where he was called to Ferrara by Isaac Abrahahan as tutor to his sons.

Isaac wrote a collection of responsa, published by Friedlander (Vienna, 1900), and a commentary on the “Behinat’Olam” of Jedaiah Badersi, still extant in manuscript (Vienna MS. No. 84).

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ISAAC BEN JUDAH: Talmudist of the twelfth century; teacher of Solomon ben Isaac (Rashi). He was a native of Lorraine (“Ha-Pardes,” (Rashi). He was an
ative of Lorraine (“Ha-Pardes,” inhabitant of Jerusalem. This commentary is mentioned to have been written between 1205 and 1220. The author asserts that he was called to instructor at Talmudical schools and thus secured a livelihood. His chief regret was that he did not possess the 300 scull he had promised as dowry to his daughter Dolezza, who was engaged to Laudadio di Siena. Later, Isaac lived at Ancona and afterward at Cesena, where he was called to Ferrara by Isaac Abrahahan as tutor to his sons.

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binical literature. He was the author of commentaries on the Talmud, some of which are cited by Rashi (Ber. 39a, 57a; R. H. 28a); and his responsa are scattered in the “Pardes ha-Gadol,” the “Likkute Talmud,” and the responsa of Meir of Roh-
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ISAAC BEN LEVI: One of the last rabbis of Castile; lived at Toledo. He was a native of Leon, and a pupil of Isaac Campounet, and, like Moses de Leon, a cabalist and a believer in miracles. Joseph Caro and others honored him with the title of "the great teacher." He was more than seventy years of age at his death, which occurred some years before the expulsion of the Jews from Spain, and he was mourned by many pupils. The work ascribed to him, "Megillat Ester," an answer to Nahmanides' criticism of Maimonides' "Sofar ha-Miwrot," has been proved by Azulai to belong to Isaac Leon ibn Zar, a later writer.


ISAAC LEON BEN ELIEZER IBN ZUR: Sefardi; Rabbi at Ancona in the first half of the sixteenth century. He belonged to a Spanish family which settled in Italy after the expulsion of the Jews from Spain. Isaac was the author of "Megillat Ester," in which he defends the "Sofar ha-Miwrot" of Maimonides against the criticisms of Nahmanides. The work is ascribed to Isaac ben Levi, but it has been proved by Azulai to be the work of Isaac Leon ibn Zar, a later writer.


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ISAAC BEN MOSES ELI (Ha-Sefardi): Spanish mathematician of the fifteenth century; born at Oriola, Aragon. According to Steinschneider, he may have been one of the Spanish exiles of 1492; he probably went to Constantinople. His brother was possibly the Judah ben Moses Eli of Lisbon mentioned in the Paris manuscript No. 292. He wrote a mathematical work entitled (according to Steinschneider) "Melcket ha-Miphar," probably the first two words of the book (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1297, 2, 2065, 11; Paris MSS. Nos. 1029, 4, 1095; Leyden MS. No. 66, 3; on the MS. at the Sofia Rabbinical Seminary see Grinwald in "Gesch." vi. 372). His son Shiloh is mentioned in "Sefer ha-Hatarot" (ed. Lemberg, p. 146). Isaac's merit consists in having paved the way for the study of the Talmud in Italy. He did for that country what Rashi had done for Germany and northern France, though to a slighter extent, being a man of less authority. His commentary soon became well known not only in Italy, but also in Spain, France, Germany, and Austria; great halakists like Isaac ben Moses of Viseua, Mezr Hothenburg, and Jacob ben Asher referred to him, as did the Tosafists and others; but in the end their commentaries displaced his.

BIBLIOGRAPHY: Gross, in Berliner's Magazin, 1855, II. 21 of seq.; Gessmann, Gesch. II. 45; Steinschneider, Cat. Bodl., col. 1527; Yapoقدس in Simons, Gesch. der Juden in Rom, i. 254, 368; Zunz, in Benjamin of Tudela's Itinerary, ed. Asher, ii. 20; Frankel, Lethe ha-Mishnah, p. 301; Gross, Gesch. vi. 175.

ISAAC MENAHEM THE GREAT: French Talmudist; flourished in the second half of the eleventh century. Isaac, who lived at Orleans, was a pupil of Eliezer the Great of Mayence, and the teacher of Eliezer ben Judah of Chalons (Gross, "Galilah Judaisca," p. 591), as well as of Rashi, who quotes him five times (R. M. 7b, 32b; Shab. 67a; Suk. 40a; Tem. 4a). He is twice quoted in the Tosafot (Git. 21b; Men. 5d) under the name of "Isaac of Orleans." Gross also identifies him, contrary to Zunz, with the Isaac of Orleans mentioned in Nathan ben Jehiel's "Aruk." According to a quotation in Mordecai to Baba Mezi'a iv., Isaac ben Joseph was personally acquainted with Tob Kim, though Gross thinks the passage is corrupt.

BIBLIOGRAPHY: Zunz, Literaturgesch., p. 227; ibid., Ges. iii. 3, pp. 45, 382; Gross, Galilah Judaisca, pp. 36, 401.

ISAAC BEN MEBRAWAN HA-LEVI: French Talmudist; flourished in the first third of the twelfth century; elder son of Mebravan of Narbonne. As highly respected in the community as his father, he was elected rabbi of Narbonne. He is often quoted, his Talmudic decisions being regarded as decisive. He directed the yeshivah, and several of his pupils achieved distinction, among them being his nephew Moses ben Joseph, Moses ben Jacob ha-Nasi, and Abraham ben Isaac, "ab ben din" of Narbonne.

BIBLIOGRAPHY: Gross, Galilah Judaisca, p. 412.

ISAAC BEN MORDECAI GERSHON: Talmudist; flourished in the fifteenth century. He was the author of "Shelom Ester," a commentary on the scroll of Esther (Constantinople, 15th cent.). Steinschneider, in Benjacob's "Ozar ha-Sefarim" (p. 669), attributes to the same author the following three works: "Kotom Pex," a commentary on Canticles; "Mebakkesh Adonai," a commentary on the Pentateuch; "Mer Doror," a commentary on Esther. But the first two of these three works belong to Isaac Gershon, the press corrector of Venice. Fuenz ("Keneset Yisrael," p. 619) erroneously considers these two authors to be identical.

BIBLIOGRAPHY: De Rossi, Dizionario, p. 138; Steinschneider, Cat. Bodl., col. 113.

ISAAC BEN MORDECAI HA-LEVI: Rabbi of Lemberg; died in Cracow 1399. His father was chief of the yeshivah at Lemberg, and Isaac himself officiated as rabbi first in Lesinov, Galicia, afterward in Chelm, Poland. In 1776 he left the last named place for the rabbinate of Cracow, where he remained until his death. Of his writings, only two responses are known, and these are incorporated in the "Bet Ya'akov," and the "Peri Ted'ah." In "Keter Kehunnah" allusion is made to a responsum which he wrote for the author of that work. He is also known from his approbations to various works of his time.

BIBLIOGRAPHY: Ruber, Anshe Shem, pp. 121-122.

ISAAC BEN MOSES ELI (Ha-Seferadi): Spanish mathematician of the fifteenth century; born at Oriola, Aragon. According to Steinschneider, he may have been one of the Spanish exiles of 1492; he probably went to Constantinople. His brother was possibly the Judah ben Moses Eli of Lisbon mentioned in the Paris manuscript No. 292. He wrote a mathematical work entitled (according to Steinschneider) "Melcket ha-Miphar," probably the first two words of the book (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1297, 2, 2065, 11; Paris MSS. Nos. 1029, 4, 1095; Leyden MS. No. 66, 3; on the MS. at the Sofia Rabbinical Seminary see Grinwald in
ISAAC BEN MOSES OF VIENNA (also called Isaac Or Zarua): German halakist, a descendant of a learned family; probably born in Bohemia; lived about 1200-70. He mentions as his teachers two Bohemian scholars, Jacob ha-Laban and Isaac ben Jacob ha-Laban (author of "Arugat ha-Bosem"). Led by a thirst for Talmudical knowledge, he undertook in his youth extensive journeys to the prominent yeshivot of Germany and France. According to Gross he went to Ratibson first; but S. N. Bernstein conjectures that previously he stopped for a long time at Vienna, and became closely identified with the city, as he is usually quoted as "Isaac of Vienna." From among the many scholars at Ratibson he selected for his guide the mystic Judah ben Samuel ha-Hasid (d. 1217). About 1217 he went to Paris, where the great Talmudist Judah ben Isaac Sir Leon (d. 1244) became his chief teacher. He also visited for a short time the yeshibah of Jacob ben Meir in Provins (see Gross, "Gallia Judaica," p. 482). Then he returned to Germany, and studied under the mystic Eleazar ben Judah at Worma, and, at Speyer, under Simon ben Samuel, his intimate friend, and Eliezer ben Joel ha-Levi, author of "Abl ha-Ezri" and "Ahavat" (see Zunz, "Z. G." p. 36). At Wormburg, where Meir Rodenburg was his pupil (c. 1220), he became "rash yeshibah." Later on Isaac returned to Ratibson, and then settled for some time in Vienna, where he held the position of "ab beitim" and "rash yeshibah." Finally, he went to Saxony and Bohemia.

Isaac lived a long but uneasy and troubled life, the facts of which are gathered from his "Or Zarua," the only source of information. He saw the law compelling Jews to wear the yellow badge, put into force in France, and he deplored the massacres of the Jews in Frankfurt-on-the-Main (1241) and the extortions practiced upon them by the nobles of Austria. His son-in-law was Samuel ben Shabbetai of Leipsic; his son Hayyim Eliezer, called "Abi'asaf" (see Zunz, "Z. G." p. 36). At Wilzburg, where Meir Rodenburg was his pupil (c. 1220), he became "rash yeshibah." Later on Isaac returned to Ratibson, and then settled for some time in Vienna, where he held the position of "ab beitim" and "rash yeshibah." Finally, he went to Saxony and Bohemia.

Isaac was of a mild and peace-loving character, and it was for this reason, perhaps, that he did not participate in the struggle against the study of secular sciences, though an incorrect ritual decision would rouse him to indignant energy. He carried on a controversy with several rabbis concerning the legal status of a betrothed girl who had been forced by circumstances to adopt Christianity and had afterward returned to Judaism. His anxiety for correct observance led him to counsel the more difficult ritual practice. He carried on a controversy with several rabbis concerning the legal status of a betrothed girl who had been forced by circumstances to adopt Christianity and had afterward returned to Judaism. His anxiety for correct observance led him to counsel the more difficult ritual practice. He was held in high regard by his pupils, and, like other teachers of the time, was given the title "Ha-Kadosh" (the holy; Asheri, Ta'an. iv.). His contemporary Isaiah di Tranis described him as "the wonder of the age." ("Or Zarua," i. 259).

Hochel Seder Nezikin is wanting; most of the rest of the work was afterward printed at Jerusalem by J. M. Hirschessohn (part iii., 1897; part iv., 1899) (Harkavy, "Hadashim gam Yeshevim," No. 10; Grätz, "Geesch." v. 20, Hebr. ed.). The "Or Zarua" comprises the whole ritual, and is arranged according to the Talmudical treatises, while at the same time the halakot are kept together. The author, unlike Maimonides in his "Yad," does not confine himself to giving the halakic decisions, but gives also the passage of the Talmud, explains the subject-matter, and develops the "din" from it. Thus the "Or Zarua" is at the same time a code and a Talmudic commentary. As it contains, in addition, explanations of some passages in the Bible, the author is also quoted as a Bible commentator. Moreover, the book contains a part of the halakic correspondence which the author carried on with Talmudical scholars of Italy, France, and Austria. Older collections of halakic decisions (Bereishit) which the author had gathered during his lifetime seem also to be embodied in the work. Isaac explains unknown words in Bohemian (יידיע), his mother tongue (see Harkavy, "Die Juden und die Slavischen Sprachen," pp. 58 et seq.), and cites the Talmud of Jerusalem, to which he ascribes great authority in halakic decisions. The work is introduced by a treatise composed in words to whose meanings mystical significance is attached. It is an imitation of the Alphabet of Akiba ben Joseph, and was composed at the order of Isaac's teacher Eleazar ben Judah of Worma. Isaac's son Hayyim Eliezer arranged a compendium of this work which exists in several manuscripts.

The "Or Zarua" succeeded in dispelling all the older ritual works. It is very important also for the "Culturegeschichte" of the German Jews in the Middle Ages (see, for instance, Berliner, "Aus dem Leben der Juden im Mittelalter," on almost every page). According to Gross, Isaac's chief importance rests upon the fact that he introduced among the Slavs the study of the Talmud from France and the west of Germany.

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Bibliography: S. N. Bernstein, in Ha-Zeflrah, 1902, Nos. 203, 204; Grätz, Gesch. vii. 341; Gross, in Maamareich, 1794, pp. 284 et seq.; Gross, in Montagschrift, 1795, pp. 284 et seq.; Steinschneider, "Bibliotheca Mathematica," 1901, p. 74; idem, in "Jewish Literature," p. 192. The "Or Zarua" (also called "Isaac Or Zarua") comprises the whole ritual, and is arranged according to the Talmudical treatises, while at the same time the halakot are kept together. The author, unlike Maimonides in his "Yad," does not confine himself to giving the halakic decisions, but gives also the passage of the Talmud, explains the subject-matter, and develops the "din" from it. Thus the "Or Zarua" is at the same time a code and a Talmudic commentary. As it contains, in addition, explanations of some passages in the Bible, the author is also quoted as a Bible commentator. Moreover, the book contains a part of the halakic correspondence which the author carried on with Talmudical scholars of Italy, France, and Austria. Older collections of halakic decisions (Bereishit) which the author had gathered during his lifetime seem also to be embodied in the work. Isaac explains unknown words in Bohemian (יידיע), his mother tongue (see Harkavy, "Die Juden und die Slavischen Sprachen," pp. 58 et seq.), and cites the Talmud of Jerusalem, to which he ascribes great authority in halakic decisions. The work is introduced by a treatise composed in words to whose meanings mystical significance is attached. It is an imitation of the Alphabet of Akiba ben Joseph, and was composed at the order of Isaac's teacher Eleazar ben Judah of Worma. Isaac's son Hayyim Eliezer arranged a compendium of this work which exists in several manuscripts.

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ISAAC NATHAN BEN KALONYMUS: French philosopher and controversialist; lived at Aix, perhaps at Avignon also, and in other places, in the fourteenth and fifteenth centuries. He be
longed to the well-known Nathan family, which claimed its descent from David; he was probably the grandson of the translator Maestro Bougodas Judah Nathan. According to the statement of Isaac himself, in the introduction to his concordance (see below), he was completely ignorant of the Bible until his fifteenth year, his studies having been restricted to the Talmud and to religious philosophy. Later he took up other branches of learning, and owing to his frequent association with Christians and to the numerous anti-Semitic writings of Jewish apostates that appeared at that time, he turned his attention to religious controversy. Isaac was the author of the following works (some are still extant, and some are known only through citations): a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco, who endeavored to demonstrate from the Bible the Messianship of Jesus (introduction to Nathan's concordance); “Tokatbat Mat'chah,” against Joshua Loevi (Geremino de Santa Fe after baptism); De Rossi, “Bibliotheca Antichristiana,” pp. 76-77; “Milut Milchah,” anti-Christian polemics (De Rossi, l.c.); “Melah Debarim,” in alphabetical order and rime as an aid to memory. It was published at Cracow or at Prague, in the seventeenth century. To this was appended “Petiah ha-Leb,” an abridgment of a more extensive work of his entitled “Harhabatha-Leb,” containing sermons arranged in the order of the liturgical sections.

ISAAC OF NORTWICH: English financier of the twelfth and thirteenth centuries. He was among the Jews imprisoned by King John in 1210 (“Select Pleas of the Jewish Exchequer,” ed. Riggs, p. 3). It is possible that at this time a house of his in London fell into the hands of the king and was afterward (1214) transferred to the Earl of Derby (“Rotuli Cartarum,” p. 3, London, 1857). He was by far the most important Jewish money lender at Norwich in the early years of Henry III., the majority of the items of a day-book of that place now preserved at Westminster Abbey re-
ferring to his transactions (Jacobs and Wolf, *Bibl. Angle-Jud.* p. xviii.). In the "Shatarot" Isaac is referred to as "Nadib" or "Maccenas" (Davis, "Shatarot," Nos. 1-3); he appears to have died before 1047 (ib. No. 11). A caricature of him appears in an issue of the Exequier, III, Hen. III (1280), which represents him as being tortured by a demon and expresses the contemporary Christian view of his rakapoship (P. Devon, "Issues of the Exequier," frontispiece, and p. 596, London, 1837).

The accompanying caricature represents Isaac as three-faced, probably in allusion to the wide extent of his dealings. He is crowned with a coronet, and surveys a scene in which another Jew, Moses Mok, and a Jewess named Abigail, are being tortured by demons, seemingly under his direction. The scene appears to be taken from a miracle play, the drapery representing the stage, and the architectural adornment the cloister of a church, such plays generally being performed in churches.

ISAAC PULGAR. See Ibn Pulgar (Polgar, Polka), Isaac ben Joseph.

ISAAC BEN REUBEN ALBARGELONI (ALBARGELONI): Spanish Talmudist and liturgical poet; born at Barcelona in 1043. He was a judge in the important community of Denia, where he became connected, probably as son-in-law, with Ibn Allatash. Among his later descendants was Moses b. Nahman (Nahmanides); Judah Al Bargeloni b. Ibn Alhatosh. Among his later descendants was Isaac, his own and succeeding generations is indicated by the fact that he is simply designated "Ha-Rab Al Bargeloni." He was a prolific writer, having composed glossesto "Pa'neah Raza," a small cabalistic work by Isaac ben Judah ha-Levi (ib. 1602); a commentary on Midrash Tehillim (ib. 1613); "Kizzur Mizrahi," a supplement to "Hatan Damim," a commentary on the Pentateuch by Samuel Runkel (Prague, 1605); and a commentary on Rashidot. Isaac, according to a statement in one of his glosses, was occupied for some time in the composition of a cabalistic work entitled "Sidre Bereishit."

ISAAC BEN SAMSON HA-KOHEN: Bohemian Talmudist; died May 30, 1624, in Prague. He was assistant rabbi and magistrate of the community, and was son-in-law of the chief rabbi of Prague, Lewa ben Bezalel, and the father of Hayyim ha-Kohen (rabbi at Frankfort-on-the-Main and at Posen) and Naphtali ha-Kohen (rabbi at Lublin). Isaac's poesy is noted for its invention, exuberance, and sense of humor. His liturgical poems are his Azharot, included in the ritual of Constantine, Trieste, Tunis, Morocco, Algeria, and Oman (see JEW. ENCYC. II. 571).

Of the 145 strophes in the poem each consists of three verses, ending with a Biblical quotation. Isaac's use of Biblical verses indicates great skill. Al-Bari noted: "He has put the religious laws into rime, and has fitted them so well to Biblical passages that it almost seems as if the work had been inspired by a higher power." Isaac copied faithfully the division of the laws and interdictions of the "Halakot Gedolot"; at times even following its wording, while he also takes into account the regulations of traditional literature referring to Biblical prescriptions. The following poems of Isaac are also included in the "Azerot": "'Alah Moshah le-Rosh Har Sinai" (Introduction); "Yom Zeh HaRoi" (pizmon preceding the command); "Yahdi Nora 'Allah" (pizmon between the commands and interdictions). Isaac also wrote: "Pa-ba'il mi-Yosher!" and "Yom Zeh Mekapper le-Sha-bim," both in three-line strophes, the latter with signature and alphabet. Rapoport further assigns to Isaac "Arymati Yonah," "abahah," for the Sabbath before the Feast of Weeks; and "Yakub be-"Ouyo," "ge'ullah" for the fifth Sabbath after Pesah; but other scholars do not agree with Rapoport on this point.


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ISAAC, SAMUEL: Promoter of the Mersey Tunnel, near Liverpool, England; born at Chatham, England, 1813; died in London Nov. 22, 1886. He went to London as a young man, and carried on a large business as an army contractor in Jermyn street, under the firm name of Isaac, Campbell & Co. During the Civil war in America this firm was the largest European supporter of the Southern States, and its ships, laden with military stores and freighted with home, were the most enterprising of blockade-runners; it ultimately failed on the fall of the Confederacy. After a time Isaac acquired the rights of the promoters of the Mersey Railway, a project which had obtained the sanction of Parliament, but had remained in abeyance owing to the disinclination of capitalists to venture on the task of tunnelling the bed of the Mersey. Isaac pushed the scheme into practical development. He himself undertook to build the tunnel, and enlisted the aid of an influential directorate. Fresh powers were obtained from Parliament, money was raised in bonds and shares, and the tunnel was duly opened under the auspices of the Prince of Wales. Isaac's brother Saul Isaac (born at Chatham 1823; died at London Oct. 6, 1903) was connected with him in his commercial business, and became M.P. for Nottingham from 1874 to 1889.


G. L.

ISAAC BEN SAMUEL OF ACRE: Palestinian cabalist; flourished in the thirteenth and fourteenth centuries. According to Azulai ("Shem ha-
Isaac ben Samuel Ha-Levi

Isaac ben Samuel was a pupil of Nahmanides. He was at Acre when that town was taken by Al-Malik al-Ashraf, and was thrown into prison together with many of his co-religionists; but he escaped the massacre, and in 1305 went to Spain. Abraham Zacuto states, in his "Yihash," that Moses of Leon discovered the Zohar in the time of Isaac. But Isaac doubted the authenticity of the Zohar, not having heard of it in the Holy Land, and made inquiries about it of Nahmanides' pupils, without, however, any satisfactory result. When he met Moses of Leon at Valsadeld, the latter took an oath that he had in his house at Avila a copy of the Zohar, written by Simeon b. Yohai himself. But Moses of Leon died before he could return to Avila, and Isaac, more than ever desirous of obtaining the truth, consulted at Avila a certain David Rafa'i. The last-named told Isaac that Moses of Leon's wife and daughter had revealed to the wife of a certain R. Joseph the fact that Moses of Leon had written the book himself. Grätz ("Gesch." vii. 211) takes this story as historical, but Landauer (in "Orient, Lit."

VI. 710-713) shows it to be apocryphal, and demonstrates that the Zohar was discovered much later.

Isaac of Acre is frequently quoted by Elijah de Vidas in his "Reshit Hokmah," and by R. Hayyim Vital in his "Megillat Sederim." He was an expert in composing the sacred names ("serurim"), by the power of which angels were forced to reveal to him the great mysteries (Arukh, l.c.). According to Azulai he wrote many cabalistic works. Those that are known are: 

"Me'irat Enayim," a cabalistic commentary on Nahmanides' commentary to the Pentateuch; "Sefer ha-Sodot," mentioned in the "Nobelot Hokmah" of Joseph Solomon Delmedigo; "Ketem Paz," a cabalistic work written by Moses Benot in his commentary to the "Sefer Yeẓirah," and the author of which he calls "Isaac ben Samuel," identified by Michael ("Or ha-Hayyim," No. 1088) with Isaac b. Samuel of Acre; "Likkute Sheshaim," possibly a compendium of the "Sefer ha-Sodot." It appears from the "Besamit Hokmah" that Isaac of Acre wrote also a book on ethics. A specimen of the "Me'irat Enayim" was published by Jellinek in his "Belitza;" the remainder of Isaac's works are still in manuscript.

BIBLIOGRAPHY: M. Chabon, M. E., OR. 2388.

ISAAC BEN SAMUEL HA-LEVI: Polish rabbi; born at Vladimir, government of Volhynia, Russia, about 1580; died before 1646. He was the elder brother and teacher of David b. Samuel ha-Levi, author of the "Ture Zahab." A young man he became rabbi of Lemberg, Russian Poland; later he lived at Lemberg. He was the author of an important work in two parts: the first part, consisting of responsa, is entitled "She'elot u-Teshubot R. Yiẓḥak ha-Levi;" the second, consisting of novellae, is entitled "Hiddushe Halakot." The work was published at Nuremberg in 1795. Other responsa by him are found in his brother's "Ture Zahab" (ch. xxv., on Orḥ Ḥayyim; ch. xxvii., on Yoreh De'ah), and in the "She'elot u-Teshubot Geone Batra'e" (No. 30).

David b. Samuel ha-Levi's grandson Isaiah b. Abrahm, in his preface to his "Be'er Ḥayyim Yashua," said that Isaac had written a work entitled "Paḥad Yiẓḥak," a commentary on the Yoreh De'ah, and another entitled "Kurban Yiẓḥak." Isaac is identified by Fuenn ("Keneset Yiẓḥak," p. 629) and by Buber ("Aseḥ Shem," p. 114) with the Isaac b. Samuel ha-Levi of Posen who wrote a work entitled "Shāh Yiẓḥak," a Hebrew grammar based on phonetic laws (Prague, 1628). Both Fuenn and Buber assert that Isaac b. Samuel ha-Levi went from Lemberg to Posen, where he became the head of the yeshibah. They attribute to him the authorship of the "Shir Ge'ulah," a piyyuṭ written in 1609 on the occasion of the reacquisition by the Jews of Lemberg of the synagogue which the Jesuits had seized five years previously. This piyyuṭ, found at the end of the Mahzor (ed. Prague), is recited by the Jews of Lemberg on the Sabbath after Purim. The author of the "Shāh Yiẓḥak" says in his preface that he also wrote a commentary on the compound words of the Bible, entitled "Birt ha-Levi." This work is also mentioned in the text of the "Shāh Yiẓḥak," with another work, by the same author, entitled "Eleh Toledot Yiẓḥak," a commentary on Ruth.


ISAAC BEN SAMUEL OF NARBONNE: French scholar; flourished in the first half of the twelfth century. He is quoted in an anonymous commentary to Chronicles, written at Narbonne before 1140, as having given the author verbal explanations of various verses— I Chron. ix. 39; viii. 3, 5; II Chron. xxiv. 14 (see Zunz, "Z. G." p. 73). Zunz ("Literaturgesch." p. 168) identifies Isaac b. Samuel of Narbonne with the liturgical poet who composed a number of piyyuṭim and seḥilot with the acronym "Ib. b. Samuel." Zunz (l.c.) supposes him to have been also the author of the fourteen calendar tables known under the same name.


ISAAC BEN SAMUEL HA-SIFARDI: Spanish Biblical exegete; flourished in the eleventh and twelfth centuries. From his commentary, which is written in Arabic, it seems that Isaac b. Samuel lived in Palestine; Steinschneider ("Hebr. Bibl."

Isaac ben Samuel ha-Zaken: French talmudist and Biblical commentator, flourished at Ramerupt and Dampierre in the twelfth century. He died, according to Grotz ("Gesch." vi. 210, about 1206; according to Gross, "Gallia Judaica," p. 161, and "R. E. J." vi. 76), between 1185 and 1186; and as he is known to have reached an advanced age, Gross supposes that he was not born later than 1113. On the other hand, H. T. Luzzatto ("Or ha-Hayyim," p. 512) says that as Isaac b. Samuel was spoken of as "the painted master" ("Sefer ha-Turmanah," vii. 131, 161; Tos., Zeb., 13b, 56b), a term generally given to martyrs, he may have been killed at the same time as his son Elianan (1184).

On his father's side Isaac was a grandson of R. Simlsh of Vitry, author of the Mahzor Vitry; on his mother's side he was a nephew of R. Tiam, of Hascham, and of Isaac b. Meir (Ribam), a great-grandson of Rashi, and a relative of R. Eleazar of Worms. He was known as "ha Zaken" (the elder) to distinguish him from another tosafist of the same name, Isaac b. Abraham, surnamed "ha-Bahur" (the younger). He is often quoted as R. Isaac of Dampierre ("Maimonot," Ma'shat Assrod, No. 5; "Shibbole ha-Lechet," ii. No. 49), but it seems that he lived first at Ramerupt, where his maternal grandfather resided ("Sefer ha-Nayyar," p. 182; "Maimonot," i.e.). It was also at Ramerupt that he studied under his uncle R. Tiam (Luria, Responsa, No. 29); after the latter had gone to Troyes, Isaac b. Samuel directed his school. Isaac settled at Dampierre later, and founded there a flourishing and well-attended school ("Or Zarur," i. 120). It is said that he had sixty pupils, each of whom, besides being generally well-grounded in Talmud, knew an entire treatise by heart, so that the whole Talmud Rashi (Romm of Wilna included in muniyyot, i.e.). It was also at Ramerupt that he was stored in the memories of his pupils (Menahem, "Zediah ha-Derek," Introduction). As he lived under Philip Augustus, at whose hands the Jews suffered much, Isaac prohibited the buying of confiscated Jewish property, and ordered that any so bought be restored to its original owner. A particular interest attaches to one of his responsa, in which he relies on the oral testimony of his aunt, the wife of R. Isaac b. Meir, and on that of the wife of R. Eleazar of Worms, a great-granddaughter of Rashi ("Sefer ha-Nayyar," p. 167a).

Isaac's tosafot completed the commentary of Rashi on the Talmud (Romm of Wilna included in his edition of the Talmud Isaac ben Samuel's tosafot on Kiddushin). He also compiled and edited with great erudition all the preceding explanations to Rashi's commentary. His first collection was entitled "Tosefot Yesalamin," which, however, was afterward revised and developed. He is quoted on almost every page of the Tosafot, and in various works, especially in the "Sefer ha-Turmanah" of his pupil Baruch b. Isaac of Worms, and in the "Or Zarur" of Isaac b. Moses.

Isaac is mentioned as a Biblical commentator by Judah b. Eliezer ("Minhat Yehudah," p. 88), who quotes also a work of Isaac's entitled "Yahshee Midrash" (ib. p. 22a); by Isaac ha-Levi; by Hezekiah b. Manasseh in his "Hazzakim," and in two other commentaries (see "Kerem Heimel," vi. 68). Isaac b. Samuel is supposed to be the author also of several liturgical poems, of a piyyut to the Hafthorah (Lamb, "Anuvei ha-Kedoshim," p. 109), and of a piyyut for Purim (Mahzor Vitry, No. 265; comp. Luzzatto in Berliner's "Magazin," v. 27, Hebr. part.). The authorship of these piyyutim may, however, belong to the liturgical writer Isaac b. Samuel of Narbonne.

Bibliography: Ascoli, "Shene ha-Gediim," i. Mijdel, "Or ha-Hayyim," p. 512; by Hasdai ben Judah ha-Kohen Astruc, under Hasdai ben Judah, and especially under R. Nissim ben Reuben (RxN), for whom he professed throughout his life the greatest veneration. Although Isaac acquired while still young a world-wide reputation as a Talmudic authority, and halakic inquiries were addressed to him from all quarters, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as rabbi. Together with six other prominent men of Barce, among whom was his younger brother Judah ben Sheshet and his teacher Nissim ben Reuben, he was thrown into prison on a false accusation. After his acquittal he accepted the rabbinate of Saragossa; but troubles still awaited him. To the grief caused by the death of his brother Judah and of his son-in-law was added that due to dissensions in the community, stirred up by the dayyan Joseph ben David, Isaac in consequence accepted the less important rabbinate of Calatayud, but when he was on the point of leaving Saragossa the leaders of that community induced him to stay. The peace, however, did not remain long undisturbed, and Isaac settled at Valencia, where he directed a Talmudical school.

In 1291 occurred the great persecutions of the Jews of Spain in consequence of the preaching of Fernandez Martinez. Isaac saved himself by flight. After undergoing a certain time at Millananu he settled at Algiers, where he was received with great honor. Fate, however, had decided that he should not find peace. A certain Spanish refugee who had settled at Algiers before him aspired to become the leader of the community, and, seeing in Isaac a rival, began to persecute him. To give to Isaac the power necessary to act against this man, Saul b. Kohen Astruc persuaded the government to appoint Isaac rabbi of Algiers. But this won for him a still more powerful enemy in the person of Simon ben Zemah Duran, who disapproved of any intervention on the part of the government in the affairs of the rabbinate.

Notwithstanding these events, Isaac ben Sheshet was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anniv. This information was extracted from "The Jewish Encyclopedia," published in 1901-1906 and written by Ephraim L. Slavens, ed., with contributions from Nathan S. Pines, J. J. G. Foa, Morris Jastrow, Jr., David S. Stern, and others. The original text was scanned by Google and is subject to the terms of use agreed to when accessing it.
Isaac ben Sheshet

Isaac, Abram

versary of his death. His tombstone was restored by the community of Algiers in 1862. It bears a Hebrew elegy, composed by Abba Mari b'n Caspi, and the following French inscription: “Ce monument a été restauré par la communauté Israélite d'Alger en l'honneur du Rabbi Isaac bar Chichat, né en Espagne, décédé à Alger en 1408, dans sa 82 année. Alger le 11 août, 1862.” The accuracy of the date of his death given in this epitaph is, however, questioned by some scholars, who claim with some authority that Isaac died at least one year later.

Isaac was the author of 417 responsa, to which great halakic value is attached by men like Joseph ben Gershon and that of Abraham ben David of Fouquières (RAIAD) on free will, and gives his own views on that complicated subject. He shows himself a decided adversary of the Cabala. His teacher says Isaac never spoke of the Sefirot, and Isaac cites the words of a certain philosopher who reproaches the cabalists with believing in the “Ten” (Sefirot) as the Christians believe in the Trinity (No. 159).

Isaac's responsa were first published, under the title "She'elot u-Teshubot," at Constantinople in 1546-47. A new collection of the responsa was published recently under the title "She'elot u-Teshubot ha-Iliash ha-Hadasiot" by David Frenkel at Munkacs. In addition to these, he wrote novels

Caro, Benh, and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

Although Isaac was very strict in his halakic decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he disapproves the study of Aristotle only because the latter professed belief in the eternity of matter and denied God's providence. Isaac's responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Levi on the Talmud which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the tractate Ketubot, are cited by Ze'ele Ashkenazi in the "Shitah Mekubbezet." Azulai says that he has seen a manuscript containing a commentary on the Pentateuch by Isaac ben Sheshet.


ISAAC IBN SID (ZAG; CAG): Spanish astronomer; flourished at Toledo in the second half of the thirteenth century. From the surname "ha-Hazan," given him by Isaac Israeli ("Yosef
ISAAC BEN SOLOMON: Liturgical poet; lived in Germany in the first half of the fourteenth century; author of the siddur "Ani hu ha-Iger." In 1358 Isaac ben Solomon wrote a commentary on the tractate Nedarim (Neubauer, "Cat. Bodl. Hebr. MSS. No. 1194; idem, KConc. Hebr. Lit., i. 144a, 150a, 157a.).

BIBLIOGRAPHY: Grätz, Gesch. jüd. v. 111; Steinhauser, Hebr. Lit., pp. 177 et seq.

I. Ih.

ISAAC BEN SOLOMON HA-KOREN: Biblical commentator; lived at Constantinople in the middle of the sixteenth century. He was the author of a commentary on Job, published with the text, at Constantinople in 1545. He wrote also a commentary on Priye Abot, still extant in manuscript.

BIBLIOGRAPHY: NEUBAUER, "CAT. BODL. HEBR. MSS." No. 1194; STEINHAUSER, "JEWISH LITERATURE," pp. 502 et seq.

II. II.

ISAAC BEN TODROS: Spanish rabbi and Talmudist toward the end of the thirteenth century. He was the teacher of Shem-Tob ibn Gaon and the friend of Bahya ben Asher, who mentions him in his Pentateuch commentary (§ Beeshallah). He is mentioned also by Mordecai ben Hillel (d. 1310); and was still living in 1377. Isaac was the author of a commentary on the tractate Nedarim (Neubauer, "Cat. Bodl. Hebr. MSS. No. 1194; idem, KConc. Hebr. Lit., i. 144a, 150a, 157a.).

BIBLIOGRAPHY: NEUBAUER, "CAT. BODL. HEBR. MSS." No. 1194; STEINHAUSER, "JEWISH LITERATURE," pp. 502 et seq.

I. Ih.

ISAAC TYRNAU: Hungarian rabbi and ritualist; flourished in the fourteenth and fifteenth centuries. He was a pupil of Abraham Klausner of Vienna and of R. Shalom of Neudad. His schoolfellow was Jacob Molin (MaHaRIL). He wrote a commentary on the "Ḳol ha-Kol," and a halakhic commentary to the "Azhara," the custom of different communities using the Ashkenazic rite. The book was translated into German by Simon L. Ginzburg (ed. princeps, Mantua, 1590, and often reprinted). The author has attached to it his treatise on morals entitled "Orhot Hayyim." In 1527 an anonymous story entitled "Ezba Elohim," the heroes of which are Isaac Tyrna and his beautiful daughter.

BIBLIOGRAPHY: GRÜTZ, Gesch. jüd. v. 111; ZUHNZ, "LITERATURE," pp. 368 et seq.; IDEM, "S.P." PAULI, "REVERE ORIENTALIS," i. 279; LANDSHUT, "'AMMUTA- 'ABODAH," PP. 141, 347; SEL, "THE JEWISH ENCYCLOPEDIA."

ISAAC B. TODROS: French physician at Avignon during the second half of the fourteenth century. In 1378 he was the pupil of the astronomer Immuel b. Jacob of Tarascon and Orange, the author of the "Shekh Kenafayim." Isaac was well read in rabbinical literature and philosophy as well as in medicine and medical literature. A plague had devastated southern France, the Jews being the first to be attacked. On this account he wrote in 1377 a short treatise, "Bekhot Leha," on the origin of plagues and the methods to be used in combating them. He was an eye-witness of the cures performed by John of T ornal, the body-physician of Pope Gregory XI. Of whom he speaks well, perhaps influenced by that eclesiastic's favorable attitude toward Jewish physicians. Isaac cites Hippocrates, Ibn Sina, Ibn Roschol, Rashi, Ibn Zunz (although Isaac does not seem to have known Arabic), Galen, John Glacoro, chancellor of Montpellier, and the following Jews: H. Judah Nathan, Isaac Israel, Moses Xabeni, and Immuel b. Jacob. His data in regard to the effect of the plague upon the Jews in Avignon are substantiated by Chalup de Visan (Higuer, "Der Schwartze Tod," p. 173). The treatise has been published from his unique manuscript by David Ginzburg in the "Zunz Jubelschrift" (Hebrew part, pp. 31 et seq.). Among the Oxford manuscripts (No. 2143, f. 358; Neubauer, "CAT. BODL. MEXS." there is another medical treatise by Isaac, on "Ezba Elohim."

BIBLIOGRAPHY: KAUFR. "DIE GÖTTINDE GELEHRTE ÄNGEL," 1846, p. 451; BRUDEL'S JAHRESBER. NYR., 1867; KAUFFMANN AND BRUDEL OFFER MANY EMENDATIONS OF THE TEXT AS PUBLISHED BY GINZBURG.

M. SEL.

ISAACS, ABRAM SAMUEL: American rabbi, professor, and editor; born in New York city Aug. 30, 1852. He was educated at New York University (B.A. 1871, M.A. 1873, Ph. D. 1879) and at the University of Breslau. Isaacs held professorships of Hebrew and of German language and literature at New York University from 1886 to 1895, and has been professor of German literature in New York University Graduate Seminary since 1895. He was preacher to the East 69th Street Synagogue, New York, in 1886-87, and since 1896 has been rabbi of...
ISAACS, Sir Henry Aaron: Former Lord Mayor of London; born in that city Aug. 15, 1830. For a quarter of a century he labored in the best interests of the city of London. He agitated for improving the dwellings of the poor, and was mainly instrumental in bringing about much-needed reforms in the finance committee of the corporation. In 1869 he was appointed to the chairmanship of the City Lands Committee. Some years later, as head of the Markets Committee, he gave valuable evidence before the House of Commons; and the Tower Bridge owed its existence, in a great measure, to his persistence. Upon the oral system of teaching deaf-mutes, his brochure "Sounds Versus Signs" is a recognized authority. In 1887 Isaacs became sheriff of London and Middlesex, and was knighted in the same year. In 1890 he was elected Lord Mayor of London. He published "Memoirs of My Mayoralty." He died August 2, 1909.

BIBLIOGRAPHY: Jewish Chronicle, Sept., 1889. J. G. L

ISAACS, ISAAC A.: Australian statesman and jurist; born at Melbourne, Victoria, Aug. 6, 1855; educated at Melbourne University, and admitted to the Victorian bar in 1880. From 1889 to 1901 he was a member of the Legislative Assembly, after which period he became a member of the Federal House of Representatives. He became solicitor-general in 1899 and attorney-general in 1894, and was reappointed to the latter office in 1900. He retired in 1901, on ceasing to represent his state in Parliament. He was a member of the Australian Federal Convention which framed the Commonwealth Constitution in 1897, and became a Q.C. in 1899. He died Oct. 13, 1908.

BIBLIOGRAPHY: Who's Who, 1903. J. V. E.

ISAACS, JACOB: American inventor of the colonial and revolutionary period; died 1798. He was resident in Newport in 1755 ("Publications Am. Jew. Hist. Soc." v. 199), and on Feb. 17, 1759, he carried a law-case before the king in council, securing a favorable judgment. His family is mentioned as including five souls in 1750 (ib. x. 8); in 1762 he is mentioned by Ezra Stiles as being the owner of a brig (ib. viii. 134). In 1790 he presented a petition to the House of Representatives in 1791, offering to convey the rights in his discovery to the United States for proper remuneration. The matter was referred to Thomas Jefferson, who communicated on the subject with well-known men of science. Jefferson's memorandum was favorable to Isaacs, but Congress took no action in the matter.

ISAACS, MYER SAMUEL: American lawyer; son of S. M. Isaacs; born in New York city May 8, 1841; died there, May 31, 1904; educated at the University of New York. He was admitted to the bar of New York in 1862, and in 1860 became a judge of the Marine Court of New York. Isaacs was identified with municipal affairs as member of the Committee on Reform Legislation for New York in 1884, and of the Republican Club committee which, in 1894, proposed amendments to the state constitution. As a member of the Outdoor Recreation League he assisted in establishing Seward Park, on the East Side of New York city, and the Roof-Playground of the Hebrew Institute. He took an active part in the movement for improved dwellings for the poor, and assisted in the organization of the Citizens' Union in 1897. During the years 1888 to 1900 he was a director and vice-president of the Real Estate Exchange.

Isaacs was equally prominent in Jewish affairs. One of the founders of the Board of Delegates of the American Israelites (1859), of the Hebrew Free School Association (1884), and of the Educational Alliance (1889), he took the initiative in organizing the United Hebrew Charities (1875). He was one of the founders of the Montefiore Home; a member of the executive committee of the Alliance Israélite Universelle (1881); president of the Baron de Hirsch Fund (1890). In December, 1881, he called a meeting to consider the action to be taken for the relief of the Russian exiles. Isaacs took an active part in the establishment of the agricultural school at Woodbine, N. J. Isaacs was connected with the "Jewish Messenger" from 1859 to 1884.


ISAACS, NATHANIEL: African traveler; born in England 1808; died after 1840. He left England in 1829 for St. Helena, where his uncle was consul for France and Holland. In 1833 he accompanied Lieut. King, R. N., to the Cape of Good Hope and thence to the east coast of Africa on an expedition to Natal. For seven years he traveled through the Zulua and Pumus countries, besides paying a short visit to the Comoro Islands. The expedition was undertaken for the relief, if necessary, of Farwell and his party and also for commercial and industrial purposes. King and Isaacs found Farwell; had interviews with Chaka, the Zulu king; took the coast natives under their protection; and established fertile farms, which the Zulus afterward laid waste. King died of disease in Natal, and Isaacs was wounded in fighting for King Chaka with his European weapons, which terrified the hostile blacks. In return for his services he was created Chief of Natal and was granted a tract of country from the River Umslute to the River Umlass, embracing twenty-
ISAACS, SAMUEL HILLEL: American calendar; born 1825 at Racceck, Poland; educated under Judah Bacharach, Moses Leib of Kutna, and others; emigrated to New York on June 29, 1847. During 1886 and 1887 he was principal of the Talmud Torah in New York. Isaacs has contributed articles to the American Jewish press, and also number of articles of a Talmudical nature to the "Torahme-Derech", a monthly periodical published at Jerusalem, two of which articles, "Hadebe ha-Shanah" and "Petah 'Inim", have been reprinted in pamphlet form (1901-02).

Isaacs is the compiler of an "Artificial Perpetual Calendar" and of a "Civil and Ecclesiastical Perpetual Calendar" (New York, 1891). He has also contributed to the "Asmonean" and to the "Occident".

Bibliography: For a description of Isaacs' perpetual calendar, see "Bibliography", March, 1894, pp. 77, 91; The Sun (New York), Sept. 14, 1893; The Scientific American, May 7, 1892.

J. G. L.

ISAACS, REBECCA: English actress and singer; born in London June 26, 1828; died there April 21, 1877. Her father, John Isaacs, an actor for the stage, on which she first appeared March 17, 1835. She took the chief roles in the English opera season at Drury Lane Theater in 1846, and often appeared in concerts and operas with Sims Reeves. She produced a series of operas at the Strand Theater in 1852-53, and created the role of Jofis in the opera "Satanella," at Covent Garden Theater, in 1858. Her voice was a soprano of great compass and sweetness.


ISAACS, SAMUEL MYER: Rabbi and journalist; born at Leeuwarden, Holland, Jan. 4, 1804; died in New York city May 19, 1878. His father, on the approach of the French army of occupation, removed with his family to London. For a time Isaacs was principal of the old Neweh Zedek, now the Jews' Hospital and Orphan Asylum, West Norwood, London, but he left England to accept the ministry of the Congregation B'nai Jeshurun, then in Elm street, New York city (1836). Regular sermons in English in the synagogue, such as he delivered, were a novelty. Isaac Leeser of Philadelphia being the only other rabbi in the country preaching in English. In 1847 he was chosen minister of the Congregation Shaaray Tefillah, whose members had withdrawn from the Elm Street Synagogue, with that congregation he remained until his death.

Isaacs contributed to the "Asmonean" and the "Occident"; in 1857 he founded the "Jewish Messenger" as an organ of conservative Judaism, which he edited until the close of his life. He was largely due the institution of the Board of Delegates of American Israelites, the Hebrew Free School Association, and the United Hebrew Charities, while he was one of the founders and first vice-president of the Jews' (now Mt. Sinai) Hospital. Isaacs took a leading part in the establishment of Maimonides College, Philadelphia, and, while identified with the cause of Conservatism, he was courageous enough to issue, in 1875, a call for ritual reform on the lines suggested by Sabato Morais; his views, however, met with no support.


ISAABELLA I. See FERDINAND AND ISABELLA.

ISAIAH.—Biblical Data: The greatest of the Hebrew prophets whom literary monuments relate. He resided at Jerusalem, and so contrasts with Micah, the prophet of the country districts. He was married (Isa. viii. 3), and had children (vii. 3, viii. 3). His bearing indicates that he could maintain his dignity in the highest society, as is shown by his freedom toward Ahaz (vii.) and his acquaintance with Uriah, the chief priest (vii. 3). The leading in Isa. i. i refers to Uzziah, Jotham, Ahaz, and Hezekiah as the kings under whom he prophesied. This and similar headings, however, have no historical authority, being the work of later writers whose statements had no documentary basis and were purely inferential. It is true, moreover, that no prophecy can be shown to be as early as Uzziah's time, except indeed the kernel of ch. vi. "In the year that King Uzziah died I saw the Lord," etc. (vi. 1, R. V.), seems to come from a cycle of prophetic narratives, some of which (comp. vii. 1-3; ii. 16), rightly or wrongly, claimed the authorship of Isaiah. Certainly the whole man is reflected in the grand vision of ch. vi. No personal consideration holds him back (contrast Jeremiah) from offering himself as the Lord's spokesman, and though assured that no exhortation will affect the callous consciences of his hearers, he still goes in and out among his people as if he were understood by them. The story of his"by weakness made the great refusal" (Isa. i. 1), the story of his "by weakness made the great refusal" (to apply Dante's well-known words), who might have led his people to social and personal reform, by the wise counsel of the prophet, is recorded in ch. vii. Isaiah was not a statesman, and yet the advice which he gave to the king was as good from a political as from a religious point of view. For why should Ahaz pay Assyria for work which
an enlightened regard for its own interest would certainly impulse it to perform? Why should he take the silver and gold in the Temple and in the palace, and send it as tribute to the Assyrian king?

It is to be noted that in ch. vii. Isaiah's wife is called "the prophetess." By her solidarity with her husband she is detached from the unhappy people among whom she dwells, and made, as it were, sacrosanct. His children, too, are "signs and omens" of divine appointment; and one may conjecture that if Isaiah ever pictured the worst disaster coming to Jerusalem, he saw himself and his family, like Lot of old, departing in safety (for some work reserved for them by God) from the doomed city. Ch. xx. describes the strange procedure by which Isaiah, as it were, "gave an actual prediction" of the fate in store for Mizrim and Cush (Egypt and Ethiopia), or, as others think, for Mizrim and Cush (North Arabia), on which the peoples of Palestine had counted so much as allies. From ch. xxxvi.-xxxix., perhaps, much assistance can not be expected in the biography of Isaiah, for in their present form they are certainly rather late. No more can be said of Isaiah from direct documentary information. His words are his true biography. In them is seen the stern, un- bend- ing nature of the man, who loved his people much, but his God more.

Isaiah has all the characteristics of a classic writer— terseness, picturesqueess, and originality. But was he also a poet? It is hard to think so. Could such a man condescend to the arts necessary to the very existence of poetry? Isa. xxxvii. 23-29 is assigned to him. But the narration in which it is placed is thought by many critics to be late, and the phraseology of the poem itself seems to point away from Isaiah. On the late tradition of the martyrdom of Isaiah in the reign of Manasseh see Isaiah, Ascension of.

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In Rabbinical Literature: According to the Rabbis Isaiah is a descendant of Judah and Tamar (Sanh. 10b). His father was a prophet and the brother of King Amaziah (Meg. 12a). While Isaiah, says the Midrash, was walking up and down in his study he heard God saying, "Whom shall I send?" Then Isaiah said, "Here am I; send me!" Thereupon God said to him, "My children are trouble-some and sensitive; if thou art ready to be insulted and even beaten by them, thou mayest accept My message; if not, thou wouldst better renounce it." (Lev. R. x.) Isaiah accepted the mission, and was therefore distinguished from all other prophets in that he received his communications directly from God and not through an intermediary (ib.). When Isaiah said, "I dwell in the midst of a people of unclean lips" (cf. 5) he was rebuked by God for speaking in such terms of His people (Cant. R. i. 6).

In the order of greatness Isaiah is placed immediately after Moses by the Rabbis; in some respects Isaiah surpasses even Moses, for he reduced the commandments to six; honesty in dealing; sincerity in speech; refusal of illicit gain; absence of corruption; aversion for bloody deeds; contempt for evil (Mek. 24a). Later he reduced the six to two—justice and charity (ib.). The chief merit of Isaiah's prophecies is their consoling character, for while Moses said, "Thou shalt perish in the midst of the nation," Isaiah announced deliverance. Ezekiel's consoling addresses compared with Isaiah's are as the utterances of a villager to the speech of a courtier (Hag. 14a). Therefore consolation is awaiting him who sees Isaiah in a dream (Ber. 57b).

It is related in the Talmud that Rabbi Simeon ben Azzi found in Jerusalem an account wherein it was written that Manasseh killed Isaiah. Manasseh said to Isaiah, "Moses, thy master, said, 'There shall no man see God and live' [Ex. xxxiii. 20, Hebr.], but thou hast said, 'I saw the Lord seated upon his throne'; (Isa. vi. 1, Hebr.); and went on to point out other contradictions— as between Deut. iv. 7 and Isa. iv. 6; between Ex. xxxiii. 26 and II Kings xx. 6. Isaiah thought: "I know that he will not accept my explanations; why should I increase his guilt?" He then uttered the Unpronounceable Name, a cedar-tree opened, and Isaiah disappeared within it. Then Manasseh ordered the cedar to be sawn asunder, and when the saw reached his mouth Isaiah died; thus was he punished for having said: "I dwell in the midst of a people of unclean lips" (Yeb. 49b). A somewhat different version of this legend is given in the Yerushalmi (Shab. 1 x.). According to that version Isaiah, fearing Manasseh, hid himself in a cedar-tree, but his presence was betrayed by the fringes of his garment, and Manasseh caused the tree to be sawn in half. A passage of the Targum to Isaiah quoted by Jolowicz ("Die Himmelfahrt und Vision des Propheten Jesaja," p. 6) states that when Isaiah fled from his pursuers and took refuge in the tree, the tree was sawn in half, the prophet's blood spurted forth. From Talmudical circles the legend of Isaiah's martyrdom was transmitted to the Arabs ("Ta'rikh," ed. De Goeje, i. 644).

8. ISAIAH, BOOK OF: The chief note of the Book of Isaiah is variety—variety of tone, of style, of thought, and of historical background. The first step in the study of Isaiah is to realize this variety by taking a survey of the contents. The heading (1:1) prepares the reader to expect a collection of closely related prophecies (hence called a "vision," in the singular) concerning Judah and its capital. It is plain, therefore, that ch. xiii.-xxiii. were only inserted as an afterthought; for, with the exception of ch. xxvii., they all relate to foreign nations; ch. xiv. 24-27, xvii. 12-14, xxii. 1-14, and 15-23 (which relate to Judah or Jerusalem) may be regarded as fragments which would have perished if an editor had not thought of inserting them in this group. Ch. xxiv.-xxvii. also, can only have been admitted through an extension of the original plan, for they speak primarily of a judgment upon the earth at large, and when they do direct to Israel it is in obscure language, which the men of "Judah and Jerusalem" could not generally have understood. Similarly, ch. xxviii.-xxx, can have formed no part of the original vision, for the larger part (xxviii.) is concerned, not with Judah, but with Edom. Ch. xxxvi.-xxxix. speak of Isaiah in the third person, and largely co...
ILLUMINATED PAGE OF ISAIAH FROM A MANUSCRIPT BIBLE, SAID TO BE OF THE TWELFTH CENTURY.

(Lately in the possession of Henriques de Castro, Amsterdam.)
But Isaiah could not “speak peace when there was might that thought that it was a promise of safety. It was material for controversy to the present hour. It anticipated: the sign of Immanuel has supplied on outside human help and implicit trust in Israel’s God. Ahaz stood for the first, Isaiah for the second. One result there was which Ahaz could never have foreseen more frequently. It is now known that Isaiah was a conflict between the two principles—reliance on outside human help and implicit trust in Israel’s God. Ahaz stood for the first, Isaiah for the second. One result there was which Ahaz could never have anticipated: the sign of Immanuel has supplied material for controversy to the present hour. It might be thought that it was a promise of safety. But Isaiah could not “speak peace when there was no peace.” It is desolation, and not deliverance, which the unbelief of Ahaz will ultimately bring on his unhappy country (vii. 17-20). In ch. vii.

1-4 Isaiah reaffirms his declaration (vii. 7-9) of a judgment swiftly coming to Damascus and Samaria. But will Judah escape? No, but the kernel of the nation will escape. Judgment will bring about purification. A deliverer already exists in the councils of God, and he will restore the kingdom of David in an idealized form (ix. 1-7).

Ch. ix. 8-xx. 4: A highly poetical picture of the approaching ruin of the Northern Kingdom, though there are also glances at Judah. The rivalry of factions in the state and the fall of the incompetent rulers on the field of battle are graphically described.

Ch. x. 5-xii. 6: There is more religious thought, however, in the discourses contained in these chapters. The variety of imagery, too, is highly remarkable. Assyria (that is, its king; comp. the use of “France” and “England” in Shakespeare) is the staff or the ax in God’s hand. Its reliance on army is like a forest. Assyria’s last hour is at hand. Isaiah says: “And the Lord will give them up to the king of Assyria.” The destruction of Assyria will come about in God’s time (xxxvii. 17-28). Assyria will be cut off. Assyria’s lust for conquest is like the sport of bird-catching. It is vain. Assyria will be cut off; and while a “shoot” (R. V.) will “come forth out of the stock of Jesse,” no such prospect is held out for Assyria. Not to Babylon, but to Jerusalem, will the nations repair. Not in Assyria, but in the land of Israel, will the peace of paradise be exemplified. Thither will all Israel’s exiles be brought back, singing psalms of devout and grateful joy.

Not to Babylon, but to Jerusalem, will the nations repair. Not in Assyria, but in the land of Israel, will the peace of paradise be exemplified. Thither will all Israel’s exiles be brought back, singing psalms of devout and grateful joy.
follow this short-sighted statecraft. But here again the usual contrast is introduced. Storm and sunshine compete with each other.

Alliance with Egypt. The Golden Age will yet come: Nature will participate in the happiness of regenerate Judah. Assyria will be crushed, and meantime the Jews will sing, as in the night of the feast-day (the vigil of the Passover; comp. Ex. xii. 42). In ch. xxxi.-xxxii. 8 the prophet still lingers about the same theme, while in xxxii. 9-20 the carelessness security of the women is chastised (comp. iii. 16 et seq.); the declaration soon to be wrought by the invader is described, and, as a cheering contrast, the future transformation of the national character and of the physical conditions of life are once more confidently announced. Ch. xxxiii. is one of the most singular of the extant specimens of prophetic writing. There is no apparent arrangement, and some of the verses seem to be quite isolated. It is a kind of vision which is described. The hand is being laid waste. O Lord, help! But see! the hostile hordes suddenly disappear; Zion's God is her security. Alas! not yet. The highways still lie waste. The whole country from Lebanon to Sharon mourns. Yes, it is God's time to arise. He has, in fact, arisen, and the "godless" (the converted Jews) tremble, while the righteous are assured of salvation. How happy will the retrospect of their past troubles make them! (verse 18). Then, too, it will be plain that Zion's load of guilt has been removed.

The idea which pervades the first of the five lesser books (ch. xiii.-xxii., xxiv.-xxvii., xxxiv.-xxxv., xxxvi.-xxxviii., and lx.-lxvi.) which still await consideration may be expressed in Isaiah's own words (they are taken here provisionally to be Isaiah's):

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations" (xiv. 26). It is, in fact, a Book of Judgment on the nations, except that four passages have found admission into it which relate, not to the world outside, but to the Judean people in which, as Isaiah may have thought, outweighed in the eyes of God all the other nations put together. These four passages are as follows:

Ch. xiv. 1-27 is a short prophecy declaring the purpose of Israel's God to tread Assyria under foot upon the "mountains" of Judah, to which is appended a solemn declaration, part of which is quoted above (verses 26, 27). In ch. xv. 1-14 there is a graphic prophecy of the destruction of the "many nations," which attack Jerusalem (comp. viii. 9, 10; xxxiv. 7, 8); no special nation is singled out. In ch. xvi. 1-14 there is an indignant rebuke of the people of Jerusalem, who are in no degree sobered by the danger, just now removed, from the Assyrians; instead of examining into their ways, ceasing to do evil, and learning to do well, they indulge in wild revellry. In ch. xvi. 15-20 an insistent against the vizier of the day (Sheba) is followed by a promise of his office to a worthier man (Eliakim), to which an appendix is attached announcing this second vizier's fall.

Of the judgments upon definite nations, other than the Jewish, the first (ch. xiii.) declares the doom of Babylon, and to it is appended a fine, artistic ode of triumph on the King of Babylon (xiv. 4b-21). Observe that the prophet distinctly speaks as if the Moes were already mustering for the march on Babylon. Is it to be supposed that Isaiah was at the time in an ecstasy? Ch. xiv. 22-25 is a prophecy, summing up Babylon's doom in more prosaic style.

Ch. xiv. 28-32 contains the doom of the Philistines, who are in premature exultation at the "breaking" of some terrible "rod." Ch. xv.-xvi. 13 are highly dramatic; they begin with a picture of the consternation of the Moabites at the havoc wrought by an invader, describe the flight of the people in much detail, mention how an appeal to Mount Zion for help was rejected, make sympathetic references to the lamentations of the Moabites over their ruined vines, and then, without any apparent connection, assert that no appeal to Chemosh for aid will be effectual. To this is added (verses 18, 14) a solemn declaration that the prophecy which had been delivered at some previous period shall be fulfilled within three years.

Ch. xvii. 1-11 is directed against Damascus (that is, Syria) and Ephraim (that is, Israel). These two powers have set themselves against the true God, and must suffer the same doom. However, the few who are left in Israel will turn to the holy God, and give up lower forms of worship. Ch. xviii. was apparently intended to be an address to Ethiopia. But already (verse 8) the prophet turns to the world at large, and bids men take heed of the signs of the divine approach. When the power hostile to God is ripe for destruction, it will be cut off; then will the Ethiopians send presents to Jerusalem. The doom, therefore, is really confined to verses 4-6.

Ch. xix. describes the utter collapse of Egypt, owing to its conquest by a "cruel lord" (verse 4). The main interest, however, lies in verses 18-24, which apparently contain circumstantial predictions of the establishment of Jewish colonies in five cities of Egypt, including the "city of the sun"; of the erection of a sanctuary in Egypt to Israel's God; of the deliverance of the Jews (?) in Egypt in their sore distress; of the conversion of the Egyptians; and of the providential discipline of Egypt, which henceforth will be a member of a sacred triad of closely connected nations—Egypt, Assyria, and Israel.

The prophecy in ch. xx. gives a second judgment upon Egypt, and a perfectly new judgment on Ethiopia. It stands in marked contrast both to ch. xviii., and to ch. xix. Its possession of a historical introduction would have led to its being grouped with ch. vii.-ix. 7 and ch. xxxvi.-xxxviii.; but doubtless it was too short to stand alone.

Ch. xxii. contains three "burdens" (or oracles)—that of the "wilderness of the sea" (R. V.), relative to the destruction of Babylon by Elam and Media (contingents in the assailing army?), that of Dumah (that is, Edom), and that of the "Dedanites" (R. V.), entitled by the early editors of the Hebrew text "in Arabia." Words apparently derived from the opening words "in the forest in Arabia." The oracles in ch. xxii. contain great textual difficulties.

The only remaining prophecy in this section is that on Tyre. It has a strong elegiac character, and its reference is much disputed. Here, again,
textual problems have to be settled before any attempts at exegesis. But it is clear that the standpoint of verses 15-18 is not that of verses 1-14. It is an epilogue, and expresses a much more hopeful spirit than the original prophecy. Tyre will one day be of importance to the people of Jerusalem; its prosperity is therefore to be desired. Here, then, the note of variety or contrast is as strongly marked as in any part of Isaiah.

Still more remarkable is the variety in the contents of the second of the lesser books (ch. xxiv.—xxvii.). It is observed by R. G. Moulton that, dramatic as this passage is, one looks in vain for temporal succession, and Israel instead the "pendulum movement dear to Hebrew imagination, alternating between judgment and salvation." However, the parts of this "epilogue" cannot safely be distributed among the dramatic persons, for it is no literary whole, but a "rhapsody" in a sense not intended by Moulton, a collection of fragments, large or small, stitched, as it were, together. It might also be called a "mosaic," and, since very little, if any, attempt has been made to fuse the different elements, one might, with much advantage, read this composite work in the following order:

(1) xxiv. 1-23: The Last Judgment.
(2) xxiv. 24-27: The Feast of Initiation in communion with God, spread not only for Israel, but for all peoples.
(3) xxv. 1-15: Summoning to the Jews to think of themselves, while God carries out the awful doom of the wicked (compare Ex. xiii. 22, 23).
(4) xxv. 16-21: Mystic prophecy of the Leviahth's doom, and the restoration of the entire body of dispersed Jews.
(5) xxv. 22-31: Conditions of salvation for the Jews.
(6) xxvi. 1-19: Song of praise for the deliverance of the righteous, which passes into a meditative retrospect of recent events, and closes with a psalm of the resurrection of those who have been falsely accused.
(7) xxvii. 1-6: Song of praise for the destruction of an insolent city.
(8) xxvii. 7-13: Praise for deliverance, and anticipations of the overthrow of Moab.
(9) xxvii. 14-18: Song concerning God's vineyard, Israel.

Ch. xxviii.—xxxiii. show the same oscillation between judgment and salvation which has been previously noted. The judgment upon all nations (especially Edom) is depicted in lurid tints: upon this, with no link of transition, follows a picture of salvation and of the restoration of the Jewish exiles. Ch. xxxv. xxvi.—xxxiv. are a mixture of narrative, prophecy, and poetry. The great deliverances from Assyria under Hezekiah, in which Isaiah plays an important part, is related. An ode on the fall of the King of Assyria (recalling xiv. 4b—21) shows Isaiah (if it be Isaiah) to be a highly gifted poet (xxvii. 21b—29); and a kind of psalm (see xxviii. 20), ascribed to Hezekiah, tells how the speaker had recovered from a severe illness, and recognized in his recovery a proof of the complete forgiveness of his sins. A historical preface elucidates this. Both the ode in ch. xxxvii, and the psalm in ch. xxviii., are accompanied with circumstantial prophecies, not in a poetic style, addressed to Hezekiah. Ch. xxix., contains a prediction of a Babylonian captivity, also addressed to Hezekiah, and a historical preface.

There still remain ch. xl.—lxvi., which follow abruptly on ch. xxxvi.—xxxix., though a keen eye may detect a preparation for "Comfort ye, comfort ye," in the announcement of the spoiling of Jerusalem and the carrying away of Hezekiah's sons to Babylon in ch. xxxix. Ch. xl.—lxvi. are often called "The Prophecy of Restoration," and yet it requires no great cleverness to see that these twenty-seven chapters are full of variety in tone and style and historical background. A suggestion of this variety may be presented by giving a table of the contents. Unlike a historical and from a religious point of view, these chapters will reward the most careful study, all the more so because controversy is rendered less acute respecting these prophecies than respecting the prophecies in ch. l.xxxix. The word "prophecies," however, has associations which may mislead; they are better described as "unspoken prophetic and poetical orations."
The reader who has not shrunken from the trouble of the orderly perusal of Isaiah which is here recommended will be in a position to judge to some extent between the two parties into which, as it may strike one who is not an expert, the theological world is divided. The study of criticism, as it is commonly called, apart from exegesis, is valueless; he is the best critic of Isaiah who knows the exegetical problems best, and to come into touch with the best critics the student must give his days and nights to the study of the text of this book. An attempt will now be made to give some idea of the main critical problem. Many persons think that the question at issue is whether ch. i.-xxxix. were (apart from slight editorial insertions) written by Isaiah, and ch. xl.-lxvi. by some other writer of the much later age. This is a mistake.

Critical Problem. A series of prophetic announcements of deliverances from exile is interspersed at intervals throughout the first half of Isaiah, and the date of these announcements has in each case to be investigated by the same methods as those applied to the different parts of Isa. xl.-lxvi. The "parts" of Isa. xl.-lxvi. are referred to because here again there exists a widely prevalent error. That the second part of Isaiah has no literary unity will be obvious to any reader of the preceding synopsis. To argue the question whether the so-called Book of Isaiah has one or two authors is to beat the air. If there was more than one Isaiah, there must have been more than two, for the same variety of idea, phraseology, and background which is by so many scholars taken to prove that "Comfort ye, comfort ye my people, saith your God" (xl. 1) was not written by Isaiah can be taken to prove that "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions" (lxi. 1, R. V.) was not written by the author of "Comfort ye, comfort ye my people."

By "variety" is not, of course, meant total, absolute difference. It stands to reason that a great prophet like Isaiah would exert considerable influence on subsequent prophetic writers. There is no justification, therefore, for arguing that because the phrases "the Holy One of Israel" and "the Mighty One of Israel" occur in both halves of Isaiah (the second phrase, however, is varied in Isa. xl. et seq. by the substitution of "Jacob" for "Israel"), the same prophet must have written both portions. A correspondence of isolated phrases which is not even uniformly exact is of little value as an argument, and may be counterbalanced by many phrases peculiar to the disputed prophetic streams. Still more unwise would it be to argue from a certain general likeness between the idea of God in the prophecies of the two parts of Isaiah, that the two parts had the same prophetic author, especially now that the extent of Isaiah's contributions to the first half of the book is being so keenly debated. Most unwise of all would it be to attach any weight to a tradition of Isaiah's authorship of the whole book which goes back only to Ecclesiastes (Sirach) xlvii. 24, 25: "By a spirit of might be saw the end, and comforted the mourners of Zion, forever he declared things that should be, and hidden things before they came." (Hebr.).

Two eminent Jewish rabbis, Abraham ibn Ezra and Isaac Abravanel, were the first who showed a tendency to disintegrate the Book of Isaiah, but their subtle suggestion had no consequences. Practically, the analytic criticism of Isaiah goes back to Koppe, the author of the notes to the German edition of Bishop Lowth's "Isaiah" (1779-81). The chief names connected with this criticism in its first phase are those of Hitzig, Ewald, and Dillmann; a new phase, however, has for some time appeared, the opening of which may perhaps be dated from the articles "Isaiah" in "Encyc. Brit." (1871) and two articles in "J. Q. R." (July and Oct., 1891), all by T. K. Cheyne; to which may be added the fruitful hints of Stade in his "Gesch. des Volkes Israel." (1898, vol. i.), and the condensed discussions of Kuenen in the second edition of his "Investigations into the Origin and Collection of the Books of the Old Testament" (part ii., 2d ed., 1899). To these add Duhm's and Marti's recent commentaries, and the "Introduction" (1895) by T. K. Cheyne. Prof. G. A. Smith's two volumes on Isaiah reflect the variations of opinion in a candid mind, influenced at first, somewhat to excess, by the commentary of Dillmann. For a convenient summary of the present state of criticism the reader may consult Taylor and "Isaiah," in Cheyne-Black, "Encyc. Bibl." (1901). The former work shows how much light is thrown on the different parts of the Book of Isaiah by reading them as monuments of definite historical periods. For a much less advanced position Driver's "Life and Times of Isaiah" (1st ed., 1898) may be consulted; for an impartial sketch of different theories consult the sixth edition of the same writer's "Introduction to the Literature of the Old Testament."

It must suffice here to give a few hints as to the probable periods of the chief prophetic writers. Three great national crises called forth the most certainly genuine prophecies of Isaiah—the Rv. Medamite invasion (754), the siege and fall of Samaria (722), and the campaign of Sennacherib (701). Among the prophecies of the Sennacherib invasion (754), the siege and fall of Samaria (722), and the campaign of Sennacherib (701). Among the non-periodical prophecies of the fall of Babylon (539) are the prophetic visions of Habakkuk (xiii.), which, as most suppose, belong to the late period and are late prophecies, or at least at the end of the Persian and the rise of the Greco-Macedonian empire. Ch. xxii.-xxxiv. are too late to be worth while to dogmatize on their date, which is certainly very late. The Prophecy of Restoration is, of course, a late prophetic work; it is disputed whether it closes properly at ch. xxiv. or at ch. lv. The subsequent prophetic works are additions, belonging presumably to the times of Nehemiah and Ezra. The latest editor of ch. xl.-lxvi. seems to have given a semblance of unity to the
Isaiah, Ascension of

Isaiah ben Abraam

various prophecies by dividing the entire mass into three nearly equal books, the two former of which close with nearly the same words (xlviii. 22, lvii. 21).

The Ascension of Isaiah is an Apocryphal book, consisting of three different parts, which seem originally to have existed separately; one is of Jewish, two are of Christian origin. The common name of the book, "Ascension of Isaiah," properly covers only ch. vi.-xi., where Isaiah's journey through the seven heavens is described; Epiphanius calls this part "Ascendit Isaiah"; Jerome calls it "Ascendit Isaias"; elsewhere it is named ʻAqr̄eq Hēξis ("Visio Isaiae"). In ch. i.-v. two parts are to be distinguished: (1) the Martyrdom of Isaiah (Jewish), referred to by Origen under the name 'Apokalypsis

Name: (2) a Christian apocryphal, probably the same as the Jewish Ency.

clopedia mentioned by Credonius. In the

biblical version the whole bears the title "Erga Isayêias" (The Ascension of Isaiah), and in

it appears as "Ascendit Isaiah." This theory is undoubtedly correct as to the two Christian parts, and it seems to hold true in the case of the Martyrdom also; though the latter may have had a Hebrew or Aramaic prototype. Now there are different parts or fragments of the Ascension in Greek, Latin, Slavonic, and an Ethiopic version of the entire work. The relations among these fragments and parts are very complicated, though the problems involved seem to have been solved by Charles in his introduction to his edition and translation of the Ascension. According to him the history of the text may be constructed as follows:

The Vision of Isaiah (ch. vi.-xi.) was edited in two different Greek recensions, G1 and G2. From G2 a Latin (L2) and a Slavonic (S) translation were made. G1 was united with the independent Greek (G) texts of the Martyrdom and of the Testament, and the whole of this composite work was done into Ethiopic (E); parts of it are extant in a Latin version (L1). The Greek original of G1 is lost; a considerable portion of it, however, may be restored from a Greek "Legend of Isaiah," based on this recension. Finally, there is another Greek fragment, containing parts of the Martyrdom of Isaiah and of the Testament. Charles terms it G2, with the understanding that it is not deliberative and separate recension like the G of the Vision (ch. vi.-xi.), but that the differences between EL1 and this Greek fragment are "due to the errors and variations incidental to the process of transmission." Following is an outline of the contents of the entire work:

Ch. i.-v. 10—Introduction and First Part of the Martyrdom of Isaiah: Isaiah predicts, in the presence of Hezekiah, his own death through Manasseh; after Hezekiah's death Isaiah, on account of Manasseh's evil doings, flees into the desert with several other prophets; then, accused by Balkira, a Samaritan, he is seized by Manasseh, in whose heart Beliar (Belian) reigns.

Ch. iii. 13-v. 1a.—The So-called Testament of Hezekiah: A Christian apocalypse, introduced here by the Christian redactor of the whole work in order to explain Beliar's anger against Isaiah, caused by the last-name's prediction of the destruction of Sammael (Satan), the redemption of the world by Jesus, the persecution of the Church by Nero, and the final judgment.

Ch. v. 1b-14.—Conclusion of the Martyrdom of Isaiah: In the presence of Balkira and of other false prophets, Isaiah, refusing to recant, is sawn asunder by means of a wooden saw.

Ch. vi.-xi.—Vision of Isaiah: In the twelfth year of Hezekiah Isaiah has a vision, which he
Isaiah ben Abraham

Isaiah ben Abraham, a Polish rabbi of the seventeenth century, is known for his work as a commentator on the Bible and Talmud. His commentary on the "Secrets of Enoch" is considered to be one of the most significant contributions to Jewish thought.

Isaiah ben Abraham was born in the sixteenth century and is believed to have been the son of Rabbi David b. Samuel ha-Levi (Targum Onkelos). He is known for his legal and halakhic works, including commentary on various texts.

Isaiah ben Abraham was involved in a dispute with Johanan ben Mattithiah, the grand rabbi of Spain, over a legal matter. The dispute led to a significant challenge to the authority of the rabbis of Catalonia, and it resulted in the expulsion of the Jews from Catalonia.

Isaiah ben Abraham is also known for his works De Be'er Hetob and De Abud Assur, which discuss the nature of the world and the hereafter. His works reflect the influence of kabbalistic thought and the impact of the Enoch legend on Jewish theology.

BIBLIOGRAPHY: Wolf, Bibl. Hebr. iii., no. 1298b, s. m. Sel., "Bibl. Jud." ii. 57, says that Isaiah was the grand rabbi of the Jews from France, which followed soon after, probably end an end to these rivalries.

I. S.

ISAIAH BEN ABRAHAM: Polish rabbi of the seventeenth century; author of "Be'er Hetob," a commentary on Shulhan Aruk, by Rabbi Hayyim, based upon the later casuists (Amsterdam, 1708). In the preface to his work, Isaiah avers that he wrote a similar commentary to Shulhan "Arukh" and that he is associated with the "Cat. Poll." (1834) and Fürst ("Bibl. Jud." ii. 57) says that Isaiah was the grandson of David b. Samuel ha-Levi (Talmud). First further says that Isaiah and his family were burned to death, probably accidentally, in 1738, while they were on their way to Palestine.

BIBLIOGRAPHY: Wolf, Bibl. Hebr. iii., no. 1298, s. m. Sel.
ISAIAH BERLIN. See Berlin, Isaiah b.

ISAIAH MENAHEM BEN ISAAC (also known as Rabbi Menzel, Rabbi Abigdors): Rabbi of Cracow; died Aug. 16, 1599. At first chief of the yeshibah of Szczesnycy, government of Lublin, Poland, he was later called to the rabbinate of Vladimir, Volynia. There he was one of the rabbis who signed the protest against the shameful selling of the rabbinate, a protest afterwards renewed by Yom-Tob Lipmann Heller. From Vladimir he was invited to the rabbinate of Cracow, where he died. He was the first "ab bet din" or chief rabbi of Cracow; previously the affairs of the community had been decided by three dayranim.

Isaiah was the author of: (1) "Sefer 'Ammdne Golad," notes on the "Sefer Mitzvot Katan" of Isaac of Corbeil (Cracow, 1596); (2) a commentary on Rashi to the Pentateuch, entitled "Ba-' Urin Rabbinu Adonal" (comp. Isa. xxiv. 18), the title being a play on "ba urin" = "commentaries" (Cracow, 1604); (3) "Tikkun Shevatot," on contracts (ib. n.d.).


M. S.EL.

ISAIAH (BEN ELIJAH) DI TRANI (the Younger): Italian Talmudist and commentator; lived in the thirteenth and fourteenth centuries. He was the grandson, on his mother's side, of Isaiah (ben Mal) di Trani the Elder. He is usually quoted as "R. Isaiah ben Elijah" or "R. Isaiah ben Elijah di Trani." He wrote commentaries on the books of Joshua (Leipsic, 1712), Judges and Samuel (printed in the rabbinical Bible), Kings (ib. Kings iv. 4, 5, 19, and x. 37 only being included in the principal editions of the rabbinical Bible), and Job (printed in J. Schwartz, "Tikkun Enoth," pp. 29 et seq.; Hebr. Supplement; see Geiger, "J. J. Zitz." vii. 149).

MSS. Nos. 217-218, in the Bibliothèque Nationale, Paris, contain commentaries by him on the prophetic books and on Psalms; the Rome MSS. contain a commentary on the five Megillot (Steinschneider, "Hebr. Bibl." ix. 137). The last-named are sometimes ascribed to his grandfather, but Gildemeister advances several reasons in support of Isaiah ben Elijah's authorship, the principal being their identity of style with Isaiah's acknowledged commentators (Berlin's "Magazin," i. 45 et seq.).

Isaiah's commentaries are confined to simple, direct, and rational exposition. Their importance lies in the fact that they were the first to be issued in Italy that were free from allegorical interpretations. In them he quotes the Spanish grammarians Ben Zanah, Ibn Hayyuj, and Abrahah ibn Ezra.

More important, however, is his "Pirke Halakot," a ritual code, the first produced in Italy (Hallebarestown MSS and other incomplete MSS.; Paris MSS. Nos. 393, 396; Neubauer, "Citz. Bodl. Hebr. MSS." Nos. 643-650; Parma, De Rossi, MSS. Nos. 786, 864). Extracts from it are printed in Joshua Bosc's " choice of Halakhah," Sabbadottia, 1554, and in the editions of Isaac Alfasi's "Halakot." On the basis of the Talmudical treatises and following their sequence the "Halakot" are derived from the Mishnah and from the Gemara, and are clearly arranged in a precise way. The author attributes great authority to the Jerusalem Talmud. He is independent in his criticisms of older authorities, his grandfather not excepted, whom he often quotes (with the abbreviation "R. = "R. Isaiah ben Elijah di Trani."

As a sort of preliminary work to the "Halakot," he wrote a book, "Kontreu ha-Re'iyot," which contained and discussed the proofs for his halakhic decisions. Isaiah also wrote a "Ta'ana" prayer (Zunz, "Literaturgesch." p. 369). Two other prayers, signed merely "R. Isaiah," may be attributed to him or to his grandfather, who was also a liturgical poet (see Landaub, "Ammude ha-Abdhah," p. 184).

Like his grandfather, Isaiah was an opponent of Aristotle and of the rest of the Greek philosophers who denied the Torah. Religious conceptions are, according to him, a matter of tradition more than of individual meditation. He advised against religious disputations with the Gentiles and against teaching them the Torah. He endeavored to shield the grotesque midrashim from derision on the part of Christian theologians and baptized Jews by interpreting them as symbolic or hyperbolic.


M. S.EL.

ISAIAH (BEN MALI) DI TRANI (the Elder; RID): Prominent Italian Talmudist; born about 1189. He originated in Trani (Conforte, "Kore ha-Dorot," p. 15a), an ancient settlement of Jewish scholarship, and lived probably in Venice.

He died about 1560. He carried on a correspondence with Simhah of Speyer and with Simhah's two pupils, Isaac ben Moses of Vienna ("Or Zarur," i. 88, 218, 220) and Abigdor Cohen of the same city. Isaiah himself probably lived for some time in the Orient. He left a learned son, David, and a daughter, with whose son, Isaiah ben Elijah di Trani, he has often been confounded.

Isaiah was a very prolific writer. He wrote: "Nimrukhim" or "Nimrukhene Homesh," a commentary on the Pentateuch, consisting mainly of glosses on Rashi which show him to have been, as Gildemeister says, an acute critic rather than a dispassionate exegete. The work has been printed as an appendix to Azulai's "Pene Dawid" (Leghorn, 1792); extracts from it have been published in Stern's edition of the Pentateuch (Vienna, 1851) under the title "Petu'ah Ziga'ah" (see M. S. el., "Berliner," p. xii.).

Zeckiah ben Abraham, author of "Shihbole ha-Lechet," and a pupil of Isaiah, composed glosses on it in 1507 (Leipsic MS. No. 13, p. 216). Among other Bible commentaries ascribed to him, see ISAIAH MENAHEM DI TRANI, THE YOUNGER. Isaiah also wrote an introduction ("petihah") to a "seilah" beginning with תֶּהֶרֶך (Malzor Rome, ed. Luzatto, p. 22, Introduction), which has been metricalized into German by Zunz ("S. P." p. 287; see idem, "Literaturgesch." p. 386).

Isaiah's chief importance, however, rests upon the fact that he was the most prominent representative of Italian Talmudistic scholarship. He wrote commentaries on almost the whole Talmud, in the form
of "tosafot," "hiddukim" (notes), or "pesakim" (decisions). Of his tosafot the following have been printed: those to Kiddushin, in the Sabbohletza (1533) edition of that treatise (see Steinschneider, "Cat. Bodl." No. 1718); to Ta'anit and Kiddushin, in Eleazar ben Aryeh Loew's "Ene ha-Ezdai" (Prague, 1809); on Baba Batra, Baba Kamma, Baba Mezila, "Abodah Zarah, Hagigah, Shabbat, Niddah, Tractates, Rosha ha-Shana, Yoma, Sukkah, Megillah, Mo'ed Katan, Pesahim, Beqa'i, Nedarim, and Nazir, in the two collections "Tosafot R. Yehuda" (Leumberg, 1861, 1869). Some extracts are also contained in Bezalel Abkhazri's "Shibboleth Mekubbezet."

Of his pesakim there have been printed those on Rosha ha-Shana, Hagigah, and Ta'anit, in "Oholot Yishak" (Leghorn, 1819); on Berakhot in N. Corone's "B點n Natam" (Vienna, 1864); on sukkah, tefilla, mizzah, in "Sam Hayim" (Leghorn, 1869); and some others exist in manuscript only (MS. Vienna, No. xii., MS. Paris, Nos. 384, 365, 936, 2, Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 334-338; Steinschneider, "Hebr. Bibl." iv. 54).

The author sometimes quotes the pesakim in his tosafot, from which it would seem that he composed the former earlier than the latter. In many instances the pesakim appear to have been inserted in the tosafot by the copyists, they can not always be distinguished. Of some of the tosafot Isaiah made two or more versions.

Isaiah also wrote, under the title "Ha-Makrakim," halakic discussions and decisions on ninety-two halakic topics. The first edition of this work (Leghorn, 1779) contains also his tosafot (or hiddukim) on Ta'anit. Isaiah mentions other works of his: e.g., a second commentary on the Sifra, "Kot-tras ha-Zikronot," "Sefor ha-Lechek," and some responsa, a volume of which Arzaubl claims to have seen in manuscript and which exist in the collection of MSS. in Cambridge University.

Isaiah possessed a remarkable clarity of expression, which enabled him to express the most difficult topics with ease and lucidity. The same severe criticism that he passed upon such respected authorities as Rashi, Alfasi, Jacob Tam, Samuel ben Meir, Jacob ben Samuel (RL), and others he applied toward his own halakic decisions whenever he changed his view. He was in favor of a more moderate interpretation of the Law, and he condemned the ritualistic rigor of the teachers of France and Germany. According to Gudeman, Isaiah as a halakic authority had for Italy the same importance that Maimonides had for the Orient and Jacob Tam for the Jews of France and Germany. He was held in very high esteem both by his contemporaries and by the teachers of the following centuries; even one so important as Isaac ben Ya'akov of Verona called him and Eleazar ben Samuel of Verona "the two kings of Israel" ("Or Zarur," 1. 735).


S.

E. S.

Ise ben Judah

Ise ben Judah, Palestinian Tanna of the Second Century, Contemporary of Simeon ben Yohai and of R. Meir. Bacher thinks it probable that Ise ben Judah is identical with both Josh the Babylonian and Jose of the "Babylonian Village," of whom the following maxim is quoted in the "Sayings of the Fathers": "He who learns from the young, what is he like? Like one that eats ripe grapes, and drinks wine from his vat. He who learns from the old, what is he like? Like one that eats ripe grapes, and drinks old wine." (iv. 28). Ise ben Judah was distinguished by the high esteem in which he held his colleagues, whose learning and ability he characterized in the most flattering terms (Git. 67a). Wast of mutual respect is, according to him, the sin which brings premature death to scholars (Ab. R. N. xxvi., end). Contrary to the opinion of Josh ha-Gelil, Ise ben Judah held that the commandment "Thou shalt rise up before the hoary head" (Lev. xix. 32) is applicable to any old man, and not only restricted to scholars (Kid. 32b). He valued the respect of parents so highly that, according to him, the personal fulfilment of any precept that can be committed to an old man must be abandoned, if that is necessary to carry out a father's order (ib.). Of Ise ben Judah's activity in Biblical exegesis evidence is given by his remark that there are five passages in the Bible each of which contains a word that can not be positively connected with either the preceding or the following words. This remark was afterwards incorporated in the Masora, where it is noted that "there are five passages in the Bible, each of which..."
himself then wandered into the desert, to announce to the "bene Mosheh" the word of the Lord and his
from the rope, and Abu Tsa's followers pursued and completely destroyed the enemy. The prophet to Abu Tsa. It is said that
surrounded his camp so that the latter sent an army against him. The decisive battle was fought at Ral (the ancient Rhage),
and resulted in the death of Abu 'Isa and in the complete defeat of his adherents. The surname "Al-Ra'i," which Al-Biruni gives him, probably had its origin in this event. One of Abu 'Isa's disciples narrates that when the battle resulted so disastrously Abu 'Isa hid in a cave, and that his ultimate fate was never known. An account of the battle which other followers give attributes a miraculous victory to Abu 'Isa. It is said that he surrounded his camp with a rope and assured his men that they would be safe from the enemy's swords so long as they did not leave the enclosed space. The hostile army fled from the rope, and Abu 'Isa's followers pursued and completely destroyed the enemy. The prophet himself then wandered into the desert, to announce to the "bene Mosheh" the word of the Lord and his prophetic mission.

Abu 'Isa's adherents laid particular stress upon the fact that, in spite of his illiteracy, he wrote books, and they claimed that this furnished the strongest evidence of his divine inspiration. But history has no record of any literary activity on his part.

Abu 'Isa became the founder of the first Jewish sect in the geonic period, the members of which were called, after him, "Isawites," "Isawites," or "Isayites." Their divergences from rabbinic Judaism as regards dogma and ritual are known only through quotations in several Arabic sources and in one Hebrew source. They abstained from wine and animal food. According to Harav Avu 'Isa, in imposing these restrictions, was influenced less by the custom of the Rechabites (comp. Jer. xxxv. 5-10) "Isawites," than by the Pharisaic view (B. B. 60b) that meat and wine ought not to be indulged in by the Jews so long as they live in exile ("galut"). Divorce was not allowed even in case of adultery—a prohibition which was also observed by the Buddhists and by the early Christians. Alluding to the passage in Ps. cxix. 164, "Seven times a day do I praise thee," Abu 'Isa instituted seven daily prayers in place of the three rabbinical ones. In accordance with the rabbinical opinion, he declared the "Shemoneh 'Esreh," the "Shema,'" and the two benedictions before and after the "Shema'" to be obligatory by divine order. Jesus and Mohammed, whom, according to Makrizi, Abu 'Isa had seen in heaven, were recognized by the sect as prophets, each of whom had been sent as a missionary to his nation. Al-Kirkisani, the Karaite, held that Abu 'Isa took this attitude merely for diplomatic reasons; for had he not recognized the post-Biblical prophets, his own claim to prophetic inspiration would not have been so readily accepted.

The 'Isawites used the Rabbinite calendar, which at that time was a very essential point; for upon the strength of this the Rabbanites did not hesitate to associate and even intermarry with the followers of Abu 'Isa. So Jacob ben Ephraim al-Shami answered Al-Kirkisani, who objected to the friendly attitude of the Rabbanites toward the 'Isawites. Altogether, therefore, Shahrastani's judgment that the customs of the 'Isawites differed greatly in many essential points from the laws of the Tora does not seem to be well founded. At the time of Al Kirkisani (about 930) the sect survived in Damascus only, and numbered not more than twenty persons. Abu 'Isa and his disciple Yudghan greatly influenced the founder of the Karaites, Anan, who lived about seventy years later; for instance, Anan took from Abu 'Isa the rule of abstinence from meat and wine.


2. M. So.

ISH-BOSHETH (lit. "man of shame"): Fourth and youngest son of Saul, and, as the sole male survivor in direct line of descent, his legitimate successor to the throne (I Sam. ii. 8 et seq.). His original name was "Esh-baal" (= "man of ha'il") [then, Yhrw]; see I Chron. viii. 33, ix. 39). But when the developed religious consciousnes of the Prophets...
Ishmael dwelt in the wilderness, apparently, of Beer-sheba, his mother a well, repeating to her at the same time with bread and a bottle of water. Ishmael was about to die of thirst when an angel showed himself to him. It is at the age of thirteen (Gen. xvii.23-26). When Abraham was eighty-six years old (Gen. xvi.15,16). God promised Abraham that His blessing should be upon Ishmael, who, He foretold, would beget twelve princes and would become a great nation (Gen. xvi.17,20). Ishmael was circumcised on the eighth day (Gen. xvi.12; xvii.13). Ishmael was of contaminated origin. His mother, Sarah, who had till then been attached to Ishmael (Josephus, "Ant." i.12, § 3), insisted that Abraham cast out Ishmael. Ishmael remained a savage. The ambiguous expression בֵּית הָעָלָה in Gen. xxi.9 (see HAGAR) is interpreted by some rabbis as meaning that Ishmael had been idolatrous; by others, that he had turned his bow against Isaac. According to the interpretation of Simeon b. Yoqai, Ishmael mocked those who maintained that Isaac would be Abraham's chief heir, and said that as he (Ishmael) was the first-born son he would receive two-thirds of the inheritance (Tosef., Sofah, v.12, vi.6; Pirke R. El. xlv.; Gen. R. liii.15). Upon seeing the danger to Isaac, Sarah, who had till then been attached to Ishmael (Josephus, "Ant." i.12, § 3), insisted that Abraham cast out Ishmael. Ishmael was obliged to put him on Hagar's shoulders, because he fell sick under the spell of the evil eye cast upon him by Sarah (Gen. R. lii.17). Ishmael, left under a shrine by his despairing mother, prayed to God to take his soul and not permit him to suffer the torments of a slow death (comp. Targ. pseudo-Jonathan to Gen. xxii.15). God then commanded the angel to show Hagar the well which was created on Friday in the week of Creation, in the twilight (comp. Ab. v.6), and which afterward accompanied the Israelites in the wilderness (Pirke R. El. xxx.). But this was protested against by the angels, who said: "Why should Ishmael have water, since his descendants will destroy the Israelites by thirst?" (comp. Yer. Ta'an. iv.8; Lam. R. ii.2). God replied: "But now he is innocent, and I judge him according to what he is now." (Pirke R. El. i.e.; Gen. R. i.e.; et al.). Ishmael married a Mehetres named Adishah or Alshah (variants "Ashiyah" and "Alphah," Arabic names; Targ. pseudo-Jonathan to Gen. xxii.21; Pirke R. El. i.e.) or, according to "Sefer ha-Yashar" (Wayem), an Egyptian named Meribah or Merisa. He had four sons and one daughter. Ishmael meanwhile grew so skilful in archery that he became the master of all the bowmen (Targ. pseudo-Jonathan to Gen. xxii.26; Gen. R. iii.20). Afterward Abraham went to see Ishmael, and, according to his promise to Sarah, stopped at his son's tent without alighting from his camel. Ishmael was not within; his wife refused Abraham food, and beat her children and cursed her husband within Abraham's hearing. Abraham thereupon asked her to tell Ishmael when he returned that an old man had asked that he change the peg of the tent. Ishmael understood that it was his father, took the hint, and drove away his wife. He then married another woman, named Fatimah (Fatimah; Targ. pseudo-

**ISHMAEL**

**BIBLICAL DATA**

Eldest son of Abraham by his concubine Hagar; born when Abraham was eighty-six years of age (Gen. xvi.15,16). God promised Abraham that His blessing should be upon Ishmael, who, He foretold, would beget twelve princes and would become a great nation (Gen. xvii.18,30). Ishmael was circumcised as the age of thirteen (Gen. xvii.23-26). When Sarah saw Ishmael mocking her son Isaac, his brother, younger by fourteen years, she insisted that Abraham cast out Ishmael and his slave-mother. Abraham reluctantly yielded, having provided them with bread and a bottle of water. Ishmael was about to die of thirst when an angel showed his mother a well, repeating to her at the same time that Ishmael would become a great nation. Ishmael dwelt in the wilderness, apparently, of Beer-sheba, where he became a skilful archer; later he settled in the wilderness of Paran, where his mother took him a wife from Egypt (Gen. xxii.8-21). Both Ishmael and Isaac were present at the burial of their father, Abraham. Ishmael died at the age of 137. He had twelve sons, ancestors of twelve tribes that dwelt "from Haritha unto Shur, that is before Egypt, as thou goest to Assyria" (Gen. xxv.18-19).
ISHMAEL B. ABRAHAM HA-KOHEN: Talmudic scholar and author; chief rabbi of Modena; born 584/4 (1274); died 557/1 (1811). He was recognized as a profound dialectician, and many casuistic questions were submitted to him. His responsa and novellae were collected under the title "Zera' Emel," two volumes of which appeared in his lifetime (vol. i., Leghorn, 1786; vol. ii., id., 1796), comprising responsa in Orah Hayyim and Yore De'ah.


ISHMAEL OF AKBABA: Founder of the Jewish sect of Akbarites; flourished in the time of the caliph Al-Mu'tasim (833-841). He was a native of Akbara, in Irak, ten parasangs from Bagdad. He was a descendant of a wealthy priestly family and became a Mohammedan and remained so until they were brought back to Islam by Mohammed.

In Arabic Literature: For the history of Ishmael, according to Mohammedan legend, see JEW. ENCYC. i. 67, n. 1, ABRAHAM IN MOHAMMEDAN LEGENDS; and HAKAR. It may be added here that Ishmael is designated a prophet by Mohammed: "Remember Ishmael in the Book, for he was true to his promise, and was a messenger and a prophet." (Koran, xix. 55). Ishmael is, therefore, in Mohammedan tradition a prototype of faithfulness. He was an arrow-maker, and a good hunter. As a prophet, he had the gift of performing miracles. He converted many heathen to the worship of the One God. Ishmael relaxed the law on this point also. He left twelve sons. His son Kedar is said to be an ancestor of Mohammed. Ishmael is reputed to have lived one hundred and thirty years; he was buried near the Kaaba. His posterity, however, became pagan, and remained so until they were brought back to Islam by Mohammed.

Jewish Encyclopedia, s. v. Ishmael B. Elisha.

ISHMAEL B. ELYSHA: Tanna of the first and second centuries (third tannaitic generation). He was a descendant of a wealthy priestly family in Upper Galilee (Toseft., Hal. 1.10; B. B. 90a;
comp. Rabbinovicz, "Dikduke Soferim," ad loc.; Hul. 46b), and presumably the grandson of the high priest of the same name. As a youth he was carried away by the Romans, but Joshua b. Hananiah, succeeding in purchasing his liberty, restored him to Palestine, where he rapidly developed into an accomplished scholar (Tosef., Hor. ii. 5; Git. 58a). Of his teachers, only Nebunya ben ha-Kanah is expressly mentioned (Shab. 56a), but he doubtless learned much from his benefactor, between whom and himself grew up a close friendship; Joshua called him "brother" ("Ab. Zarah ii. 6; Tosef., Parnah, x. [ix.] 9), a term by which he was afterward known to his colleagues (Yad. iv. 8; Sanh. 51b).

Ishmael's teachings were calculated to promote peace and goodwill among all. "Be indulgent with the bony head," he would say, "and be kind to the black-haired [the young]; and meet every man with a friendly mien" (Ab. iii. 12). What he taught he practised. Even toward strangers he acted considerately. When a heathen greeted him, he answered kindly, "Thy reward has been predicted"; when another abused him, he repeated cooly, "Thy reward has been predicted." This apparent inconsistency he explained to his puzzled disciples by quoting Gen. xxvii. 29: "Curse be every one that curseth thee, and blessed be he that blesseth thee" (Yer. Ber. viii. 12a; Gen. R. lxvi. 6).

He was fatherly to the indigent, parsons; tannaim as well as amoraim, although occasionally he himself was forced to deviate from them (see Sifre, Num. 32).

Thus his name became permanently associated with the Halakah; but in the province of the Haggadah also it occupies a prominent place (M. K. 29b). In answer to the question whether future punishment will be limited to the spirit or to the body, or whether in equity any punishment at all should be inflicted on either, seeing that neither can sin when separated from the other, Ishmael draws this parallel: A king owning a beautiful orchard of luscious fruit, and not knowing whom to trust in it, appointed two invalids—one lame and the other blind. The lame one, however, tempted by the precious fruit, suggested to his blind companion that he ascend a tree and pluck some; but the latter pointed to his sightless eyes. At last the blind man raised his lame companion on his shoulders, and thus enabled him to pluck some of the fruit. When the king came, noticing that some fruit had disappeared, he inquired of them who it was that the thief. Ishmael asserted his innocence, each pointed to the defect which made it impossible for him to have committed the theft. But the king guessed the truth, and, placing the lame man on the shoulders of the other, punished them together as if they had formed one complete body. Thus, added Ishmael, will it be hereafter: soul and body will be reunited and punished together (Lev. R. iv. 5; comp. Sanh. 81a et seq.).

Ishmael laid the foundation for the halakic midrash on Exodus, the Menahia; and a considerable portion of the similar midrash, the Sifre on Numbers, appears also to have originated with him or in his...
ISHMAEL BEN JOHANAN B. BABOCA: Tanna of the second century (fourth tannaitic generation); contemporary of Simon b. Gamaliel II. These two rabbis are often quoted together, either as opposing, or as agreeing with, each other (Tosef., 'Er. lv. v. 2; 6; Yeb. xiii. 5). Joshua b. Karih also appears to have been of their circle, and the trio joined in opinions on marital questions (Tosef., Yeb. l. c.; Tosef., Ket. ix. 2; comp. Yeb. 429, 75a; see SANHEDRIN). Once Ishmael is cited as opposing his father, Johanan b. Baboka, on a question of civil law (B. B. x. 3, 5; p. 114v; comp. Alf. and Rosh ad loc.). While his name is connected with about forty halakot, on dietary laws, sacrifices, and Levitical cleanliness, as well as on civil law, he is but little known in the province of the Haggadah. He says, "Whoso learns in order to teach is aided by Heaven to learn and to teach; but whose learns in order the more fully to discharge his duties, Heaven enables to learn and teach and practise" (Ab. iv. 5). Elsewhere he points out that the pious man must not live in the neighborhood of the wicked, for when punishment providentially falls upon the latter the sufferer also (Ab. R. vi. 11; ed. Schedeler, p. 59a; comp. p. 94d)).


S. M.

ISHMAEL B. JOSE B. HALATFA: Tanna of the end of the second century. Ishmael served as a Roman official together with Eliicer b. Simon, and was instrumental in suppressing the hordes of Jewish freebooters that had collected during the war between Severus and Ressonnius Niger (186). His activity in this direction was greatly resented by the Jews, who never forgave him for handing over fellow Jews to the Roman authorities for execution (Meg. 84a). In halakic literature he is known by his citations of his father's sayings which he transmitted to Judah I., with whom he read Lamentations and the Psalms (Bab. Yom. ix. 450; Maf. Tch. ii. 1). He had a wide knowledge of the Scriptures, and could write down from memory the whole of the Bible (Yer. Meg. 74d).

Ishmael b. Jose was on good terms with the Samaritans. On one occasion, when he was passing through Neapolis on a pilgrimage to Jerusalem, the Samaritans joyfully invited him to pray on Mount Gerizim instead of on "those ruins [Jerusalem]"; Ishmael retorted that the object of their veneration was the kiblo hidden there by Jacob (Gen. R. i. xxxv. 4; comp. Gen. xxxv. 4).""Sanh." 38b would indicate that he also had occasional passages with Christians.

As a judge, Ishmael was noted for absolute integrity (Yev. 64a). His modest bearing called forth high praise from his master. The treasures of Tyre shall be "for them that dwell before the Lord." (Isa. xxxiii. 18) refers, it is said, to Ishmael b. Jose and to others who, like him, consider themselves as of little account, but for whom some day a greater glory awaits (Eccl. ii. 17). The following gives an instance of his timely wit: Compelled to say something agreeable about a very ugly woman, he in vain sought ground for a compliment, until he learned that her name was "Lilibult" (the dirty one). "Ah!" he said, "there is something beautiful about her—her name, which suits her uncommonly well."

His haggadic interpretation of HxDW, r\r\(Ps. 89"); may be given as an example of his method of exegesis. He explains it to mean "a psalm to Him who causes man to conquer himself." "Sing a psalm to Him who feels a great joy in being conquered. Come and behold! God's way is not man's way. One who is defeated is depressed, but God rejoices in being conquered, as seen in Psalm cv. 9, where the joy of the Lord is expressed at the fact that Moses, his chosen one, was victorious in his mediation for Israel" (Ps. 110a; see Rashi ad loc.).

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S. LEV.

ISHMAEL BEN KIMHIT (KAMHIT): High priest under Agrippa i.; probably identical with Simon, son of Knach (or Keha), mentioned by Josephus ("Ant." ii. 1, §§ 374 seq.). He is known as having had a hand so large that it could contain four cabs of flour (Yoma 47a). Once, while talking with an Arab (or with the Arabian king), the latter's saliva fell on Ishmael's garment and made him unclean, so that his brother officiated in his stead (5b; yoma. iv. [iiii] 20). In Yer. Yoma i. 1, Lev. R. xx. 7, and Tan., Ab. Mot. 9, this story is related of Simeon ben Kimhi. According to the Talmudic sources mentioned above, "Kimhit" was the name of the mother of Ishmael, or Simeon; she had seven sons, all of whom became high priests.

BIBLIOGRAPHY: Friedman, "B. B." 327; Yer. Tz. iv. seq.; Gerem. 4th ed. iii. 19 (pp. 158-159); idem, in Moedah, "B. B." 77. 56 et seq.

M. SEL.

ISHMAEL, SON OF NEHANIAH. See Gedaliah.

ISHMAEL BEN PHABI (FIABI) II.: High priest under Agrippa ii.; not to be identified (as by Grätz and Schürer) with the high priest of the same name who was appointed by Valerius Gratus and who officiated during 15-16 of the common era. Ishmael was a worthy successor of the high priest Phinehas. He was appointed to the office by Agrippa in the year 59, and enjoyed the sympathy of the people. He was very rich; his mother made him, for the Day of Atonement, a priestly robe which cost 100 mines. Ishmael at first followed the Sidonian method of burning the sacrificial red heifer, but finally authorized the procedure according to the Pharisaic teaching. Being one of the foremost citizens of Jerusalem sent on an embassy to Emperor Nero, he was detained by the empress at Rome as a hostage. He was beheaded in Cyrene.

ISHMAEL B. JOHANAN B. BABOCA: Tanna of the second century (fourth tannaitic generation); contemporary of Simon b. Gamaliel II. These two rabbis are often quoted together, either as opposing, or as agreeing with, each other (Tosef., 'Er. lv. v. 2; 6; Yeb. xiii. 5). Joshua b. Karih also appears to have been of their circle, and the trio joined in opinions on marital questions (Tosef., Yeb. l. c.; Tosef., Ket. ix. 2; comp. Yeb. 429, 75a; see SANHEDRIN). Once Ishmael is cited as opposing his father, Johanan b. Baboca, on a question of civil law (B. B. x. 3, 5; p. 114v; comp. Alf. and Rosh ad loc.). While his name is connected with about forty halakot, on dietary laws, sacrifices, and Levitical cleanliness, as well as on civil law, he is but little known in the province of the Haggadah. He says, "Whoso learns in order to teach is aided by Heaven to learn and to teach; but whose learns in order the more fully to discharge his duties, Heaven enables to learn and teach and practise" (Ab. iv. 5). Elsewhere he points out that the pious man must not live in the neighborhood of the wicked, for when punishment providentially falls upon the latter the sufferer also (Ab. R. vi. 11; ed. Schedeler, p. 59a; comp. p. 94d)).


S. M.

ISHMAEL B. JOSE B. HALATFA: Tanna of the end of the second century. Ishmael served as a Roman official together with Eliicer b. Simon, and was instrumental in suppressing the hordes of Jewish freebooters that had collected during the war between Severus and Ressonnius Niger (186). His activity in this direction was greatly resented by the Jews, who never forgave him for handing over fellow Jews to the Roman authorities for execution (Meg. 84a). In halakic literature he is known by his citations of his father's sayings which he transmitted to Judah I., with whom he read Lamentations and the Psalms (Bab. Yom. ix. 450; Maf. Tch. ii. 1). He had a wide knowledge of the Scriptures, and could write down from memory the whole of the Bible (Yer. Meg. 74d).

Ishmael b. Jose was on good terms with the Samaritans. On one occasion, when he was passing through Neapolis on a pilgrimage to Jerusalem, the Samaritans joyfully invited him to pray on Mount Gerizim instead of on "those ruins [Jerusalem]"; Ishmael retorted that the object of their veneration was the kiblo hidden there by Jacob (Gen. R. i. xxxv. 4; comp. Gen. xxxv. 4).""Sanh." 38b would indicate that he also had occasional passages with Christians.

As a judge, Ishmael was noted for absolute integ-
after the destruction of Jerusalem, and is glorified by the Mishnah teachers (Parah iii. 5; Soṭa ix. 15). Pes. 67a; Yoma 30b).

BIBLIOGRAPHY: Josephus, Ant. x, 8, 11; ibid., B. J. vi. 5. 2; Schürer, Gesch. i. 239; A. H. Sayce, Isis Symbole in Jerusalem, pp. 67, 96, Vienna, 1885.

IV.

ISIDOR, LAZARD: Chief rabbi of France; grandson, on his mother's side, of Hirsch Katszenellenbogen, chief rabbi of Upper Alsace; born at Lübeck, Lorraine, July 13, 1813; died at Montmorency 1888. At the age of fourteen he entered the rabbinical school of Metz, which two years later became the Ecole Centrale Rabbinique of France, under government control. Isidor became rabbi of Pfalzburg, Lorraine, in 1838, where he attracted general attention by questioning the validity of the oath "more Judaico," which he refused to take, considering it an insult to his coreligionists. As an incumbent of a government office he was arraigned before the court though, defended by Crémieux, he obtained a favorable verdict. In 1844 Isidor went to Paris, where he was received with acclamation, and in 1847, at the earliage of thirty-three, became chief rabbi of Paris, a position which he filled for twenty years. As chief rabbi Isidor achieved a great success, to which his personal popularity contributed, and he united the heterogeneous elements of the community into one harmonious body. In 1867 he became chief rabbi of France. Isidor was conservative, and his enthusiasm for unity led him to oppose the Reform party. He was the creator of the rabbinical missions, and especially devoted himself to the task of assimilating Algerian Judaism with that of France. As an orator Isidor was distinguished. His literary efforts include only pastoral letters, funeral orations, sermons, etc. One of the finest of his funeral orations is entitled "Paroles Prononcées sur la Tombe du Commandant Franchetti."

J.

ISIDORUS HISPALEN SIS: Archbishop of Seville; flourished in the sixth and seventh centuries. He presided over the fourth Council of Toledo, called together by the Visigothic king Sise- mand (606), and gave expression to the principle that Jews ought not to be forced into the Christian Church. To convert the Jews he wrote a book in two volumes, "Contra Judæos," in which he takes care to maintain the claims of Christianity from the Old Testament. Whether the Spanish Jews entered into controversy with Isidor and, as Grätz believes, carried it on in Latin, is an open question.

BIBLIOGRAPHY: Grätz, Gesch. der Juden, v. 77 et seq.

J.

ISIAH: Egyptian deity, at whose instigation, it is alleged, the Jews were forced to leave Egypt. Cheremon, the enemy of the Jews, asserted that the goddess Isis had appeared to the Egyptian king Amenophis, and had censured him because her sanctuary had been destroyed; whereupon the priest Parnithantes told the king that the terrible vision would not recur if he would purge Egypt of the "foul people." Then the departure of the Jews from Egypt took place (Josephus, "Contra Ap." 1. 33). Tactius has a different version, according to which the Jews were natives of Egypt, and had emigrated during the reign of Isis ("Hist." v. 2–3).

In the Epistle of Jeremiah (39–40) either the cult of Isis or that of Cybele is described. The violation of the chaste Paulina in the Temple of Isis at Rome was one of the reasons for the expulsion of the Jews from that city by Tiberius (Josephus, "Ant." xviii. 3, § 4; Regillus, "De Excidio Hieros." ii. 4).

After the destruction of Jerusalem, Vespasian and Titus celebrated their triumph in the Temple of Isis at Rome (Josephus, "B. J." vii. 3, § 4). Tiberius Julius Alexander, a descendant of the apostate and procurator (of Judæa) of the same name, erected a statue to Isis at Alexandria, in the 31st year of Antoninus Pius (Schürer, "Gesch." 3d ed., i. 508, note 9). The Greeks that lived in Palestine worshiped, among other gods, the goddess Isis (ib. ii. 35). Hence it is not surprising that the rabbinists also speak of the worship of Isis; they do not mention her name, but refer to her as the "suckling." ("mishalikah"); "Ab. Zarah 48b; Tosaf., "Ab. Zarah," v. 1; she is often represented with the suckling Horus. This specific application of "the suckling" has not been recognized in the Talmudic dictionaries of Levy, Kohut, and Jastrow.


6.

ISLAM: Arabic word denoting "submission to God"; the name given to the religion of Mohammed and to the practices connected therewith. This religion was preached first to Mohammed's fellow citizens in Mecca, then to all Arabia; and soon after his death it was spread to distant lands by the might of the sword. Its followers are called "Moslems" ("Arabic," "Muslimin"). The word "Islam" represents the infinitive, the noun of action, of the factive stem of the Arabic root "salam," and is rightly compared (Zunz, "Literaturgesch." p. 641; comp. Steinschneider, "Polemische und Apologetische Literatur," p. 241) with the use of the "hif*" of "shalam," "mushlam" and its derivatives, "mushlim." The Greeks lent the name "Ishmael" to Joseph's son to distinguish him from his immediate surroundings as well as during the commercial journeys undertaken by him in his youth. Only in the second period of his activity, after the Hegira—the departure of himself and his most faithful followers to Medina (formerly Yathrib) in 622—did he undertake a practical organization of his prophetic work, and, by making concrete laws, give a definite form to the general religious feeling.
which had been aroused by his preaching. These laws dealt both with social relations and with religious worship. It was only then that the religious tendency which had arisen out of a reaction against the heathenism of Arabia took on the form of a real, positive institution.

Mohammed's conception of his own calling and the fate which his efforts had to endure at the hands of the infidels ("safrūn" = "koffer") appeared to his mind as a reflection of the prophecies of the Bible, whose number he increased by a few characters (e.g., Hud and Salih) borrowed from an old tradition (see Jubilaeus, Book II). The persecutions which were suffered at the hands of their fellow citizens by those whose work he had now taken up were repeated in his own career. There was the same obstinate refusal, the same appeal to ancestral traditions, the resigning of which for the sake of a God-sent message heathen nations had ever opposed. In the conduct of the Mecceans toward Mohammed they repeated the actions of earlier peoples toward the messengers and prophets sent from time to time by Allah to mankind. Mohammed himself was the last link in the prophetic chain; the conclusion, the "seal of the prophets" ("khatam al-anbiyā'"); comp. parallels in "J. Q. R." xiv. 725, note 6.

In reality this confession or practice which he sought to establish was nothing new: It was only a restoration of the ancient religion of Abraham, to which God had called him (Mohammed) through the medium of Gabriel, the angel of revelation, whom he identified with the Holy Ghost. He claimed that he was to continue the mission of the earlier prophets from Adam to Jesus, and demanded for all of them faith and recognition; he would have their revealed books recognized as Holy Scriptures, viz., the Torah ("Taurat"), the Psalms ("Zabur"), and the Gospel ("Injil"). In addition, certain other prophets had written the will of God on rolls. As to his personal valuation, he made the most modest demands: he did not wish to be regarded as being Relation to above the sphere of humanity; he was Prede- only a man, of the same flesh and cessors. blood as those to whom his speech was directed; and he even declined with consistent firmness the suggestion to perform miracles, the one and only miracle being God's inevitable, unsurpassable word ("kur'ān"), as the instrument of which he was called by God. Hence he emphatically denied the claims which Christianity made in regard to the character of its founder—a character which he held to be in contradiction not only to that of a prophet sent by God, but also to that of the transcendental monotheism which he (Mohammed) preached: "He is Allah, one alone; he begets not, and is not born; and no one equals him in power" (surah cxii.).

Since he claimed to be a restorer of the ancient, pure religion revealed to Abraham, he connected his teaching with that of the Holy Scriptures of the Jews and Christians, of whose contents, however, he had in many particulars only a very imperfect knowledge—his teachers having been monks or half-educated Jews—and this knowledge he often repeated in a confused and perverted fashion. What he received from the Jews was mixed with haggadic elements current orally among Arabic Jews or existing in written form [—probably preserved in Ethanic translations of Hebrew pneumepigraphic writings,—k.] and his conception of Christian teachings was sometimes that of the heretical sects (Gottiydians, Doceans) scattered throughout the Orient, and not recognized in the canonical doctrines of Christianity. As has recently been shown, Mohammed himself not only borrowed from Jews and Christians, but was influenced also by Parseeism, with the professors of which ("mājūs," "magian") he came into direct contact (I. Goldziher, "Islam und Parsism." In "Actes du ler Congre Inter- nat. d'Histoire des Religions," i. 119-147, Paris, 1901).

The first and most ancient document of Islam is naturally the Korān ("Proclamation"), which, containing God's revelations to Moham- med, forms the foundation of his re- ligion. The doctrine of faith and practise preached by Mohammed is unfolded gradually with the succession of stages in the growth of the Korān. In the first period of his activity (at Mecca) he was occupied chiefly with his inspirations in regard to the truths of the faith, the monotheistic idea, the divine judgment, and his prophetic calling. The monotheistic conception of God, which he opposes to Arabian heathendom, agrees in substance with that of the Old Testament; he emphasizes, however, as Nöldeke has pointed out, "more the universal power and the unhindered free will of God than His holiness." Mohammed connects the idea of omnipotence with the attribute of mercy, which forms an essential element in the exercise of God's omnipotence and which is expressed in the name for God taken from the mother religion, "al- Rahman" ("Rahmat"), usually joined with "al- Rabb" (= "the Compassionate"). The formulation of the social and ritualistic laws was revealed to him personally after the Hegira, during his sojourn in Medina; while the most essential elements of the ritual ordinances had evolved during the Meccan period. In Medina he had counted much on the support of the influential Jews, by whom he ex- pected to be regarded as the final messenger of God promised in the Scriptures. He accordingly at first made them various concessions. He pointed to Jerusalem as the direction ("kiblah") toward which they should turn when praying, and he established the tenth day of the first lunar month ("Aṣurā") as the great annual fast-day. The prohibition against eating swine's flesh was also taken from Judaism, and, like that against drinking wine, was accepted, since it was difficult in these days for Arabs to procure that beverage; whereas the adoption of the Biblical prohibition against camel's flesh would have encountered great opposition, because much meat formed an integral part of the national food (Prankel, "Aramische Fremdwörter im Arabischen," iii.). Circumcision, a custom preserved from old Arabian heathendom, does not possess in Islam the fundamental character peculiar to it among the Jews. In view, however, of the obstinate opposition maintained by the Jews, Mohammed soon annulled some of these concessions. The kiblah was directed
toward Mecca (sura ii.136); the month Ramadan became the great period of fasting, in place of the truth day of the first month; and in Opposition cases also he opposed some of to Judaism, the principal details of Jewish prac-
"Jumãh" as a day of assembly for divine worship tion. He set aside the restrictions of the dietary laws (retaining only those in regard to swine's flesh and animals which die a natural death or are offered as heathen sacrifices), and he protested against the Jewish conception and observation of the Sabbath. Instead of the day of rest in com-
memoration of God's resting, he appointed Friday "The ceremonies incident to this pilgrimage Mo-
ment ("subh"). The institution of these five times of prayer developed gradually; to the three daily prayers which Mohammed himself appointed after the Jewish pattern were soon added the other two, in imitation of the five "gah" of the Parsees.
(3) "Zakat," the levying of an annual property-tax on all property, the sum coming into the state treas-
ury from this source to be used for the public and humanitarian objects enumerated in the Koran (sura ix.60), (4) "Al-iyyam" (= Hebr. "zom"), fasting from morning till evening every day during the month Ramadan (the severity of this law was light-
ed by certain indulgences). (5) "Al-hajj" (the pilgrim-
age to Mecca, imposed on every one for whom the performance of this duty is possible. The ceremonies incident to this pilgrimage Mu-
hammed preserved from the traditional practices. He ordained these ceremonies—ina word, concerning what was the "a'ma" (traditional cus-
son) in these matters. The claim as to the validity of each opinion was based on some alleged report ("hadith") either of a decree or of a practise of the prophet or of his companions ("sahih"). In regard to these questions of detail, as indeed in regard to questions of law in general—which latter embraces both jurisprudence and matters of ritual—it was only in the second century after the establishment of Islam that fixed rules were adopted. These were founded partly on what was recognized as tradition, partly on speculative conclusions, and partly on the generally acknowledged and authenticated consen-
sus of opinion in the community ("ijma"). These legal regulations were worked up systemat-
ically, and furnished material for the activity of those theological schools which was developed in the Mohammedan law that to-day is still recognized as authoritative.

The study of law is one of the most important of Mohammedan sciences, "fikih" (lit. "reasonableness" = "jurisprudentia"); Hebr. "bokhmah"). Its students are the "फुकाहा" (sing. "फुकाह"; i.e., "prudentes" = "bokhamis"). On the development of this school in Roman and Talmudic law, especially the former, has exercised a great influence. The studies of the oldest law schools have led to different results in the regulation of many details of the law according to the varying application of the data of and of the funda-
mental principles. Hence arose the differ-
ences in the ritualistic practices and in the verdicts of the various legal sects ("madhahib") of Islam. Many of these sects have disappeared; but the Hanafi, the Shafiite, the Malikite, and the Hanbalite have survived to the present day, and are distributed over large tracts of the extensive Islamic world.

By far the largest sect is that of the Hanafites, founded in the school of the Imam Abu Hanifa (d. 150 A. H. = 767 C. E.); it predominates in Turkey, in middle Asia, and in India. The Shafiites, named after the Imam Al-Shafi'i (d. 204 = 819), prevail in Egypt, southern Arabia, the Dutch colonies, and in German East-African territory. The Malikites, named after Malik ibn Anas, the great Imam of Medina (d. 179 = 796), include those who profess Islam in northern Africa and some in Upper Egypt. The Hanbalites, distinguished for their rigor and intolerance, and for a strict adherence to tradition, are named after the Imam Ahmad ibn Hanbal (d. 241 = 855). This sect suffered a serious decline after the fifteenth century; but it revived in the eighteenth century in the Wahhabite movement of central Arabia, where the general adoption of its point of view led to the foundation of the Wahhabite dynasty. These four sects stand on the common basis of the sunna.

The Mohammedan schismatic movement was in origin not religious, but political. Its central point is the question as to the rightful successor to the prophet in the government of the Islamic community. While the Sunnites recognize the right of election to the caliphate, the Shiites refuse to accept the historical facts and, recognizing as legitimate rulers and successors ("khalifah") to the prophet only his direct blood relations and descendants in the line of his daughter Fatima, the wife of Ali. But they are again divided among themselves according to which branch of the prophet's descendants they recognize. The Shi'ite High Church, represented by the sect of the Imam-Ash'ariyyah ("Twelvers"), also called "Imanites," derive the legitimate succession in the caliphate (they prefer the term "Imam" to "Khalifah") from Ali, and transmit it from father to son until the twelfth Imam, Mohammed b. Hasan al-'Askari. This Mohammed is said to have disappeared mysteriously in the year 269 A. H. (883 C. E.), when he was but eight years old; and the "Twelvers" hold that since then he has lived in concealment, and will appear again at the last day as Imam Mahdi. Another branch of the Shiites, the so-called "Isa'iyyah," known in history as "the Fatimites," founded a dynasty which was powerful for some time in North Africa and in Egypt (909-1171 C. E.). As a result of theMission paid by the Shiites to the family of Ali and Fatima (belief in the infallibility of the Imams is obligatory on all Shiites), doctrines of incarnation have sprung up within these sects, which join to the theory of the legitimate kiasmathe belief that the possessor of this dignity becomes superhuman; and this belief is even carried to the point of recognizing the existence of "God-men."

The Gnostic teachings that have developed in Islam have exercised an influence on its cosmogenic and emanational theories, plainly evidencing the effect of Babylonian and Parsee ideas. To this day the sturdy remains of these old tendencies survive in the Druses, Nosairians, and the other sects scattered through Persia and Syria, and the history of Islam as well as a not inconsiderable literature bears testimony to the extent of their influence (comp. Dussaud, "Histoire et Religion des Nozairis," Paris, 1900; Seybold, "Die Drusenschrift "Das Buch der Punkte und Kreise," Tübingen, 1902). An acquaintance with the dogmatic movement in Islam and with the sects that have proceeded from it is of great importance for the study of the history of religious philosophy in Judaism, and of its expression in the Jewish literature of the Middle Ages. As early as the second century of Islam, through the influence of Greek philosophy a rationalistic reaction took place in Syria and Mesopotamia against a literal acceptance of several conceptions of orthodox belief.

This reaction touched especially upon the definition of the attributes of God. Movement the doctrine of revelation, and the conception of free will and fatalism.

While the strictly orthodox party, represented for the greater part by the followers of Ibn Hanbal (see above), clung in all questions to a literal interpretation of the Koran and tradition, the Mutazilites introduced a more reasonable religious view, one in keeping with the existence of monotheism (see Anamicus Pertussorum).

Wholly without parallel in the history of the world was the rapid and victorious spread of Islam, within scarcely a century after the death of its founder, beyond the boundaries of Arabia, over Asia Minor, Syria, Persia, middle Asia to the borders of China, the whole coast of North Africa (ancient Mauritania and Numidia), and Europe.

**Its Spread.** As far as Spain. It subdued the Sudan as well as India; it flooded the Malay islands; and it has not yet finished its propaganda among the negroes of Africa, where it is steadily gaining ground. Starting from Zanzibar, it has spread to Mozambique, to the Portuguese colonies on the coast, to the negro tribes of South Africa, and it has even penetrated Madagascar. Islam is represented in America also, in some of the negroes who have immigrated to the western hemisphere. The slight Islamic propaganda of modern times among the Christians of North America is a peculiar one. It takes its expression in an English-Mohammedan service, in an Islamic literature, as well as in a newspaper ("The Moslem World"). In England, also, a Mohammedan community has recently been founded (Quilliam; comp. "Islam in America," New York, 1890). The total number of professors of the Mohammedan faith in the world has been variously estimated. Two computations of modern times should especially be mentioned: that of the Mohammedan scholar Rouhi al-Khalidi, who gives the total number as 282,325,420 ("Revue de l'Islam," 1897, No. 21), and that of Hubert Jansen ("Verbreitung des Islams," etc., Friedrichshagen, 1897), whose estimate, rounded numbers, is 260,000,000.

**Relation to Judaism:** In connection with the general sketch given above it is of especial importance to the Jewish standpoint to note the relations between Jews and Mohammedans.
In the Koran many a harsh word is spoken against the Jews, probably as the immediate effect of the difficulties which people in Arabia offered to the fulfilment of Mohammed's hopes and of the obstinate refusal with which they met his appeal to them. They are characterized as those upon whom "God's anger rests" (suras v. 65, lviii. 15, and, according to the traditional exegesis of Mohammedans, i. 7). They are taxed with having a special hatred for the faithful (v. 85); hence friendships with them should not be formed (v. 56). This sentiment is presupposed to a still greater degree in the old hadith. It was a general conviction that the Jew who seems to salute a Moslem with the usual salam greeting, instead of saying the word "salam" (health) says "sam" (death), which has a similar sound. One instance of this is related as having taken place even as early as the time of the prophet (Bukhari, "Ist'Idban," No. 22; idem, "Da'wat," No. 56). "Never is a Jew alone with a Moslem without planning how he may kill him" (Jahih, "Bayan," l. 160). In this way a fanatical rage against the Jews was inflamed into the minds of the Mohammedans. On the last day the faithful will battle with the Jews, whereupon the stones will say to the believers: "Behind me lurks a Jew, oh Moslems! Strike him dead!" (Musnad Ahmad, ii. 122, 181, 149; Bukhari, "Jihad," No. 29).

But, in spite of the continuance of this malevolent disposition in single cases, one gathers from the old literature of Islam the general impression that after the foundation of the Mohammedan community a milder sentiment in regard to the Jews was introduced. Even Mohammed had already proclaimed toleration of the "Ahl al-Kitab" in consideration of their paying a certain tax ("jizyah") into the state treasury; although, to be sure, a certain humiliation for the unbelievers attached to the collection of this tax (sura ix. 29). In the following generation, under the calif Omar, the details were fixed for the execution of this general law. One might say that side by side with the harshness shown by Mohammed and Omar toward the Jews of Arabia, settled in Arabia itself (they were, in fact, all driven out), there existed a more tolerant disposition toward those who were brought under the Mohammedan yoke through the extensive conquests of Islam. This disposition is expressed in many old hadiths, of which the following may serve as an illustration: "Whoever wrongs a Christian or a Jew, against him shall I myself appear as accuser on the Judgment Day." A number of current decrees emphasize the duties toward the "mu'ahad" (those with whom a compact has been made to protect them), or the "dhimmi" (those recommended to protection)—such are the names given to the professors of other faiths who are granted protection—and whenever mention is made of protection of the "persecuted," the commentators never omit to add that this is obligatory in regard to Moslems and also in regard to the "ahl al-dimmah." It is probable that the influence of the old Arabic conception of the duty of caring for whomsoever the tribe had taken under its protection is to be seen here; according to that conception, difference in religion was not sufficient ground for making an exception (an example of this may be found in "Kitab al-'Agamah," xi. 91). In the instructions which Omar gave to the generals as they set forth to spread the supremacy of Islam by the power of the sword, and to the officials to whom he entrusted the administration of the conquered lands, the injunction to respect and guard the religious institutions of the inhabitants of such lands who profess other faiths often occurs; e.g., in the directions given to Mus'ab ibn Jahl for Yemen, that no Jew be disturbed in the exercise of his faith ("Baladhuri," ed. De Goeje, p. 71). Omar likewise directed that some of the money and food due to the poor from public revenues be given to non-Moslems (ib. p. 129). Characteristic of this attitude toward the Jew is a story—somewhat fabulous, it is true—told of a house in Busrah. When Omar's governor in this conquered city desired to build a mosque, the site of a Jew's house appeared to him to be suitable for the purpose. In spite of the objections of the owner, he had the dwelling torn down, and built the mosque in its place. The outraged Jew went to Medina to tell his grievance to Omar, whom he found wandering among the graves, piously clad and lost in pious meditation. When the calif had heard his complaint, anxious to avoid delay and having no parchment with him, he picked up the jaw-bone of an ass and wrote on it an urgent command to the governor to tear down his mosque and rebuild the house of the Jew. This spot was still called "the house of the Jew" up to modern times (Porter, "Five Years in Damascus," 2d ed., p. of Omar. 255, London, 1870). To Omar, however, is likewise ascribed the origin of a pact ("ahd 'Omar"); see Omar) whose provisions were severer. Whatever may be true as to the genuineness of these "pacts" (see in this connection De Goeje, "Memoire sur la Conquete de la Syrie," p. 142, Leyden, 1900; T. W. Arnold, "The Preaching of Islam," p. 53), it is certain that not until the science of Mohammedan law had reached its full development in the Filis school and the canonical law had been definitely codified after the second century of the Hegira, was the interconfessional law definitely established. A chapter dealing with the social and legal position of these "possessing Scriptures" may be found in every Mohammedan legal code. There is a regular gradation in respect to the degree of tolerance granted by the various legal sects ("madhahib"). On the whole, the attempt was made in these codes to adhere in theory to the original fundamental laws. The adherences were modified, however, by a certain amount of increased rigor, corresponding to the public feeling of the age in which the codes came into existence—that of the Abbasids. The most intolerant were the followers of Ahmad ibn Hanbal. The codification of the laws in question has been given in detail by Goldscheider in "Mo- natschrift," 1889, xxii. 392-569.

The different tendencies in the codifications are shown in divergences in the decrees attributed to the prophet. While one reads, "Whoever does violence to a dhimmi who has paid his jizyah and evidenced his submission—his enemy I am" ("Usd al-Ghaba," iii. 161), people with fanatical views have...
put into the mouth of the prophet such words as these: "Whoever shows a friendly face to a shikunah is like one who deals me a blow in the side" (Ibn Hazar al-Hamawi, *Pawati Hadithiyyah*, p. 118, Cairo, 1897). Or: "The angel Gabriel met the prophet on one occasion, whereupon the latter wished to take his hand. Gabriel, however, drew back, saying: 'Thou last but just now touched the hand of a Jew.' The prophet was required to make his ablations before he was allowed to take the angel's hand" (*Dhahabi*, *Mizanal-I'tidal*, ii. 292, 275). These and similar sayings, however, were repudiated by the Mohammedan hadith-critics themselves as false and spurious. They betray the fanciful spirit of traditions. of the circle in which they originated.

Official Islam has even tried to turn away from Jews and Christians the point of whatever malicious maxims have been handed down from ancient times. An old saying in regard to infidels reads: "If ye meet them in the way, speak not to them and crowd them to the wall." When Suhail, who relates this saying of the prophet, was asked whether Jews and Christians were intended, he answered that this command referred to the heathen ("mushrikon"); "Mussad Ahsanul*, ii. 282.

Under the dominion of the Ommiades the followers of other religious faiths were little disturbed, since it was not in keeping with the worldly policy of those rulers to favor the tendencies of fanciful zealots. Omar II. (717-720) was the only one of this worldly-wise dynasty who trenched upon the pietistic influence. Intolerance of infidels and a limitation of their freedom were first made a part of the law during the rule of the Abbasids (see Abbassid Califs), who, to bring about the rule of their predecessors, had supported theocratic views and tolerant creeds (comp. *Z. D. M. G.* xxxviii. 679; *R. E. J.* xxx. 6). Under them also the law was introduced compelling Jews to be distinguished by such distinguishing marks became frequent in the Islamic Halakah, as a glance into the codesthemselves

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Embellish the original material, much of which goes back to Persian sources (e.g., the levithian and "shor ha-bart" as food = preserved wine as a drink in paradise; the "luz" (= "ujb") out of which men's bodies will be reconstructed at the resurrection, etc.; see *Eschatology*). From the very beginning Jews versed in the Scriptures ("babr" [plural, "abbar"] = Heb. "haber") became of great importance in providing such details; and it was from the information thus supplied that the meager skeleton of the teachings of the Koran was built up and clothed.

These abhar hold an important position also as sources for information concerning Islam. It will be sufficient here to refer to the many teachings in the first two centuries of Islam which are recorded under the names Ka'ib al-Abbar (d. 654) and War in Makhzin (d. circa 751). In the first place, Islam owes to this source elaborations of Biblical legends; many of these elaborations are incorporated in the canonical hadith works, and still more in the historical books (e.g., *Tabari*, vol. 1); and they early developed into an important special literature, a compilation of which is found in a work by *Tha'labi* (d. 1036) dealing exhaustively with these subjects and entitled "Am Isal Majalis" (frequently printed in Cairo). Here belong the many tales current in Islamic legendary literature under the name "Istal-Illyat" (= "Jewish narratives"; comp. *I.E.J.* xliii. 63 et seq.). According to the hypothesis of J. Perkins and Victor Chauvin, a large number of the tales in the "Thousand and One Nights" go back to such Jewish sources (see *Arabian Nights*).

The system of genealogy, so important among the Arabs, connecting early Arabian history with that of the Biblical patriarchs, also goes back to Jewish sources. In particular a Jewish scholar of Palmyra is mentioned who adapted the genealogical tables of the Bible to the demands of Arabic genealogy (comp. references in Goldziher, *Muhammedanische Studien*, i. 175, note 2). It was likewise such Jewish converts who offered the material for certain theories hostile to Judaism; for example, the view, not generally accepted by Mohammedan theologians, especially in North Africa, where the badge was known as "shahlah" (*Fagru*), "Chroniques des Almohades et des Haftjides At-" (written in Cairo). Here belong themany tales current in Islamic legendary literature under the name "Istal-Illyat" (= "Jewish narratives"; comp. *I.E.J.* xliii. 63 et seq.). According to the hypothesis of J. Perkins and Victor Chauvin, a large number of the tales in the "Thousand and One Nights" go back to such Jewish sources (see *Arabian Nights*).

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tavia, 1882-84; “Path al-Kabir,” edited by the same, pp. 631 et seq., Leyde, 1894; Torzawa, “Das Moslimische Recht,” p. 228, Leipzig, 1853. For example, the Mohammedan law in regard to slaughtering ordains expressly that the “hilmun” (Hebr. “kanah”) and the “mari” (Hebr. “weshet”) must be severed, and forbids killing in any other manner. On the other hand, the law, peculiar to Islam, that the slayer in the performance of his duty must turn the animal toward the “Qiblah,” has given material for halalic reflections on the part of Jews (Solomon ben Adret, Respons., No. 845; “Bet Yosef,” on Tur Yoreh De’ah, 3rd ed.). The rule that God’s name be mentioned before the performance of a duty is probably a reflection of the Jewish benediction, as are also in general the eulogies contained by Islamic tradition at the appearance of certain natural phenomena (Nawawi, “Adhikar,” p. 79, Cairo, 1113), which may be traced back to the influence of Jewish customs. Mohammedan law has adopted literally the provision “ka-makhol ba-shakeret” in the case of the precept concerning adultery, and it betrays its source through this characteristic form of speech (“Culturgesch. des Orients Unter den Chalifenn,” I. 253, 556) to show by many examples that the codifiers of Mohammedan civil law were influenced by Talmudic rabbinical law. There is, however, legitimate doubt in the case of many of such coincidences whether Roman law, the influence of which on the development of Mohammedan law is beyond question, should not be considered as the direct source from which Islamic teachers borrowed. Such a question must arise from a consideration of the legal principle of the “istishbah” (“presumptio”), the meaning and application of which coincide fully with that of the rabbinical principle of the הָעַּרְבָּת (Wiener Zeitschrift für die Kunde des Morgenlandes,” I. 229). Likewise the ritual of the טַנָּחָה (and the fundamental principle of the הָעַרְבָּת (“istishbah”) are found literally among the cardinal juridical principles of Islamic law (ib. p. 229; “Mohammedansche Studien,” ii. 82, No. 6). In spite of the fact that it is a principle of Islamic tradition to avoid all imitation of the usages and customs of the Ahl al-Kitab and that the disapproval of many usages of religious as well as of secular life is specifically ascribed to such a cause (“R. E. J.”, xxvii. 77), still many religious practices of Judaism have been incorporated into Islam; for example, many details in the ceremony of burying the dead, as “tahanah” (washing the dead), holy texts being recited during the washing of the various parts of the body (Al’-Abdari, “Madkhal,” iii. 12, Alexandria, 1326). Such intrusive customs are not seldom censured by the purists of Islam as being “bid’ah” (unorthodox innovations), in opposition to the “Sunah” (old orthodox usage). Those elements of Mohammedan religious literature which correspond to the Jewish Haggadah offer a large field for derivation; in this connection see Hayawan.

Islam is regarded by Mohammedans, as may be easily conceived, not only as the final stage of the divine revelation, but also as being quantitatively richer than either Judaism or Christianity. More ethical demands are made by it than by the other religions. This idea found expression in an old apocryphon, which even at a very early period was misinterpreted to read: “Islam has 71, Christianitv 72, and Judaism 73 sects.” The word which was taken to mean “sects” denotes literally “branches,” and should be interpreted “religious demands.” The highest of which is the acknowledgment of God and Mohammed, and the lowest, the removal of offense from the way (on the original meaning of this saying see Goldziher, “Le Désenchevevement des Series Musulmanes,” in “Jouve de l’Histoire des Religions,” xxvi. 139-177).

The theological relation of Islam to Judaism is presented in an extensive polemical literature on the part of Mohammedan scholars. The subject-matter of this literature is closely related to the attacks and accusations already directed against Judaism by the Koran and the hadith. In the Koran (ix. 30) the Jews are charged with worshiping only one God—a malevolent metaphor for the great respect which was paid by the Jews to the memory of Ezra as the restorer of the Law, and from which the Ezra legends of apocryphal literature (II Esd. xxiv. 37-40) originated (as to how they developed in Mohammedan legends see Damiri, “Hayat al-Hayawan,” I. 304-308). It is hard to bring into harmony with this the fact, related by Jacob Saphir (“Ezra Saphir,” i. 99), that the Jews of South Arabia have pronounced aversion for the memory of Ezra, and even exclude his name from their category of proper names.

More clearly still does this literature bring forward an accusation, founded on sura ii. 70, v. 15, that the Jews had falsified certain portions of the Holy Scriptures and concealed others (iii. 64, vi. 91). Even in Mohammed’s time the rabbis were said to have misrepresented to the prophet the law in regard to sacrifices (“R. E. J.”, xxvii. 76). In later times the details as to these falsifications were continually augmented. It was said, for example, that in order to rob the Arabs of an honor done to their ancestors the Jews wrongly inserted in the Pentateuch the choice of Isaac as the child whose sacrifice God demanded of Abraham and which the patriarch was willing to make, whereas in reality it was Ismael (comp. “Mohammedansche Studien,” i. 145, note 5). But the accusation of misrepresentation and concealment is most efficient in connection with those passages of the Pentateuch, the Prophets, and the Psalms in which the adherents of Islam claim that Mohammed’s name and attributes, his future appearance as “seal of the prophets,” and his mission to all mankind were predicted.

Mohammedan theologians divide these charges into two classes: they hold (1) that in some cases the original text has been falsified, while (2) in others it is the interpretation of a genuine text that has been wilfully perverted. Whereas in the earlier period of the controversy these accusations were made against the “alhab” as a class, who were represented as leading the Jewish people astray, later
on the personal nature of the charge was accentuated, and the fault ascribed to Ezra "the writer" ("al-warrak"), who in his restoration of the forgotten writings was said to have falsified them ("Z. D. M. G." xxiii. 370). Abraham ibn Dawd ("Emunah Ramah," p. 79) opposes this accusation. As to his literary compilation, Ibn Kūṭalā (d. 276 A.H. = 889 C.E.) was the first to bring together the Biblical passages supposed to refer to the sending of Mohammed. His enumeration of them has been preserved in a work by Ibn al-Jauzī (12th cent.), from which it has been published in the Arabic text by Brockelmann ("Beiträge zur Semitischen Wortforschung," iii. 46-55; comp. Stade's "Zeitschrift," 1894, pp. 138-142). These passages recur with more or less completeness in the works of all Moslem apologists and controversialists (comp. the enumeration of the Biblical names of the prophet and the Biblical verses relating to him in "Z. D. M. G." xxvii. 374-379), and are usually combined with similar New Testament prophecies supposed to refer to him (Hūd, Isrāʾīl, confused with Hūd and Isrāʾīl, is taken to mean Mohammed). Of the Biblical names supposed to allude to Mohammed, Jewish apologists have been compelled most oftentimes to refute the identification of Mohammed with the prophet of Islam.

With this portion of the polemic directed against the Bible is often connected an exposition of the contradictions and incongruities in the Biblical narrative. The first to enter this field was the Spaniard Abu Mohammed ibn Hazm, a contemporary of Samuel ha-Nagid, with whom he was personally acquainted (see Bibliography below). He was the first important systematizer of this literature; and his attacks upon Judaism and its Scriptures are discussed by Solomon ben Aderet in his "Ma'amar al-Yishmael" (Schreiner, in "Z. D. M. G." xlviii. 39).

One of the earliest points of controversy was the contention of the Jews that, although Mohammed was to be regarded as a national prophet, his mission was to the Arabs only or in general to Restriction peoples who had had as yet no revealed Scriptures ("ummiyān"; Kohāk's "Jeshourun," ix. 94). In opposition to this, Mohammadan theologians and controversialists declared that Mohammed's divine mission was universal, hence intended for the Jews also. Abu 'Isa 'Abdallāh al-Iṣbahānī, founder of the Iṣbahānī school (middle of the 8th cent.), admitted that Mohammadanism as well as Christianity was entitled to recognize its founder as a prophet, whose mission was intended for "its people"; he thus recognized the relative truth of Islam in so far as its followers were concerned (Kirkitīn, ed. Habasī, § 11).

The turning-point in this controversy was the question of abrogation of the divine laws, inasmuch as a general acceptance of Islam presupposed the abolition of the earlier divine revelations. Otherwise the abolition of the Sabbath law (see "Kaufmann Gedenkbuch," p. 100), of the dietary laws, and of other Biblical precepts and regulations given by God would lose all claim to validity. Consequently the Mohammadan, while maintaining the authority of the ancient prophets, had to demonstrate the provisional and temporary nature of such of the earlier divine laws abrogated by Mohammed as they did not claim to be out-and-out inventions. So much the more vigorously, therefore, did the Jewish dogmatists (Saadīn, "Emunot we-De'ot," book ii.; Abraham ibn Dawd, "Emunah Ramah," pp. 75 et seq.) oppose from a philosophic standpoint this view, which attacked the essential principles of the Jewish religion.

The anti-Jewish controversialists of Islam assumed as an established fact that the Jews were required to hold an anthropomorphic, corporeal conception of God ("tashbih"). Judaism is even held responsible for the anthropomorphic conceptions found in other confessions (see "Kaufmann Gedenkbuch," p. 109, note 1). The Biblical passages brought forward as proof (among the earliest of them is Gen. i. 26-27) are counted with those which it is claimed were falsified by the Jews. Besides the Biblical passages, references from the Talmud in which extremely anthropomorphic statements are made concerning God ("God prays, mourns," etc.) are also brought forward to support these charges. The material for the last-named class of attacks was probably furnished by the Karaites, who are treated respectfully by the Mohammadan controversialists, are characterized as standing closer to Islam, and in general are extolled at the expense of the Rabbinists.

Ibn Hazm extends the attack against the Jews to the rabbinical amplifications of the laws, to the "bonds and chains" with which the Jews have, with unjustifiable arbitrariness on the part of the Rabbis, been bound. Since the time of the Jewish apostate Samuel b. 'Abbas, the polemic has taken the form of satire, directed most often against the minutiae of the precepts on slaughtering and on the order of procedure in connection with the "bedikat ha-re'eh." The same controversialist also began to criticize the text of certain prayers (which he cites in Hebrew) and to hold up the conduct of the Rabbis to ridicule. Later Islamic controversialists have copied extensively from this convert from Judaism.


**Z. D. M. G.**
ISLAMI, 'ABD AL-HAKK AK-: Jewish convert to Islam; lived at Ceuta, Morocco, in the first half of the fourteenth century. He wrote an Arabic work against the Jews in which the passages that he quotes from the Bible are given in Hebrew, transliterated in Arabic characters. Manuscripts of it are in the British Museum.

**Bibliography:** Heidelberger, *Polemische Literatur,* p. 135; *Die Arabische Literatur der Juden,* 1: 128.

M. SEL.

ISLER, MEYER: German philologist; born Dec. 14, 1807, at Hamburg; died there Aug. 19, 1888. Studied philology at the universities of Bonn and Berlin (Ph.D. 1830). Appointed registrar of the city library of Hamburg in 1832, he thenceforward remained identified with that institution, being appointed secretary in 1831, superintendent in 1873, and director in 1878. The last-named post he held until his retirement in 1883. He was actively interested in Jewish matters, and was one of the first to advocate (in the "Allg. Zeit. des Jd.") the establishment of rabbinical seminaries. Isler was the author of "*Quantum Hypololarum Specimen,*" Berlin, 1830, and he edited the following works: B. G. Niebuhr's "*Vorträge über Römische Gesch.*," 5: 1858; the same author's "*Vorträge über Alte Länder und Völkerkunde,*" 9: 1851, and "*Excerpta ex P. Ovidii Nasonis Carminibus,*" Edin- burgh, 1851; "*Einige Ovidstudien,*" Hamburg, 1838; "*Verhandlungen der Fünfzehnten Versammlung Deutscher Philologen, Schulmänner, und Orientalisten zu Hamburg,*" 1-6 Oct., 1835. *Hamburg: 1836.*

K. I. G. D.

ISPAHAN: City in the district of Jabal, Persia, situated on the Zendarud. The Jews pretend to have founded Ispahan, saying that it was built by the captives whom Nebuchadnezzar transported therewith after he had taken Jerusalem. This tradition is related not only by Moses of Chorene (iii. ch. xxxv.), but also by the Arabic geographers Ibn Falaki (p. 261), Al-Iṣḥāki (p. 198), Ibn Ḥašābi (p. 261), Al-Muḥaddith (p. 888), Yavuz (l. 293, iv. 1045), and Abu al-Fida (p. 411), and by historians, e.g., Ibn Khaldun (ed. Bulak, ii. 114). It is related that the Jews took with them earth and water from Jerusalem and Traditional weighed the earth and the water. Founding, the place. Arrived at Ispahan, they encamped at a place which in Hebrew means "Emcap!" and there they found that the earth and the water weighed the same as those they had brought with them from Jerusalem.

This colony was founded a mile or two east of Jayy, and was called "Al-Yahudiyyah"; the name "Jayy" being changed to "Shahristan" (= "the city"). Al-Yahudiyyah grew in importance and became the modern Ispahan; being twice as large as Shahristan (Al-Iṣḥāki). Al-Mukaddasi speaks in high terms of its merchants; and Mansur ibn Badhan is reported to have said that the origin of all the rich merchant families of Ispahan would be found to be some idolater or Jew. The founding of the Jewish colony may have occurred in the third century under Sapor II.

Under Perozes (457-484) the Jewish community of Ispahan was accused of having killed and flayed two magi, and that monarch put to death half of the Jews of that city. He also had the Jewish children brought up in the temple of Horwom as fire-worshippers. About the middle of the tenth century the Buyyid king Rukn al-Daulah united the two towns of Jayy and Al-Yahudiyyah and resumed the ancient name of Ispahan.

During the first centuries after their establishment at Ispahan the Jews prospered greatly. Benjamin of Tudela (13th cent.) found in Ispahan about 15,000 Jews. Sar Shalom, rabbi of that city and of all other towns of the Persian empire, was promoted to that dignity by the prince of the captivity, who reigned at Baghad. Afterward the Jews suffered great violence at the hands of the viziers, especially under the Sufi dynasty, whose kings made Ispahan their residence. The Jews were the first upon whom the Moslems vented their ire, and they were even compelled to wear a special mark on their dress, to distinguish them from the believers. Their caps had to be of a different color from the Moslem's; and they were not allowed to wear cloth stockings. The Jews had at Ispahan one principal synagogue and several small ones. Chardin says that Shah
Mohammed ibn'Isaal-Ispahani was born, from whom arose the Jewish-Persian sect Al-Ispahaniyyah, who all parts of the Persian empire; for there is a tradition about 6,500 Jews.

Others synagogues of Ispahan were set on fire by Mirza Mas'udi under Shah Abbas II. Serahbatation that Serah, the daughter of Asher, was buried who, a poor workman's son, rose to high rank. According to Oonfino, there are now in Ispahan 660 Jews. It was here that the false prophet Abu 'Isa or Mohammed ibn 'Isa al-Ispahani was born, from whom arose the Judeo-Persian sect Al-Ispahanlyah, who are also called "Al-Isawiyah" or "Istawiyyah." (Biruni, p. 15; Salisrubeni, trans., Haarbrucker, p. 234; Schriner, in "Monatschriften," xxxiv, 149; ibid., in "R. E. J." xii, 359. It is curious to note that the Mohammedans believed that Antichrist would arise in this city, probably because of its large Jewish population (Bin al-Filali, p. 288; Al Mukhaidhi, p. 399; "Z. D. M. G." xiiil. 596).

Bibliography: Arakel, Livre d'Histoire, ch. xxxiv. (French trans., from the Armenian by Brosset); Babai, Diwan (Hebrew Ms. No. 138, Bibliothèque Nationale, Paris); Babai, in "Monatsschrift," xxxiv, 140; Al-Mukaddasi; Benjamin II., Mass'Yisrael, pp. 85-86. M. Eru.—G.

ISRAEL. See Jacob.

ISRAEL, KINGDOM OF: In the article People of Israel the history of the Northern Kingdom in its wider relations is briefly set forth; here the details will be more fully sketched. The history may be divided into four periods. The first was a period of confusion and semianarchy; the second, a time of national consolidation and heroic self-defense; the third, a period marked by extremes of misfortune and success; and the fourth, a term of humiliation by the Assyrians, ending in national extinction.

First Period.—Jeroboam I. to Omri (934-886 B.C.).—The kingdom during this period was in the formative stage; it was, in fact, continuing the political experiences of the time of Saul. The territory of Israel outside of Judah and southern Benjamin had not been organized by David and Solomon except for purposes of taxation and statute labor. It was not a federation of tribes, but virtually a combination of districts, the region north of Edresea being especially loose in its attachment. The inhabitants of the territory called "Israel" had not before acted together except in rebellion against the house of David. The genius of David had placed Judah half a century ahead of the rest of the land, both in political and military affairs.

Accordingly in the inevitable wars with Judah, Israel was at first at a disadvantage. Its reverses increased the original confusion and dynastic discontent. The rule of Elisha became unpopular; and Jeroboam's son Nadab (913) was slain by a usurper, Baasha of Israel (911). The northern districts needed especial protection; for the Arameans of Damascus were beginning their fateful border attacks. Baasha fixed his capital at Tirzah, nearer his own home, and made a treaty with Damascus. His measures of concentration enabled him to assert the natural superiority of northern Israel and to establish himself firmly on the border of Judah.

With costly gifts King Ass of Judah induced the Arameans to break with Baasha, and to invade the territory of Israel. The result was the loss to Israel of fertile lands northwest and west of the Sea of Galilee, and the abandonment by Baasha of his southern vantage-ground. The dynasty of Baasha was soon overthrown. His son Elah (888) was slain in a military conspiracy; and after the downfall of two pretend-
ers, Omri, the general of the army, was made king by his soldiers.

Second Period—Omri to Jehu (886-842): Omri chose a new capital, Samaria, the strongest site for defense in central Palestine. Under him the fratricidal war with Judah was changed to friendship based on common interest; and Policy and Judah became a staunch ally, almost success a vassal, of Israel. Alliance with Omri. Tyre was cemented by a marriage be- tween Omri’s son Ahab and Jezebel, the daughter of the Tyrian king. Gilead was held with a firm hand against Damascus on the north and against the Moabites on the south. But west of the Jordan the Arameans were still predominant; and Omri was forced to concede an open market to them in Samaria (1 Kings xx. 34). Israel, now narrow- ing to Ephraim, Jezreel, and Gilead, was being consolidated.

Ahab (870) carried on strenuously his father’s policy. His association with Tyre was of material but not of religious advantage to Israel. The cult of the Phoenician Baal and Astarte could not be reconciled with the worship of Yhwh; besides, it ministered to lust and luxury. Ahab and Jezebel thus provoked the wrath of the prophet Elijah, whose crusade against the house of Omri was further inspired by Ahab’s spoliation and murder of a freeholder of Jezreel. Yet Ahab was a valiant defender of Israel against the growing power of Damascus, with which he was almost constantly at war. On the whole, he was successful; and by the peace of Aphek (855) he revoked the concessions of his father (1 Kings xx.). Next year he was actually to be found with Benhadad II. of Damascus as one of many allies fighting against the Assyrians, who under Shalmaneser II. were threatening Palestine as well as Syria. But in 853 war with Damascus broke out again. Ahab, who had Jehoshaphat of Judah as an ally, was slain in battle at Ramoth in Gilead.

Ahab’s son Ahaziah sickened and died soon after his accession; and his place was taken by his brother Joram (853). The war with Damascus was prosecuted vigorously. Ahab’s policy was continued, and Jezebel still promoted the worship of her Baal. The prophet Elisha, at the head of the partizans of Yhwh, now decided upon a coup d’état; and at his instigation Jehu, an officer of the army, rose against the royal house, put Joram and Jezebel to death, and carried out on his own ac- count a murderous proscription against all his relatives as well as against the priests of the Baal.

Third Period—Jehu to Menahem (842-742): Jehu, having cleared the way to the throne, found himself at once face to face with Hazael of Damascus, who a short while before had also made himself king by the assassination of his master. To secure himself Jehu sent many rich presents to Shalmaneser of Assyria. This, however, availed him nothing. The Assyrians had made frequent expeditions against Damascus, and thereby had greatly helped Israel—perhaps, indeed, had saved it from utter de- struction; but after 859 Shalmaneser appeared no more in Syria, and Hazael had his way in Israel and Judah. Jehu’s reign was thus made utterly inglorious; and his son Joashahaz (815) was, if possible, still further reduced by the power of Damascus, so that the vassal state was allowed to maintain only a nominal guard of chariots and horsemen.

But deliverance was granted when most sorely needed. The Assyrians again came against Damas- cus after the death of Hazael (805); and under Joash (799), son of Jehoahaz, Israel gradually revived. In 787 Damascus was captured by the Assyrians, and for two generations remained innocuous. The As- syrians soon retired; and, freed from the double danger, Israel still further revived, till Jeroboam II. (783), son of Joash, brought it to a height of power and prosperity never before known. Indeed, for a time, the old ideal boundaries both east and west of the Jordan were maintained. But the glory was exter- nal and short-lived. The moral causes of decay are shown in the prophecies of Amos and Hosea. Jero- boam’s son Zachariah (745) had scarcely begun to reign when a usurper, Shallum, put him to death, in his turn being summarily disposed of by an army officer, Menahem.

Fourth Period—Menahem to Hoshea (741-722): In the time of Menahem, Israel had at last to deal directly with the Assyrians, who under Tiglath- pilser III. were now beginning their final era of conquest. In 741 he bought them off for a thousand talents of silver. His reign was brief, and his son Pekahiah, after ruling little more than a year, was slain by his general Pekah (733). In the Vassalage, 724 the Assyrians returned. To cope with them Pekah made an alliance with Rezin, king of Damascus. The Assyrians annexed Galilee and Damascus, deposed Pekah, and put an intriguer, Hoshea, in his place. Over the central kingdom Hoshea reigned as an As- syrian vassal till in 722 he was incited to revolt by Egypt under the Ethiopian dynasty. Samaria was soon placed under siege, and at the end of 722 was taken. Of the little kingdom 27,300 people were deported, and it was made an Assyrian province.

Bibliography: See Israel.

J. P. McC.

ISRAEL, PEOPLE OF: In the Bible “Israel” is the national name of the people who are known racially as “Hebrews.” In the tribal condi- tion no comprehensive name was historically applied to the whole people. The story (Gen. xxxii. 24 et seq.) of the change of name from “Jacob” to “Is- rael” is in part a reflex of the historical fact of the union of the tribes and of their final triumph over the Canaanites.

I. Origin of the People: Whether regarded politically or ethnologically, Israel must be consid- ered a composite people. This appears both from the genealogical statements of the Bible and from recorded instances of racial amalgama-

Ultimate tion. It is not, however, easy to determine exactly all the racial ele- ments of Israel; and the beginnings are involved in greatest obscurity. A primary Babylonian contribution is at least probable. The tradition that Abram as the founder of the race came from Ur of the Chaldees is meanin-
they had made an alliance. The scattered remnants of Simeon were later absorbed by Judah. Whether Levi at length became reabsorbed in Israel as the priestly tribe is not quite certain (see Division and Distinction of the Tribes. Letters). Judah in these early days allied himself with Canaanites of the districts of Adullam and Timnath, and maintained his tribal existence in spite of many disasters.

3. The Occupation of Palestine: The tribesmen of Joseph, now divided into two great clans, were naturally the head and front of the movement upon Palestine. Their main endeavor was to effect an access to the land and tribal traditions and genealogical tables, and using the scanty notices from outside sources, the following tentative outline history may be constructed:

1. The Tribes before the Exodus: Most, if not all, of the tribes of Israel had some kind of organic existence before 1900 B.C., the approximate date of the Exodus from Egypt. But in the Egyptian records of about 1300 B.C. a people called “Aseru” then occupied the territory later ascribed to Asher. But there seems to have been an “Israel” in some sense in Canaan before the Exodus, for Meiron and son of Rameses II., refers to having devastated Israel in Canaan. No other supposed monumental allusion to Jacob or Joseph or the Hebrews can be used as yet for historical purposes.

2. The Egyptian Era and the Exodus: Meanwhile the people of Joseph prospered so greatly in Egypt that many families from kindred tribes migrated thither. But a change of policy under the kings of the sixteenth dynasty brought about a sore oppression of the Hebrews, so that their life there became intolerable. The great design of restoring them to Canaan was cherished by Moses, a Hebrew of Egyptian education, but at this time a fugitive in the peninsula of Sinai in consequence of active partisanship in the cause of his oppressed brethren. There he adopted the religion of his hosts, the Kenites, who were worshippers of Yahweh. He then returned to Egypt, induced his people to migrate with him, and effected a passage of an arm of the Red Sea, when hard pressed by the pursuing Egyptians. After this deliverance it became easier for the fugitives to make the worship of Yahweh their own; and the new religious bond was strengthened by a prolonged visit to the seat of Moses and Yahweh, Mount Sinai. Of this religion Yahwism. Moses was the first priest, though the ministry was subsequently transferred to other hands. As civil leader and priest in one he was the supreme judge; and as the interpreter of the will of Yahweh he was the first and in a sense the greatest of the prophets. Law and justice, the ordinances of which were imparted by Moses to his people, were also of the essence of revelation.

3. The Occupation of Palestine: The tribesmen of Joseph, now divided into two great clans, were naturally the head and front of the movement upon Palestine. Their main endeavor was to effect an access into the sons of Leah, the sons of Rachel, and the sons of their two maids is of essential historical value. The eldest four were the first to make an independent settlement in Canaan. Reuben was the first leader; but he early lost his preeminence, and made his permanent home across the Jordan. Simeon and Levi were almost destroyed in a feud with Canaanites of the region of Shechem, with whom they had made an alliance. The scattered remnants of Simeon were later absorbed by Judah. Whether Levi at length became reabsorbed in Israel as the priestly tribe is not quite certain (see Division and Distinction of the Tribes. Letters). Judah in these early days allied himself with Canaanites of the districts of Adullam and Timnath, and maintained his tribal existence in spite of many disasters.

less if it is a mere geographical reference; and the fact that the Hebrews shared with the Babylonians their oldest literary reminiscences, such as characteristic forms of the Creation and the Flood stories, is apparently a confirmation of the tradition. The more immediate Biblical tradition is to the effect that Israel was fundamentally Aramean; and this belief is not incompatible with partial Babylonian descent. The course of the earliest history was perhaps somewhat as follows: During the Babylonian domination of the west country—not later than about 1500 B.C.—a party of emigrants from the lower Euphrates came to the region about Charran, the seat of an old Babylonian colony. After a time certain families of them went farther to the west and south, settling in scattered bands both east and west of the Jordan. From these the Hebrew peoples, including the Hebrews proper, the Moabites, Ammonites, and Edomites, claimed descent. By the ancestors of the Hebrews proper the old affiliations were maintained for a time by Aramean ascendants, so that later it could be said of Israel, “an Aramean nomad was thy father” (Deut. xxvi. 5, Hebr.).

II. Tribal History: There are thus given a few sturdy clans, the most prominent being marked off by their Aramean affiliations, forming settlements for themselves in Palestine and never wholly abandoning them, till by superior moral and physical energy they make good their claim to the possession of most of the country. By putting in most probable chronological order the substance of the patriarchal and tribal traditions and genealogical tables, and utilizing the scanty notices from outside sources, the following tentative outline history may be constructed:

1. The Tribes before the Exodus: Most, if not all, of the tribes of Israel had some kind of organic existence before 1900 B.C., the approximate date of the Exodus from Egypt, though they may not in all cases have then borne the Existence names which have become historical. Of the scheme of the Twelve Tribes is a later construction, based in part upon genealogical data and in part upon geographical boundaries; yet this scheme is still the chief guide for determining the tribal distribution in the period preceding the invasion.

The traditional classification of the tribes (Gen. xxx.) into the sons of Leah, the sons of Rachel, and the sons of their two maids is of essential historical value. The eldest four were the first to make an independent settlement in Canaan. Reuben was the first leader; but he early lost his preeminence, and made his permanent home across the Jordan. Simeon and Levi were almost destroyed in a feud with Canaanites of the region of Shechem, with whom they had made an alliance. The scattered remnants of Simeon were later absorbed by Judah. Whether Levi at length became reabsorbed in Israel as the priestly tribe is not quite certain (see Division and Distinction of the Tribes. Letters). Judah in these early days allied himself with Canaanites of the districts of Adullam and Timnath, and maintained his tribal existence in spite of many disasters (Gen. xxxviii.). Early and late Judah derived strength from the absorption of outsiders.

Some sort of settlement was also probably made by Issachar and Zebulun in the plain of Jezreel and northward before the return from Egypt, which would account for the prominence of these tribes so soon after that event (Judges v.) in those fertile and much-coveted regions. Joseph and Benjamin are of more relative consequence in Palestine after than before the sojourn in Egypt. In the earlier time the ambition and progress of the tribe of Joseph excited the jealousy of the other tribes, and it was compelled to migrate into Egypt, as was the fashion with many Asians during the eighteenth and nineteenth dynasties. Benjamin as a tribe in Canaan was perhaps non-existent till after the Egyptian era. The historical location of Gad, Asher, Dan, and Naphtali is suggestive of their predominantly foreign origin, which explains their being accounted as the sons of the maid of Leah and Rachel. As connected with Israel they were not prominent till the time of the general settlement. But in the Egyptian records of about 1300 B.C. a people called “Aseru” then occupied the territory later ascribed to Asher.

The question of a federation of any of the tribes is obscure. But there seems to have been an “Israel” in some sense in Canaan before the Exodus, for Merneptah, son of Rameses II., refers to having devastated Israel in Canaan. No other supposed monumental allusion to Jacob or Joseph or the Hebrews can be used as yet for historical purposes.

2. The Egyptian Era and the Exodus: Meanwhile the people of Joseph prospered so greatly in Egypt that many families from kindred tribes migrated thither. But a change of policy under the kings of the sixteenth dynasty brought about a sore oppression of the Hebrews, so that their life there became intolerable. The great design of restoring them to Canaan was cherished by Moses, a Hebrew of Egyptian education, but at this time a fugitive in the peninsula of Sinai in consequence of active partisanship in the cause of his oppressed brethren. There he adopted the religion of his hosts, the Kenites, who were worshippers of Yahweh. He then returned to Egypt, induced his people to migrate with him, and effected a passage of an arm of the Red Sea, when hard pressed by the pursuing Egyptians. After this deliverance it became easier for the fugitives to make the worship of Yahweh their own; and the new religious bond was strengthened by a prolonged visit to the seat of Moses and Yahweh, Mount Sinai. Of this religion Yahwism. Moses was the first priest, though the ministry was subsequently transferred to other hands. As civil leader and priest in one he was the supreme judge; and as the interpreter of the will of Yahweh he was the first and in a sense the greatest of the prophets. Law and justice, the ordinances of which were imparted by Moses to his people, were also of the essence of revelation.

3. The Occupation of Palestine: The tribesmen of Joseph, now divided into two great clans, were naturally the head and front of the movement upon Palestine. Their main endeavor was to effect an
entrance into "the hill country of Ephraim," where their kin were the most numerous. Attempts to reach this goal by the west and south were found to be hopeless; and after many long delays a détour was made around the land of Edom, a union being effected with the Jordan. With the Israelite population already east of the Jordan and their allies, the chief foes of all the Hebrew peoples of this time were the Amorites, who by the invasion of the newcomers were driven out of Gilead and the northern border of Moab, with the result that new Israelite settlements were made in the region north and south of the Jabbok. With these achievements the life and work of Moses were finished. His place was taken by Joshua, the representative of the dominant tribe of Ephraim. Under the leadership the Jordan was crossed near Jericho (c. 1160 B.C.); and with the entrance into the central highlands, the old Israel already in Palestine and the new immigrants endowed with the spirit of a world-conquering religion, made common cause in the gradual occupation of the land of promise and the realization of a national ideal. It is doubtful, however, whether there was any complete federation of the tribes before the era of the kingdom. For more than a century the settlement extended itself, partly through conquest, but chiefly through peaceful assimilation of the Canaanite communities. Mainly because the Canaanites could maintain themselves in fortified cities a complete and speedy conquest of the whole country was out of the question (comp. Judges i.). Against the more numerous and wealthy but divided Canaanites the main advantage possessed by the Hebræans was common action over an extended area, inspired by land-hunger and by religious enthusiasm. At first aggression was naturally the chief factor. The occupation of the central hill country laid the foundation of the great settlement of the people of Joseph with Ephraim itself in the center. Manasseh (Machir) in the north, and the new tribe of Benjamin in the south. This territory was firmly held and long remained the kernel and defense of Israel. The other tribes adjusted themselves gradually to this primary condition. Those to the north, Issachar, Zebulun, and Naphtali, strengthened their hold upon the plain of Jezreel and beyond; and in an early stage of the general occupation (c. 1130 B.C.), by the help of Machir (Manasseh), Ephraim, and Benjamin (Judges v.), made good their claim against a desperate combination of northern Fortunes of Canaanites. The southern tribes, the Tribes. Judah, Simeon, and Dan, took little part in the distinctive work of securing Canaan for Israel. Yet Judah, virile and enterprising, continually enlarged itself from well-chosen centers, absorbing whole clans of outsiders, such as the Kenites and the Kenizzites, as well as the remnant of Simeon. Dan held a part of the Shephelah by precarious tenure, first against the Canaanites, and later against the Philistines, till it was forced to migrate to the foot of Hermon, where it thenceforth remained inactive in the common affairs of Israel.

In the northwest Asher was claimed for the people of Yhwh (Josh. v. 17), but was never assimilated. Gilead and Bashan became a home for emigrants, especially from the overcrowded territory of Manasseh; and Gilead actually became synonymous with God (Josh. vii.).

4. Period of the Judges: After centuries of military control Canaan had been relinquished by the Egyptians (c. 1700 B.C.) to become in large measure the possession of the Israelites. But the title of the new occupants was not to be disputed. Successful raids, sometimes amounting to prolonged occupations, were made by Arameans (who came in large numbers over the Euphrates to replace the now almost extinct Hittite communities), by Moabites, by Midianites, and cast of the Jordan by Ammonites. Only a portion of the country was attacked and despoiled by each of the invading hosts; and on each occasion a leader was raised up to deliver his people. The most serious incursion was that made by the Midianites, who (c. 1090 B.C.) struck into the center of Israel's territory by way of the possessions of Manasseh. After the repulse Gideon, the leader or "judge," was almost made a king by his tribesmen; and the lack of a common leadership was henceforth so strongly felt that it became only a question of time when a kingdom of Israel should be established. The last and greatest of the judges was Samuel (c. 1050 B.C.). He was the first legitimate successor of Moses, as being an epoch-making spirit, prophet, and judge in one.

The National Spirit. In that he had imbued his people with the national spirit along with the religion of Yhwh. But the idea of nationality was being rapidly obliterated by the disintegrating effects of agriculture upon a people primarily nomadic, by the establishment of individual families and septs in their own several holdings and districts, and by the inevitable adoption almost everywhere of Canaanite customs, with separate city government and the worship of local deities (see B.A.R.). External influences seemed still more destructive. Most pressing of all immediate dangers was the growing power of the Philistines. They had (c. 1040 B.C.) repeatedly defeated the armies of Israel; they had destroyed the sacred city of Shiloh with its shrine; they had seized the chief strongholds of Ephraim and Benjamin; and they were now holding central Israel in vassalage.

III. The Kingdom. — 1. The United Kingdom: Samuel now perceived that only a king could reclaim and unite Israel; and by him Saul, a wealthy landholder of Gibeath in Benjamin, was consecrated to the kingly office (c. 1090 B.C.). Saul's first achievement was of happy omen. The town of Jabesh in Gilead was under siege by the Ammonites, and claimed the protection of the western tribes. Saul fired the heart of Israel by proclaiming a holy war in behalf of this town. The rescue which followed gave heart to the despondent tributaries of the Philistines; and a series of brilliant victories, in which the crown prince, the noble Jonathan, took the lead, served to make Israel strong and united. Saul
gathered about him men of force and promise, and gave them the command of chosen bodies of militia. Abner, the captain of the host, was a brave and skilful leader; and among the officers was a youth of genius, David, the son of Jesse of Beth-lehem in Judah, the first of that tribe to take an active part in the affairs of Israel. Jonathan and David became fast friends; and their alliance promised well for the redemption of their country.

All went happily for a time. The Philistines, driven out from central Palestine, were kept at bay; and if Saul had been a statesman as well as a soldier the state might have been saved under his régime. But he lacked the gifts of administration so essential to the building up of the nation. He also became moody and melancholy, and suspected a plot against him on the part of both David and Jonathan. David was compelled to flee from the court. He made himself the leader of a daring band of outlaws. Though often pursued by Saul, he would not retaliate. He became a nominal vassal of the King of Gath, but helped the Philistines as little, and his own men of Judah as much, as possible. The Philistines, unable to penetrate the western passes of Benjamin and Ephraim, marched northward, and struck at Israel from the plain of Jezreel. On a slope of Mount Gilboa the fateful battle was fought, in which David had laid for himself the foundation of a kingdom in his own separate tribe; and when Ish-baal (Idoshoreh), a surviving son of Saul, was proclaimed King of Israel by Abner, he (David) took up a royal residence in Hebron, where he reigned as King of Judah for some years, probably on good terms with his old allies the Philistines. The reign of Ish-baal was very brief; and he never possessed real authority west of the Jordan, his capital being at Mahanaim in Gilead. He was dethroned by his general after a quarrel; and Abner, when a few years of anarchy had passed, handed the kingdom over to David, who then received the allegiance of the elders of Israel (c. 955 B.C.).

David was the political creator of Israel. Before him there had been national aspirations, but never a united nation. He was the most commanding public figure in the history of Israel. Surpassed in the art of war by his general and near relative, Joab, to whom he owed most of his military success, he was unrivalled in his genius for statesmanship. His eventual comparative failure as a ruler was due to moral weaknesses and an overwrought emotional temperament.

His early achievements as King of Israel were the final expulsion of the Philistines from their garrisons in the central region; the capture of Jerusalem from the Canaanish Jebusites, which he made his capital and the sacred city of Yawm, thus securing the alliance of the powerful and warlike Benjamin and the religious allegiance of all Israel; the establishment of an organized administration with permanent state officials; and the formation of a regular body-guard of trained soldiers as the nucleus of a standing army.

There soon began a period of foreign wars, which ended in the subjugation of the Moabites, Edomites, and Ammonites, besides the Arameans of southern and eastern Syria. Israel's ascendancy over all of these except the Arameans lasted till well into the reign of David's successor. The kingdom proper was, however, not fully organized internally; and David's own crimes and follies came nearly rending it into fragments. Adultery with Bath-sheba, the wife of a faithful officer, and the murder of the husband were followed in the latter half of his reign by fatal dissensions among the children of his many wives, and finally by the open rebellion of Absalom, the heir to the throne. Through the fidelity of a few devoted friends David's safety was secured, and through the strategy of Joab, Absalom was defeated and slain. Local dissensions were once more outwardly healed, and the closing years of the great king's reign were passed in comparative tranquillity. A court intrigue at the close of David's days put an end to the pretensions and the life of the next heir, Adonijah, and thereby Solomon, son of Bath-sheba, succeeded to the throne (c. 955 B.C.).

Solomon's merits were fewer and his demerits more numerous than those of his father. He cultivated peace and friendship with his neighbors, developed trade and production, and organized the kingdom into administrative districts; and by the aid of workmen and materials brought from Phoenicia, he erected the great Temple on Moriah and at Beth-el, and strong fortresses were built up.

Solomon, along with a gorgeous palace for himself. On the other hand, he was sensual in his habits, and without religious depth or steadfastness. He impoverished the rest of the kingdom to build up Judah and Jerusalem, to repay his debts to the Phenicians, to maintain a splendid court, and to gratify his own luxurious and extravagant tastes. Before his reign was ended he had lost the allegiance of all the vassal states, and provoked an ominous discontent throughout northern Israel. His reign was the first epoch of Hebrew literary history; for then was made the oldest collection of epic ballads and of the traditions of tribal heroes.

2. The Divided Kingdom: At the death of Solomon (934 B.C.) his son Rehoboam claimed kingship over all Israel. But the discontent in the northern tribes showed itself at once in a great "folk-moot" at Shechem. There they chose as their king Jeroboam, an Ephrinites who had been a fugitive in Egypt on account of an attempt in rebellion in the reign of Solomon. Benjamin, in whose territory were Jerusalem and the Temple, remained with Judah. Thus ideal of a united Israel was shattered forever. Thenceforth for a time there were enmity and strife between north (Israel) and south (Judah); and though there came at length a longer period of almost unbroken peace, yet the hope of reunion was never again cherished.

Despite the popularity of Jeroboam's election, northern Israel was kept in a state of partial or total anarchy for half a century. To provide a nucleus of a standing army.

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Josiah (639-608), having marched out to give him Jehoiakim (608-597) was induced to rebel in 598. Chadnessar of Babylon, who had succeeded to the fallen empire of Assyria. The Egyptians, expelled from Palestine, still kept intriguing, and Judah under Jehoiakim (608-597) was induced to rebel in 598. The next year the newly ascended king Jehoiachin was taken with his city and deported to Babylon. Several of his subjects, including the prophet Ezekiel. In 598, Jehoiachin was taken, the king and many more of his people were deported, and the kingdom was finally abolished.

IV. The Babylonian Regime: Over the Judahites left in Palestine a governor of their own race, Gedaliah, was appointed. In a few years he was assassinated by an apostate named Ishmael. As a punishment in Palestine, was made to Babylon a third deportation of fugitives, taking the aged prophet Jeremiah with them, made their way to Egypt and were heard of no more. A considerable number still remained in Palestine.

The exiles, as a whole, fared well in Babylonia. The bulk of the first or principal deportation was placed beside the Canal Chebar, not far from Nippur in central Babylonia. Here, and elsewhere, most of the captives were employed on public works, and many of all classes of the exiles eventually gained their freedom and rose to influential positions. Hence Babylonia furnished a strong moral and financial support to Judaism for many centuries. Here, also, the faith and religious devotion of Israel were renewed; the literature of the kingdom was studied, reclassified, and adapted to the needs of the reviving community; and the hope of restoration to Palestine was preached and cherished. About 545 this aspiration took more definite form. Cyrus, King of Persia, had by that time attained to dominion over the whole lands of Asia as far as the shores of the Egean Sea, and it seemed to the seers of Israel (the second Isaiah and others) that the Semitic lowlands would soon fall to him also. As a matter of fact, the Babylonian empire became his possession when the city of Babylon surrendered to his army without resistance in July, 539.

V. The Persian Dominion: Soon thereafter Cyrus issued a proclamation giving the Judahite and other exiles permission to return to their own lands. The Jews gladly seized the opportunity. A "prince" of the Davidean line, Sheshbazzar, with a large following, set out restoration for Jerusalem in 538. The difficulties of resettlement were enormous, largely due to jealousy and intrigue on the part of the Samaritans and other peoples of Palestine. The foundation of a temple was laid; but it was not till 531, when Darius Hystaspes, the great patron of subject religions, gave further encouragement, that a decisive impulse was given by the exertions of Zerubbabel, a prince of the same royal line, supported by a contingent of new colonists. Through his agency along with that of Josiah the high priest, and the inspiring words of the prophets Haggai and Zechariah, the Temple was completed and dedicated in 521.

The Hebrew settlement was still little more than a struggling colony; and during the next two generations it showed a marked decline in religious earnestness and therefore in social and political well-being. Separation from the heathen and semi-heathen peoples of the whole region was indispensable. But intermarriages with them were frequent; and with these alliances the practises of forbidden cults went hand in hand. A great reformation was now
brought about by Ezra, a priest and a scribe in Babylonia, who came to Jerusalem (458?), with authority from King Artaxerxes I., to
Reforms of the Jewish community. His
Ezra and Nehemiah efforts would have been of little avail
if they had not been backed up by the
powerful influence of Nehemiah, a Jewish cupbearer of Artaxerxes, who came with a royal escort and with a governor's commission to
set right the affairs of his country in Palestine.
Nehemiah, whose genius was eminently practical, rebuilt the walls of Jerusalem; forced the richer Jews to release the property mortgaged to them by their poorer brethren; forbade the taking of usury, the contracting of mixed marriages, and the profanation of the Sabbath. Ezra’s greatest work was
the more lasting, being nothing less than a new edition of the Law, which soon became the strongest
pillar of Judaism. It was read before a great congregation in 444. A second visit of Nehemiah in 432 resulted in the vigorous carrying out of some of the most sorely needed reforms.
During the century that followed till 380 little is accurately known of the fortunes of the Jewish state. The people were homogeneous; and the result of the labors of Nehemiah and Ezra was seen in the fact that the religious purity of the community was maintained.
VI. The Hellenistic Era: The conquests of Alexander the Great brought Syria under Hellenistic
influence, at first chiefly exercised by the Ptolemies of Egypt from Alexandria as a center (238-203), and later by Antiochus III. of Syria and his two successors, reigning in Antioch (203-165).
What the Egypt of the Pharaohs had failed to do in Palestine, the Egypt of the Ptolemies in large measure accomplished. Not only was a political control established there, but a strong
Rule of the intellectual influence was exercised.
Ptolemies. Ptolemy Logi, who occupied Jerusa-
lem in 330, took large numbers of Jews to Egypt as colonists and prospective citizens. Other Jews followed, strong in their loyalty to the
Judaism established by Ezra: forerunners and types of faithful Jews ever since scattered throughout the world. The Jews prospered in Egypt; and Alex-
andria reacted upon Jerusalem in matters intellec-
tual. The Egyptian capital became a center of Jewish learning; and the devoted Jews who resorted for worship to their Holy City familiarized the people of the home land with the enlarged outlook and knowledge of the world acquired in Egypt. Moreover, the first Greek translation of the Old Testament was made and used by Hellenistic Jews. On the whole, the Ptolemic régime was a benefit to Judaism.
In 203 Antiochus III. wrested Judea from Egypt. Under his second successor, Antiochus Epiphanes, the fatal epoch of world-
iliness and compromise with heathenism began with the success of his endeavor to corrupt the priesthood. His next
step was to seize the Temple and profane it.
VII. The Maccabees: At this juncture a heroism worthy of the best days of Israel was displayed by
the noble priest Mattathias of the Hasmonean
family, who in 167 raised the standard of rebellion,
Under his son and successor, Judas Maccabeus, Jerusalem was recovered, the Temple purified, and its worship restored (165). The rule of the Macca-
beans was finally established in Judea, and was main-
tained for a full century, till Syria became a Roman province.
Israe...
the same capacity by Jerusalem (1731). He was the author of "Mas'at Mosheh," responsa, Constantinople, 1795.

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M. Fh.

ISRAEL OF BAMBERG: Tosafist; flourished about the middle of the thirteenth century. He was a pupil of Samuel of Bamberg, to whose rabbinate he succeeded. Zunz ("Z. G. " p. 40) supposes that Israel of Bamberg was the father of Jedidiah of Nuremberg, who flourished about 1270-80, and whose son Israel was killed at Bamberg in 1298, a time of persecution (Salzfeld, "Martyrological," p. 49). It is likely that Israel of Bamberg was also the father of Anna, killed at the same time (ibid). The tosafot of Israel of Bamberg are quoted by Mordecai (Shab. No. 296; Ah. Zarah Nos. 817, 833, 853); Ben-jacob ("Ozar ha-Sefarim," p. 624) concluded that these tosafot are only to Alfas and not to the text of the Talmud. Eckstein ("Gesch. der Juden in Ehemaligen Fürstenthum Bamberg," pp. 144-145) identifies Israel of Bamberg with Israel b. Uri Shraga, whose tosafot are also mentioned by Mordecai (Shab. No. 696); but Kohlen (in "Monaistcshrift," xxvii. 83) thinks they were two different persons.

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M. Sel.

ISRAEL BRUNA BEN HAYYIM: German rabbi of the fifteenth century. He was at first rabbi of Britno, and after the expulsion of the Jews from that city (1454) he settled at Ratisbon, where he opened a yeshibah against the wishes of Rabbi Ansheh, who considered this an encroachment upon his rights. Israel Bruno was upheld by the leading rabbis of his time, e.g., Jacob Weil and Israel Isserlein of Wiener-Neustadt, who spoke very highly of him. In 1474 he was thrown into prison on some charge—possibly one of ritual murder—brought against him by his enemies, and was held, most likely for blackmail. After having spent thirteen days in prison Israel was liberated. There is some confusion in regard to details, and some think that he was twice in prison. Israel Bruno wrote a volume of responsa (Salonica, 1796; Stettin, 1900).

BIBLIOGRAPHY: Goretz, Gesch, 3d ed., vii. 393 et seq. Gode- mann, Gesch. iii. 21 et passim.

D.

ISRAEL, EDWARD: American arctic explorer; born July 1, 1859, at Kalamazoo, Mich.; died May 27, 1884; educated at the University of Ann Arbor, Mich.: He joined the Signal Corps of the United States Army and became a sergent. In 1881 Israel volunteered for the Lady Franklin Bay Expedition, under the command of Gen. A. W. Greely, accompanying the expedition as astronomer (1881-84); in this expedition he made many valuable scientific observations. At times he commanded special sleigh parties. Although not physically robust, he often volunteered for geographical work; in 1882 he rendered especially important service in determining the practicability of an overland route to Hazen Land in Greenland through "The Bellows" valley. The amiability of his disposition endeared him to his comrades, and, being the youngest in the party, he was familiarly denominated "Benjamin." When ill and starving, he refused to accept any more than an equal ration. Israel died before the return of the expedition. In reading the burial service, General Greely, remembering that Israel was of the Jewish faith, omitted such portions as were inappropriate.

BIBLIOGRAPHY: Greely, Lady Franklin Bay Expedition, 1884.

I. G. D.

ISRAEL, HAYYIM ABRAHAM: Italian rabbi of the eighteenth century; lived at Candia and Ancona. He wrote: (1) "Bet Abrahah" (Leghorn, 1786), a casuistical commentary on the Tur Hoshen Mishpat and on the "Bet Yosef" thereto (at the end of the volume is a treatise entitled "Ma'amah ha-Me- sel" on the laws of government); (2) "Amorot Teforot" (ib. 1787), a similar commentary on the Tur Eben ha-Ezer. Israel is quoted by Mat- tithiah Terni in his "Sefat Emet" (p. 786, ed. Leghorn).


M. Sel.

ISRAEL, JACOB: Russian rabbi and author; flourished 1625-78. He is said to have been born in Temesvar, and to have been rabbi in Belzycze and Lublin; Fürst says in Slutsk also. He was a contemporary of Samuel (Azron) Keidanover, and perished during the Chmielnicki persecutions (1648). The Bodleian manuscript No. 859 (Neubauer, "Cat. Bodl. Hebr. MSS." p. 215) contains some of his homilies on the Pentateuch, entitled "Tiferet Yisrael." His more important work was the "Yalkut Hadash," first printed at Lublin in 1648, then at Prague, 1657, Amsterdam, 1669, and with appendix "Tosafot Shikhat Lechet" at Wilmerodorf, 1673. In later editions it is sometimes called "Yalkut Yisrael," after its author. The book was printed as an anonymous work. It contains a collection of midrashim arranged in alphabetical order, drawn not only from early midrashic works, but also from such cabalistic writings as the Zohar, "Tikkune Zohar," "Yenat Eleh," "Gal ya Ravaya," etc.


G.

ISRAEL, JAMES: German physician; born at Berlin Feb., 1846; M. D. Berlin, 1870. Settling in the German capital, he became in 1873 assistant surgeon at the Israelite Hospital, and in 1890 chief surgeon. In 1894 he received the honorary title of professor.

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Israel is a prolific writer, his essays and works numbering more than 100. Among these may be mentioned: "Klinische Beiträge zur Akzimomyose des Menschen," 1885; "Erfahrungen über Nervenchirurgie," Berlin, 1884; and "Statistische Ueber- sichten über 191 Nierencapentonen," in "Verhand- lungen des Internationalen Kongresses zu Moskau," 1897.


S. F. T. H.

ISRAEL, JEDIDIJA: Rabbi at Alexandria. Egypt, from 1882 to 1887; died 1887; son of Elijah Israel. He edited the rabbinical annals from 1779 to 1784. He was a disciple of Jonathan Halute, and presided over an academy at Alexandria which bore the name "Midrash Rab Yedidyah." He wrote several responsa, some of which have been published in the works of Rabbi Abbahu; also annotations to "Kise Eliyahu" on the Shulhan 'Aruk. His treatise "Maaseret Ha- Gitin," on divorce, is still in manuscript.


S. MAN.

ISRAEL BEN JEHIEL ASHKENAZI: Italian rabbi; lived at the end of the fifteenth and in the early part of the sixteenth century. He was corrector, as the edition of the Talmud published in Pesaro 1511-12; and 1518 he approved the first edition of Elijah Levita's "Ha-Sofor" in Rome. Israel belonged to the halakha of Roman rabbis, and, it seems, excelled his two colleagues in Talmudic knowledge. Israel was highly respected in Rome, and in 1518 gave a decision on a legal question concerning Donina, the daughter of Samuel Zarfati. This decision still exists in manuscript ("Il Mose," v. 191, No. 40; 188, No. 193, 199). At an advanced age he emigrated to Palestine.

BIBLIOGRAPHY: Yezeitin und Jünger, Gesch. der Juden in Rom, ii. 76, 98, 113.

M. SC.

ISRAEL JOSHUA OF KUTNO: Russian-Polish rabbi; died at Kutno, in the government of Warsaw, July 11, 1888, at an advanced age. He studied in the yeshibah which was founded in the village of Kukhar by R. Solomon Posner about 1802. Israel Joshua and R. Hayyim Wasserzug (Filipower) were the most famous graduates from that institution, which was an adjunct to the agricultural colonies Posner had established on his estates. Israel Joshua occupied various small rabbinic offices up to 1860, when he became rabbi of Kutno, which he consistently refused to leave for larger rabbinic offices to which he was invited from time to time. By many he was considered the greatest Talmudic authority of Russian Poland. He was the author of "Yeshu'ot Yisrael," on Shulhan 'Aruk, R. Hayyim MISHAP (Warsaw, 1870), published by his son R. Moses of Viskitke, his successor to the rabbinate.

BIBLIOGRAPHY: HEB.DRIT, vi. 127-137; Abraham, 9655, pp. 447- 448.

S. P. Wi.

ISRAEL KOHEN BEN JOSEPH: Polish scholar; lived in the second half of the sixteenth century. He edited the anonymous philosophical work "She'elot 'Iyyan ha-Neshamah," containing a dialogue between pupil and master on eighteen questions concerning the soul (Lublin, 1596). The work has been translated into Judeo-German by Isaac ben Ḥayyim.


I. BN.

ISRAEL OF KREM (according to Azulai, "Shen ha-Gedolim," s. e. יִשְׂרָאֵל מִכְּרֵמ and Michael, "Or ha-Hayyim," No. 1062, Israel of Kremser): Austrian rabbi; flourished in the fourteenth and fifteenth centuries. He was the great-grandfather of Israel ben Pethahiah Isserlein, who quotes him in his commentary on Rashī to the Pentateuch, section "Wayehi." Israel was the author of "Haggakot Asher," notes on R. Asher's Talmudic compendium, printed with the text. Grätz identifies Israel of Krems with the Israel whom Emperor Rupert appointed, by a decree of May 3, 1407, chief rabbi of all the German communities ("Hochmeister über alle Rabbinen"), giving him a certificate declaring him to be a great Talmudic scholar and a good man. But as Israel's functions included the civil control of the Jews, and especially the collection of the taxes, the German rabbis opposed his appointment. Some of them even threatened him with excommunication in case he did not resign. The emperor, upon hearing of this, confirmed Israel's appointment as chief rabbi by a second decree (Nov. 23, 1407), imposing a fine of twenty gold marks on any one refusing to submit to him. But the exults had little effect, and the office of the chief rabbi became obsolete soon after its creation. No further mention of Israel occurs until 1415, when he is mentioned in a document of Emperor Sigismund, appointing him to superintend the collection of the Jewish taxes, in which office he was the subordinate of the hereditary chamberlain Conrad of Weinsberg.


M. Sc.

ISRAEL BEN MEIR: Printer and author; lived at Prague in the seventeenth and eighteenth centuries. He was the author of a work entitled "Haggadah Yisrael," a treatise on the education of children, the first edition of which is anonymous (Frankfort-on-the-Oder, 1712). In the same year Israel established, or helped to establish, a printing business at Wilnemond; but his name, followed by the letters "v," appears only on two works of 1712: the "Bet Abot" of Moses Heilburg and the Talmudic tractate Betzah.


M. Sc.

ISRAEL R. MOSES: Polish cabalist; lived at the end of the sixteenth century. He is known only through his book "Tanam Yaddaw," in which all verses of the Psalms and the Proverbs found in the Zohar are collected, with the explanations there given. The collection is preceded by a cabalistic treatise on the soul and a "bakkashah" by the compiler.


P. B.
Israel Samuel Ashkenazi

ISRAEL BEN MOSES HA-LEVI OF ZAKUSC: Galician scholar; born at Bobriska at the beginning of the eighteenth century; died at Brody April 17. 1733. His father instructed him in Talmud and Hebrew literature; but Israel was more interested in philosophy and mathematics, which he eagerly studied from Hebrew sources. This love for science caused him to leave his native country for Germany in the hope of being able there to devote himself to his favorite studies. After having sojourned in many places, barely earning a livelihood by teaching, he settled in Berlin, becoming teacher of Talmud in the Talmud Torah of Yehiel-Heine Ephraim. Among his disciples was Moses Mendelssohn, whom he instructed in mathematics and to whom he imparted his love for philosophy. Israel's sojourn in Berlin, however, was not a long one. Persecutions by the Orthodox rabbis forced him to seek another home, and he returned to Galicia, where he lived in great poverty. The last years of his life were spent at Brody.

Israel was the author of the following works: (1) "Negah Yisrael," on the astronomical and geometrical passages in both Talmuds (Frankfort-on-the-Oder, 1741); (2) "Eben Yisrael," responsa; (3) "Arubber ha-Shamayim," on ancient and modern astronomy (mentioned in his commentary on "Hobot ha-Lehabot"); (4) "Teb ha-Lebanon," commentary on "Hobot ha-Lehabot" (Vienna, 1809); (5) "Nezah ha-Denua," moral tale in rhymed prose (anon., Dyhernfurth, 1770); (6) "Perush," commentary on the "Ruah Hen" of Jacob Anatoll (ib. 1744); (7) Commentaries on the "Ozar" (Vienna, 1797).


I. B. E.;

ISRAEL, OSKAR: German physician; born at Stettin Sept. 6, 1854; educated at the universities of Leipzig, Kiel, and Berlin (M.D. 1877). In 1878 he entered the pathological institute of his alma mater as assistant; in 1883 he became first assistant; in 1885 he was appointed assistant professor. Israel has written many essays in the medical journals, especially on pathology. He is the author of: "Practicum der Pathologischen Histologie," Berlin, 1888 (2d ed., 1888; translated into French by Letulle and Criztman); "Internationale Beitrage zur Wissenschaftlichen Medizin," 5, 1891; "Elemente der Pathologischen Diagnostik," 5, 1898.

BIBLIOGRAPHY: Fried, ibid.

F. T. H.

ISRAEL B. PETHAHIAH. See Isserlein.

ISRAEL BEN PETHAHIAH ASHKENAZI.

ISRAEL SALANTE. See Linken, Israel.

ISRAEL BEN SAMUEL ASHKENAZI OF SHKLOV: Talmudic casuist; born at Shklov about 1770; died at Tiberias May 13, 1839. One of a group of Talmudic scholars of Shklov who were attracted to Wilna by Elijah Gom (see Eliezer ben Solomon) (1726-97). Shklov was the last arrival, and attended upon the gaon as a disciple for less than a year. He gained Elijah's confidence, and was chosen to arrange for publication the gaon's commentary to the first two parts of the Shulhan 'Aruk. That on the Orah Hayyim was published in Shklov in 1820. Ashkenazi also published his master's notes to the tractate Shekalim of the Jerusalem Talmud, with a commentary of his own, under the title "Tikkun Hadudin" (Minsk, 1812).

Later he emigrated to Palestine and became the head of the German and Polish congregations of Safed and then of Jerusalem. He was there named "Ashkonazi" (the German), a name applied to all Jews of German extraction, in contradistinction to the Sephardim, who came originally from Spain or Portugal.

After a residence of several years in the Holy Land, Ashkenazi went to Europe as a "shlichim" (emissary of the rabbi), to collect alms for the poor Palestinian Jews; and in that capacity he traveled through Lithuania and other parts of Russia. On his return to Palestine he wrote his chief work, "Pe'at ha-Shulhan," which is intended as a sort of supplement to the Shulhan 'Aruk, supplying all the agricultural laws obligatory only in the Holy Land, omitted by Caro in his code. Israel also incorporated in this book the note of Elijah Wilna to the tractate Zera'im, the first order of the Mishnah, and gave in addition a voluminous commentary of his own which he called "Bet Yisrael." The work was published in Safed in 1836 by the printing-house of Israel ben Abrahm Bech.

Ashkenazi is also the author of "Nahalahu Me-Ma'ah," a collection of responsa mentioned in the work above. An account of his rabbinate of Jerusalem is given in Mendel ben Aaron's "Kore ha-ittim" (Vienna, 1849).


P. W. W.

ISRAEL SAMUEL BEN SOLOMON: Polish Talmudic and halakic author of "Ashkenaz." About 1620 he lived in Krakow. His father, a physician, was of Spanish origin. Israel wrote, about 1624: (1) A compendium of the "dinim" contained in the four parts of the Shulhan 'Aruk, arranged in alphabetical order, under the title "Yisrael Yisrael" (Crakow, 1620; Hamburg, 1693). It contains likewise a mystical "tehinnah." The work was also published in parts, with Jekuthiel Kaufmann ben Abigdor's commentaries, collectively entitled "Hokkat ha-Torah," on Orah Hayyim and Yoreh De'ah, Berlin, 1699-1700; on Eben ha-Ezer, Dyhernfurth, 1690 (according to Benjacob); on Hoshen Mishpat, ib. 1691 (according to Benjacob); and the four parts with the above-mentioned commentaries were printed as an entire work in Sudilkow, 1834. (2) "Tikkun Shemirat Shabbat" (Frankfort-on-the-Oder, 1868; Offenbach, 1719), laws on Sabbath observance. (3) A large halakic work based upon the Talmud, the Tosafot, and the Posekim, in four parts, following the Shulhan 'Aruk, under the respective titles "Zera'ot ha-Hayyim," "Ohrat Mishpat," "Ez ha-Dat," "Mapen Zimra." (4) "Megalleh 'Amukot," a mystical commentary on the Pentateuch. (5) "Kerem Shelomo," a commentary on Pirke Abot. (6) A treatise on difficult haggadic passages and midrashic commentaries on the Pentateuch and the Biblical books. (7) "Kerem Shelomo," a commentary on Pirke Abot. (8) A treatise on difficult haggadic passages and midrashic commentaries on the Pentateuch and the Biblical books.


P. W. W.
He lived apparently at Tarascon, and was among mudist of the first half of the fourteenth century.

Commentary on the "Tikkune Zohar," Czernowitz, after the expulsion in 1306. Israel was a pupil of the tosafist Samuel Shmelka, and had many discussions on rabbinical matters with Phinehas ha-Levi Hurwitz, and in his insertions in "Gil'at Pinihas" some of Israel's responsa were given. "Keter Kabbalah" of Isaac Abraham b. Dob Berash also contains one of his responsa (No. 76). After the death of Baer of Mescritz (1723), Israel became the leader of the Hassidim, and won numbers over to Hasidism. His renown as a wonder worker was so great that even Christians believed in his supernatural powers and resorted to him for aid; while Jews were attracted to him from far and near. He left a large number of works, mostly cabalistic; the following have been published: notes to the "Sefer Raziel," printed with the text, Warsaw, 1812; "Abodah Yisrael" (Josefow, 1842), containing sermons, novels on Hulfin, and notes on the Pentateuch, the Haftarot, the Pesah Haggadah, and Pirke Abot; "Tehillot Yisrael," commentary on Psalms (1861 V); "Or Yisrael," commentary on the "Tikkune Zohar" (Osnovitz, 1862; "Nezer Yisrael," commentary on the Zohar, ib. 1869; "Ner Yisrael," commentary on the "Ecer Sefer," on Hal Guon's "Likutein," and on Joseph Gikatilla's "Sha'ar ha-Shamayim"; "B'et Yisrael" and "Geburnt Yisrael."
Israeli, Isaac

Hasdai in the request of the grammarian David the title “Propaedeutik für Ärzte” (Berliner’s “Magazin,” xi. 97-112). Kimhi.

translated into Hebrew (the Arabic original is not exact), and into German by David Kaufmann under the title “Diastase Universales,” and into Hebrew by an anonymous translator under the title “Sefer ha-Gebulim weha-Reshumim,” a philosophical work of which a Latin translation is quoted in the beginning of the “Opera Omnia.” This work and the “Kitab al-Istikgat” were severely criticized by Maimonides in a letter to Samuel ibn Tibha (i.e., “Iggeroth ha-Hamban,” p. 29, Leipsic, 1859), in which he declared that they had no value, insomuch as Isaac ben Solomon Israeli was nothing more than a physician.

“Kitab Bustan al-Hikmah,” on metaphysics.

“Kitab al-Ikhtiyar,” in Hebrew, “Sefer ha-Kadshot,” a treatise on medicine, in five books, on the kinds of fever, according to the ancient physicians, especially Hippocrates.

“Kitab al-Mu'adhdin,” in Arabic, translated into Hebrew by Nissim ibn Solomon (14th cent.) under the title “Sefer ha-Ma'adhdin,” a philosophical work which more than any other has given rise to controversy among later scholars, is a commentary on the “Sefer Yezirah.” Steinschneider (in his “Ha-Karmel” (1871, pp. 400-405). The editor is of opinion that this little work is a fragment of a larger one.

Medical science is included in the ideas of Aristotle, whose works were translated into Latin by Constantine the Prattler and whom he calls in other places “Isaac the Prattler” and “Ha-Yizhaki,” was no other than Isaac Israeli. But if Israeli was attacked by Ibn Ezra he was praised by other Biblical commentators, such as Jacob b. Rubin, a contemporary of Maimonides, and by Hasdai.

Another work which has been ascribed to Israeli, and which more than any other has given rise to controversy among later scholars, is a commentary on the “Sefer Yeẓirah.” Steinmann in his “Al-Farabi,” p. 248, and Carmoly in his “Ziyyon,” I. 46, concludes that the Is tradition is that they had no value, insomuch as Isaac ben Solomon Israeli was nothing more than a physician.

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ISRAELI, ISRAEL (or IN DER ISRAELI): Spanish scholar, died at Toledo 1826; probably identical with Israel ben Joseph of Toledo, brother of the astronomer Isaac Israel. He was a pupil of Asheri, for whom he translated from the Arabic the ordinances ("takkanot") of Toledo and probably also parts of Maimonides' commentary on the Mishnah. A specimen of the translation of the latter is found in Asheri's commentary on Kilayim (ii. 5). According to Geiger ("Moses ben Maimon," p. 89) all the quotations from Maimonides in Asheri that vary from the current text are extracts from Israel's translations.

Israel wrote an Arabic work on the ritual, translated into Hebrew, under the title "Mifvo'ot Zemanim-yot," by Shem-Tob ben Isaac Ardelal, and extract in the Bodleian (Zunz, "Z. G." p. 421; Stein,</p>
ISRAËLITE FRANÇAISE. See Periodicals.

ISRAELITISCHE THEOLOGISCHE LEHR-ANSTALT: Rabbinical and teachers' seminary in Vienna, founded 1893 by Joseph Ritter von Hirsch and Richard von Königswarter, and opened Oct. 15 of that year. It is subventioned by the Austrian government, by the "Cultusgemeinden" of Vienna, Prague, and Lemberg, and by the "Landesjudenschaft" of Bohemia, and is governed by fifteen curators. The first president was Baron von Königswarter, who, at his death, was succeeded by Moritz Karpels; the latter was followed by Moritz Ritter von Roffner. Since 1898 the faculty has consisted of Dr. Adolf Schwarz, professor of Talmud, halakhic literature, and homiletics, rector, and the following professors: M. Friedmann (lector in the Vienna Betha-midrash), in the Midrash; Dr. D. H. Miller, in Bible exegesis, grammar, and religious philosophy; Dr. A. Büchler, in history; Dr. Jerusalem, in pedagogy and German; Dr. Mosnt, in Polish; and Dr. E. Fuhrmann, in Bohemian. The institution publishes every year an annual report together with an important scientific treatise. In 1902 the number of students preparing for the rabbinate was 36, and the number preparing to be teachers of religion. 11.

BIBLIOGRAPHY: Bloch, Oesterreichische Wochenbericht, 1886, pp. 45-50 (in German); American Jewish Year Book, 1896, p. 348.

S.

ISRAELITISCHE ALLIANZ ZU WIEN: Society for the promotion of Jewish interests, founded at Vienna in 1872 by Joseph Ritter von Wertheimer, and modeled on the Alliance Israélite Universelle of Paris. Its establishment was directly due to the oppression of the Jews in Rumania and the excesses committed against the Jews in Asiatic Turkey. The organizers, among whom were the publicist Ignatz Kvarnada and the poet Leopold Kommer, proposed as an important part of their program, to improve Jewish education in Austria and more especially in Galicia by organizing and supporting schools, and by other suitable means. The other object of the society, "to afford efficient relief to Jews where they still suffer by reason of their race," claimed subsequently the larger part of its attention, in consequence of the many persecutions in the countries on the eastern border. On account of the geographical situation of Vienna, it was the task of the Israelitische Allianz to render first assistance to refugees from eastern Europe, the majority of whom came from Rumania and Bukowina. The society was connected with numerous educational and charitable societies, and to numerous educational and charitable societies. According to the report for 1902 there were 3,000 regular members (including many societies as corporate bodies), each paying a minimum contribution of 0 crowns; 1,185 of these were in Vienna. Income in 1902: annual contributions, 33,789 crowns; donations, 9,606 crowns; interest, 15,095 crowns; and gifts for special relief. President (1903), David Ritter von Gutmann; first vice-president, Dr. Alfred Stern; secretaries, 1874-76, Dr. P. Frankl (subsequently rabbi at Berlin); 1880-90, Dr. M. Friedlander, and since 1901 Rabbi A. Kaminka.

BIBLIOGRAPHY: Annual Reports of the Israelitische Allianz.

A. K.

ISRAELITISCHE ANNALEN: Weekly journal; published in Frankfort-on-the-Main. The first number appeared Jan. 4, 1839; it discontinued publication Dec. 24, 1841. The well-known historian Isaac Marcus Jost was its editor. The journal printed Jewish news from all points and articles on Jewish literature and history. Its theological position was neutral, and its chief value lay in its historical work.

A. M. F.

ISRAELITISCHE BOTE. See Periodicals.

ISRAELITISCHE GEMEINDEBLATT. See Periodicals.

ISRAELITISCHE GEMEINDE- UND FAMILIENZEITUNG. See Periodicals.

ISRAELITISCHE GEMEINDE- UND SCHULZEITUNG. See Periodicals.

ISRAELITISCHE GEMEINDEZEITUNG. See Periodicals.

ISRAELITISCHE JAARBOEKJE. See Periodicals.

ISRAELITISCHE LEHRER. See Periodicals.

ISRAELITISCHE LEHRER- UND KANTOR. See Periodicals.

ISRAELITISCHE LEHRERZEITUNG. See Periodicals.

ISRAELITISCHE LEUTERBODE. See Periodicals.

ISRAELITISCHE MERKUR. See Periodicals.

ISRAELITISCHE NEUWSBODE. See Periodicals.
ISRAELITISCHE SCHUL- UND PREDIGERMAGAZIN: Monthly periodical, published in Magdeburg by Ludwig Philippsou. It first appeared in 1834, and continued up to the end of 1836. It was the precursor of the "Allgemeine Zeitung des Judenthums," and contained articles of homiletic and pedagogic interest. At times short notices of current happenings appeared in it.

ISRAELITISCHE SCHULZEITUNG. See Periodicals.

ISRAELITISCHE VOLKSBLETT. See Periodicals.

ISRAELITISCHE WOCHENSCHRIFT FÜR DIE RELIGIONS- UND SOCIEN INTERessen DES JUDENTHUMS: Weekly journal, published at Breslau and later at Magdeburg. The first number appeared Jan. 5, 1870; the last toward the close of 1894. It was edited by Susskind in its last years. It was associated with the editorship. The journal was popular in tone, and published sermons, rabbinical decisions, and discussions on religious matters.

ISRAELITISCHER HATJIS- UND SCHULFREUNDE. See Periodicals.

ISRAELITISCHER LEHRERBOTE. See Periodicals.

ISRAELITISCHER MÜTENALMANACH. See Periodicals.

ISRAELITISCHER NEUGEBOTEN. See Periodicals.

ISRAELITULU ROMANUL. See Periodicals.

ISRAELS, ABRAHAM HARTOG: Dutch medical historian; born at Groningen March 27, 1822; died at Amsterdam Jan. 10, 1888; educated at the university of his native town (M.D. 1848). He established himself as a physician in Amsterdam, where, in 1867, he became lecturer on the history of medicine and hygiene at the Athenæum. In 1877 he was appointed assistant professor at the University of Amsterdam.

Among Israels' works may be mentioned the following, all of which were published in Amsterdam: "Twee Epidemien in Nederland," 1853; "De Saler nimsche School," 1856; "Bydragen tot de Geschiedenis der Lepus in de Noordelyke Nederlanden," 1857; "De Geschiedenis der Diphtheritis Beknopt Medegedeeld," 1861; "Bydragen tot de Geschiedenis der Geneeskunde in Nederland," 1873; "De Keizersnoed by Levendere, Volgens den Babylonischen Tal mud," 1882. He also translated into Dutch Köbeler's "Allgemeine Diiyetik für Gebildete" (Amsterdam, 1851) and Häser's "Lehrbuch der Geschichte der Medizin." (2, 1852-59).

From 1874 to 1876 Israels was editor of "Hygieia, Weekblad voor de Gesondheidsleer."


ISRAELS, JOSEPH: Dutch genre painter; born at Groningen, Holland, June 27, 1824. It was his mother's desire that he should enter the rabbinate, but other influences prevailed, and at an early age he adopted a commercial career, which his father, a banker, had mapped out for him in his own counting-room. This career, however, he soon abandoned, but not until the elder Israels had become fully convinced of the bent of his son's mind, mainly through his insistent desire to make sketches upon the borders of the huge ledgers which it was his duty to keep in order. At last permission was given him to take up art as a profession.

Upon leaving his office-desk Israels immediately began his studies in art at Groningen under local masters. At the age of seventeen, having in a measure exhausted the opportunities offered by his native town, he went to Amsterdam. There he entered the studio of Cornelis Kruseman, and quickly responded to the classical influences then predominating, not only at the Amsterdam Academy of Fine Arts, over which his master presided, but to an even greater extent in Paris, where Israels ultimately went. While in Paris he studied under Picot, Horace Vernet, and Paul Delaroche, living meanwhile economically upon a small allowance made him by his father. While in Paris he felt to the
full the positive influence of the romantic school, of which his masters were the foremost exponents and from which he became one of the first seceders.

In 1848 Millet exhibited for the first time in Paris, and, judging from Israels' later work, there is little doubt that he was one of the first painters to appreciate the significance of Millet's revolt against the ultra-classical tendencies of the period. From Paris Israels returned to Amsterdam, and there commenced painting historic scenes, of which the first was "William the Silent of Orange Bidding Defiance to King Philip II. of Spain" (1835). Meeting with little success in this field, he turned for subjects to the peasantry that flocked into the city on market-days from the surrounding country, and began to paint the homely scenes which have since made him famous. Later he drew for material upon the life of the fisherfolk of the seaside villages near Amsterdam. Those of his pictures that interpret the life of the Dutch fishermen, the arduous and frequently tragic element of which Israels portrayed with deep feeling and with a masterly application of chiaroscuro, soon became popular. In developing his tendencies he finally attained the extreme of realism and depicted the sober side of life—its toils, its sorrows, and its sacrifices.

Several medals were conferred upon the artist in recognition of the merit of his work. He received a medal (third class) at the Paris Exposition of 1867, and another (first class) at the Exposition of 1878. He was decorated with the cross of the Legion of Honor in 1867, and was created an officer of that order in 1879. The Order of Leopold was also conferred upon him by the king of the Belgians. In 1882 the Munich International Exposition awarded him a gold medal (second class), and he received a gold medal (first class) from the Paris Exposition of 1889. At the Paris Exposition of 1900 he exhibited two paintings: "The Merchant of Bric-a-brac" and "Returning from the Fields."

Of Israels' pictures, "Passing Mother's Grave" (1856) was purchased in 1861 by the Amsterdam Academy of Fine Arts, "Alone in the World" (1878) by the Amsterdam Museum. His "Frugal Meal" was bought by W. K. Vanderbilt of New York. Among his other works may be mentioned: "Village Scene," "Preparing for the Future" (1855); "Children of the Sea," "Peaceful Home," "Fisher men Shipwrecked off Scheveningen" (1862); "The Sick Mother," "The Mother in Health," "The Orphan Asylum at Katwijk"; "The Last Breath," "True Support," "Madonna in Hut," "Age and Infancy" (1872); "First Sail," "Village Poor" (1873); "Expectation," "An Anxious Fam ily" (1874); "Waiting for the Fishing-Boats" (1875); "Returning from the Fields," "Breakfast Time," "Cobblers at Dinner" (1878); "Nothing More!" "The Sewing-School at Katwyk" (1881); "A Silent Interview" (1882); "Fair Weather," "A Sleeping Child" (1886); "The Return" (1884); "When One

Israel was an aquafortist and etcher of great talent. Through his efforts painting received a new impetus in Holland, where a modern Dutch school of painting has arisen. He lived long at The Hague, and became corresponding member of the Instituto de France. He died August 12, 1911.


ISSA. See Joes.

ISSACHAR (Israel).—1. Biblical Data: Ninth son of Jacob and fifth of Leah, born a considerable length of time after her other children (Gen. xxv. 17-18; comp. xxx. 5). This name belongs to that class of words which, according to Masoretic printing, are not read as they are written, the second being ignored. The meaning of the name is either "there is a reward" ("yesh sakar") or, according to Wellhausen ("Text der Bücher Samuels," p. 90), "a man of hire" ("ish sakar"). In Gen. xxx. 18 (Hebr.) the former explanation is plainly indicated: "God has given me my reward, because I have given my maiden to my husband." Still there is in verse 16 an allusion to the latter explanation: "For I have surely hired thee with my son's mandrakes." Ball ("S. B. O. T., " "Genesis," on Gen. xxx. 18) interprets the name as "Sokar's man," that is, "man of the Egyptian god Sokar." Issachar had four sons, who founded the four chief families of the tribe (Gen. xlix. 14; Num. xxvi. 23, 24; 1 Chron. vii. 1). Jacob in blessing his children bore his death compared Issachar to a strong or bony ass (Gen. xlix. 14). This expression is a prophecy referring to the tribe of Issachar.

E. G. B.

In Rabbinical Literature: Issachar was one of the five brothers whom Joseph presented to Pharaoh (Gen. xlvii. 2; 1 Chron. vi. 9). In the wars between Jacob's sons and the Canaanites, in which, according to the legend, the sons achieved astounding exploits, Issachar took but a feeble part. He is mentioned as having remained beneath the walls of Sarta and Gaash, two strongly fortified cities, and at a given opportunity as having opened their gates ("Sefer ha-Yashar," section "Wayebel"); ed. Leghorn, 1570, pp. 80B, 85a). He married Arubah, the younger daughter of Japhiel, the son of Joktan (5, section "Wayebel"); comp. Gen. xlvii. 2). Issachar's name was engraved in the sapphire of the high priest's breastplate (Ex. xxi. 13). Issachar was born on the fourth day of the fifth month (Ab) and died at the age of 122 (Midrash Tadshah, in Epstein, "Mi-Kadmoney ha-Yehudim," p. xxiii.).

2. A Levite, seventh son of Obed-edom (1 Chron. xxvi. 5).

M. Sel.

ISSACHAR, TRIBE OF.—Biblical Data: A tribe of Israel, descended from Issachar. The numbers accredited to Issachar are: 34,490 in Num. i. 29; 61,300 in Num. xxvi. 32; and 145,680 in 1 Chron. vii. 1-3. The territory occupied by the tribe was the fourth lot specified in Josh. xix. 17-23, immediately north of the half tribe of Manasseh, west of the Jordan, and south of Zebulun and Naphtali; and it probably extended from the Jordan on the east to the Mediterranean Sea (comp. Deut. xxxiii. 18) on the west. It embraced sixteen cities and the fertile plain of Esedron.

The first important event in which Issachar figures is the battle of Deborah and Baruk with Sisera in the plain of Esedron. In Judges v. 13 (R. V.) it is said: "And the princes of Issachar were: Barak was Issachar, so was Barak." It may be, though it is by no means certain, that both Deborah and Barak belonged to this tribe, in whose territory the battle was fought and won.

The judge Tola, son of Puah, son of Dodo, was also a man of Issachar (Judges x. 1). Jehoshaphat, son of Paruah, was one of Solomon's commissary officials (1 Kings iv. 17). The second dynasty of the Northern Kingdom belonged to Issachar: And Baasha, the son of Ahijah, of the house of Issachar, slew Nadab, son of Jeroboam I., and reigned in his stead (1 Kings xiv. 27-28). There are no other specific references to descendants of Issachar who occupied prominent places in Israel's history; but, according to the genealogical tables of the chronicle, some further importance is attached to the tribe.

E. G. B.

In Rabbinical Literature: The tribe of Issachar is particularly represented as one which consisted mostly of scholars, to which is added that a mislaid in I Chron. xii. 32. According to Juba, there was not to be found a Jewish student that was not a descendant either of Levi or of Issachar (Yoma 36a). The passage of Jacob's blessing referring to Issachar (Gen. xlix. 14-15) is interpreted as an allusion to the study of the Law, with which the people of that tribe occupied themselves (Gen. xvii. 17; comp. also pseudo-Jonathan and Rabbi alle be). The tribe of Issachar is also said to have been most influential in making proselytes (Gen. xlii. 12; comp. Sifre, Deut. 386).

Although Issachar was the ninth son of Jacob, yet the princes of his tribe were the second to bring the offering for the dedication of the altar (Num. vii. 19-25), because the tribe was well versed in the Law (Gen. R. xlvii. 4). The Midrash finds in the details of the offering various allusions to the Torah (Num. xii. 15). The tribe of Issachar divided the others to bring six covered wagons and twelve oxen (Num. vii. 8) on which to load the parts of the Tabernacle (Num. R. xlvii. 19). The 300 chiefs of Issachar (1 Chron. xii. 32) were leaders of the Sanchelin, whose decisions were implicitly accepted by their brethren (Gen. R. xlvii. xvii. 17). The wise men consulted by Ahahnasius (Esth. i. 10) were people of Issachar (Esth. R. iv.). The tribe is also represented as having been rich (comp. Targ. Onk. to Gen. xlix. 14); and its members figure as persons who united wealth and learning (B. B. 17a). It was because they studied the Torah under favor-
Isserlein (Isserlin), Israel ben

Isserlein, the foremost Talmudic authority of Germany in the first half of the fourteenth century, probably at Ratisbon; died at Neustadt, near Vienna, 1460.

Israel ben Meir of Ralbat, a pupil of Jacob of Ralbat, was known as Isserlein or Israel of Reinhartstein. He lived in Prague in 1336 and became a student of Jacob son of Ralbat. He later moved to Ratisbon, where he became a pupil of Jacob ben Meir of Ralbat.

Isserlein's father was a court rabbi in Prague, and he grew up in a family of scholars. He received a rigorous education in Talmudic studies and was considered one of the greatest Talmudists of his time. He was known for his strict adherence to the traditional views of the Geonim, the Jewish scholars of the Babylonian Academy.

Isserlein's work, Sefer Ha-Eshel, was a commentary on the Talmud, which he wrote in order to clarify the more difficult passages. He also wrote a number of responsa, or legal opinions, which were highly regarded by his contemporaries.

Isserlein was not only a scholar but also a prolific writer. He published a number of works, including Sefer Ha-Eshel, Sefer Ha-Eshel Ha-Shita, and Sefer Ha-Eshel Ha-Shita Ha-Shita. These works were widely read and were considered authoritative by the Jewish community.

Isserlein also played a role in the development of the Talmudic law. He was a member of the Sanhedrin, the highest court in the Jewish community, and was known for his strict adherence to the traditional views of the Geonim.

In conclusion, Isserlein was a significant figure in the history of Jewish scholarship. His work continues to be studied and admired by scholars to this day.
opher; born at Cracow about 1520; died there May 1, 1572. His father was a rich and prominent Talmudist, and it may be concluded from the terms "ha-kazin" and "ha-parnes," which his son applies to him (preface to "Mehir Yayin"), that he was the chief of the community. Isserles studied in his native city, and then under Shalom Slicka, rabbi of Lublin, whom he succeeded in his office. Among his fellow pupils were his relative Solomon Luria (MaHaRShaL), and Hayyim b. Bezalel, who later was his opponent. Isserles returned to Cracow about 1538, when he established a large yeshiva and, being a wealthy man, supported his pupils at his own cost. Three years later he was ordained rabbi and was named one of the three dayyanim to form the rabbinate of Cracow, which community had as yet no chief rabbi ("ab bet din"). In 1536, when the plague ravaged Cracow, Isserles went to Sty self-isolation, where he wrote his "Mehir Yayin." While still young Isserles was recognized as an authority in rabbinical matters. As early as 1559 his relative Meir Katzenellenbogen of Padua, a man of eighty years, had applied to him to use his influence in forgiving the unlawful printing in Poland of the "Mishneh Torah," which was causing Katzenellenbogen heavy loss. Isserles in ten responsa defended the interests of the aged rabbi of Padua. He also corresponded with many other rabbis, among them Joseph Caro, who, as will be seen, they differed later on various matters.

A close friendship existed between Isserles and his relative Luria, though, as will be seen, they differed later on various matters.

Relations. Responsa, No. 6). In many respects with their aims were similar: both aimed at the truth in their decisions, both worked for the furtherance of Tal- umic literature, and both ascribed great importance to customs ("minhagim"). In certain other matters, however, there was great opposition between the two friends, especially in their attitude toward philosophy. Luria was the adversary of philosophy: Isserles, its warm defender, declaring openly that the aim of man is to search for the cause and the meaning of things ("Torat ha-

Olah," III., ch. vii.). Isserles accordingly devoted a part of his time to philosophy. When Luria reproached him for having based his decisions on Aristotle's teachings, he replied that he followed Maimonides, and that he studied Greek philosophy only from the "Morch"; further, that he pursued his philosophical studies on Saturdays and holy days only, when people generally took walks, and that it was better to occupy oneself with philosophy than to err through Cabala (Isserles, Respons. No. 7). The fact that Isserles studied the "Morch" on Sabbaths and holy days—on which days the reading of profane literature was particularly forbidden—shows how much he appreciated philosophy in general and Maimonides in particular.

Isserles also occupied himself with the secular sciences: and whereas Caro says that a man must devote all his time to the study of the Torah and the Talmud, Isserles decides that one may now and then occupy himself with the secular sciences provided he is not led into heresy through studying them (Shul- han 'Aruk, Torah Deah, 346, 4). He himself had

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Bibliography: Berliner, in Monatsschrift, xvi. 339-335; xvii. 429-435; Berlinger, Gesch. der Juden, vi. 108; Goldmann, Gesch. der Juden, viii. 14, 18, 28, 35, 87, 101; Fuerst, Kedoschim, i. 162; Luria, in Zunz, Kedoschim, i. 162; 2. L. G.

ISSERLES, MOSES BEN ISRAEL (Reim): Polish rabbi, code annotator, and philosopher; born at Cracow about 1520; died there May 1, 1572. His father was a rich and prominent Talmudist, and it may be concluded from the terms "ha-kazin" and "ha-parnes," which his son applies to him (preface to "Mehir Yayin"), that he was the chief of the community. Isserles studied in his native city, and then under Shalom Slicka, rabbi of Lublin, whom he succeeded in his office. Among his fellow pupils were his relative Solomon Luria (MaHaRShaL), and Hayyim b. Bezalel, who later was his opponent. Isserles returned to Cracow about 1538, when he established a large yeshiva and, being a wealthy man, supported his pupils at his own cost. Three years later he was ordained rabbi and was named one of the three dayyanim to form the rabbinate of Cracow, which community had as yet no chief rabbi ("ab bet din"). In 1536, when the plague ravaged Cracow, Isserles went to Sty dowie, where he wrote his "Mehir Yayin." While still young Isserles was recognized as an authority in rabbinical matters. As early as 1559 his relative Meir Katzenellenbogen of Padua, a man of eighty years, had applied to him to use his influence in forgiving the unlawful printing in Poland of the "Mishneh Torah," which was causing Katzenellenbogen heavy loss. Isserles in ten responsa defended the interests of the aged rabbi of Padua. He also corresponded with many other rabbis, among them Joseph Caro, who, as will be seen, they differed later on various matters.

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an extensive knowledge of astronomy and a great liking for history. It was Isserles who induced his pupil David Gamz to write the historical work "Zemah Davíd." Isserles was opposed to "pilpul" (Responsa, No. 78); and he taught his pupils how to interpret the Talmud in a simple way (ib. No. 88).

Some of his responsa are written in an elevated style of versified prose, as are his prefaces, though, as he himself declared, he had never studied Hebrew grammar (ib. No. 7). Isserles was also an excellent scribe, and in the scroll of the Pentateuch which he wrote and which is preserved in the synagogue originally his house, which he gave to the community for a place of worship—there are fourteen reading-slips from those other scrolls.

Connection (see "Ha-Maggid," 1. 34, ii. 16). Isserles was prominent in the Council of Four Lands, which was established in his time. A quarrel having broken out among the rabbis, he launched an anathema against those who were desirous of continuing the agitation and would not await the decision of the rabbinical congress at the fair of Lublin (Responsa, Nos. 68, 69).

Owing to the fact that he was one of the founders of rabbinical learning in Poland and Germany, and was recognized as the authority not only in rabbinic law but also in Cabala, philosophy, and the secular sciences, legends attached themselves to him. Many curious stories are told of the number of years he lived, of the number of works he wrote, etc. (comp. Azulai, "Shem ha Gedolim," l. s.; "Mosheh Isserles"). Even at the present day the Polish Jews consider him a saint, and on the anniversary of his death large numbers make a pilgrimage to his tomb at Cracow ("Ha-Maggid," 180. No. 18). In the epitaph on Isserles' tombstone occur the following: "From Moses [Maimonides] to Moses [Isserles] there was none like Moses" (comp. Dent, xxxvii, 10). This is an exaggeration, but there is a resemblance between the two, as both werehalakists, and both devoted a large part of their time to philosophy.

Isserles' writings may be divided into two classes of works: (1) halakic, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim. Like Caro, he wrote a commentary to the Arba'ah Turim, entitled "Darke Mosheh," of which two parts were printed (Cracow, 1760; E. Solzuch, 1822). An abridgment of this work, entitled "Kippur Darke Mosheh," was published with the text in Venice, 1906. This commentary contains a severe criticism of the "Bet Yosef." It is also the source of Isserles' other work, "Mappah," which is both a criticism of and a supplement to the Arba'ah Turim. Isserles saw that Caro's "table" was not sufficiently "prepared" for Caro as a rabbinic scholar, and he therefore provided the Shulhan 'Aruk (= "Prepared Table") with a "Mappah" (= "Table Cloth"). Consisting of notes ("haggados") inserted in Caro's text.

These notes first appeared in the Cracow edition of the Shulhan 'Aruk (1571), in Rashi type to distinguish them from the text of Caro.

The authorities receiving special attention in the "Darke Mosheh" and "Mappah" are the Tanna'im and the minhagim, to which Isserles attached great importance. The importance of the minhag had already been pointed out by Solomon Luria, who declared that the minhag outweighed the Law ("Yam shel Sholomoh," to B. x. 45). Isserles went still further: he established the minhag in several cases as the standard authority. "The minhag is the Law," he said ("Darke Mosheh" on Tur Yoreh De'ah, 118). "One must not act contrary to the minhag" (Shulhan 'Aruk, Orah Hayyim, 819, 1). Still, even in establishing the minhag as an authority, he did not do so indiscriminately, because he made a distinction between minhagim. Where the minhag seemed to him absurd, he declared it to be unacceptable (Shulhan 'Aruk, Yoreh De'ah, 180, 19). It must be added that when Ashkenazim now speak of the Shulhan 'Aruk they understand by it both Caro's text and Isserles' notes, and that when there is a conflict between the two, Isserles is taken as the authority.

As to Isserles' system, it may be said that he was more inclined toward restrictive decisions ("mahmi"), especially in his rulings concerning kosher food (see, for instance, Shulhan 'Aruk, Yoreh De'ah, 83, 5: 167, 2 et passim). But he has been judged too severely by modern Maskilim, who have accused him of making arbitrary restrictions, of inventing customs, and of causing heavy pecuniary losses by his reliance on the minhagim (P. Smolenskin, "'Am ha-Aretz"). As to Isserles' system, it may be said that he was more inclined toward restrictive decisions ("mahmi"), especially in his rulings concerning kosher food (see, for instance, Shulhan 'Aruk, Yoreh De'ah, 83, 5: 167, 2 et passim). But he has been judged too severely by modern Maskilim, who have accused him of making arbitrary restrictions, of inventing customs, and of causing heavy pecuniary losses by his reliance on the minhagim (P. Smolenskin, "'Am ha-Aretz").

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Liberal decisions. General he adapted his decisions to the spirit of the time in which he lived; and he gave a liberal decision when he saw that a restrictive one would prove burdensome ("Sh'me netzivet, Beitar She'etokh" to M. "Ma'asim," No. 30).

Isserles touched also, in his halachic decisions, on the question of the superiority of the Hebrew language and the sacred characters. He allows one to read on Saturdays non-religious works if written in Hebrew (Shulhan 'Aruk, Orah Hayyim, 807, 16). The Targumim have the same sacred character as the Hebrew ("Darke Mosheh" on Tur Elul ha-'Ezer, 126). The square characters are sacred because the scroll of the Law is written in them; and he forbade the writing of non-religious works in such characters (Shulhan 'Aruk, Yoreh De'ah, 284, 2).

His other halachic works are:

"Tosef 'Ittif," also called "Tosefot Esher," a treatise on what is lawful and unlawful, arranged according to the "Sha'are Yosef," of Isaac D'lin, and written before the "Mappah." Later Isserles added notes to this work (ib. Nos. 13, 191). Isserles' works on the "Tosef 'Ittif" and on the "Sifra" of Akiba, and his glosses on the "Yemenim," are included in the "Zemah Tzaddik."
Isserles, Lithuanian philosopher of the 16th century, was a key figure in the development of modern Jewish philosophy. His works include "Torat ha-'Olah," a philosophical treatise that influenced later rabbinic thought.

In philosophy, Isserles opposed the Cabala, believing its views were confirmed by philosophy. He appreciated the Zohar, but did not believe in the existence of God alone. His "Torat ha-'Olah" is full of cabalistic opinions, and he regarded the creation of the world as the most important of the derived principles.

Isserles was a contemporary of Isaac Luria, Hayyim Vital, and other cabalists, and he was influenced by mystical philosophy. He appreciated the Zohar, but did not believe in the existence of God alone. His "Torat ha-'Olah" is full of cabalistic opinions, and he regarded the creation of the world as the most important of the derived principles.

In his philosophical works, Isserles focused on the Temple, its equipment, and its sacrifices. In the descriptive text of the Temple, Isserles follows Maimonides' " Yad, " but his view is more arrived at than their view of the Temple, its structure, and its functions. The Temple's courtyard and its four chambers correspond to the seven climates. The Temple's outer court and its four chambers correspond to the four domains, mineral, vegetable, animal, and rational, which receive their form from the active intelligence. Isserles followed Maimonides in his view that the Temple was a microcosm of the universe, where the active intelligence and the four elements interacted.

In the field of halakha, Isserles' "Orhot Yaakov" is a philosophical commentary on Maimonides' "Moreh Nevuchim." His "Yad, " compiled after the death of Maimonides, is a philosophical explanation of the Cabala, its study, and its sacrifices. Isserles' "Torat ha-'Olah" is a philosophical explanation of the Cabala, its study, and its sacrifices. In the descriptive text of the Temple, Isserles follows Maimonides' "Yad, " but his view is more arrived at than their view of the Temple, its structure, and its functions. The Temple's courtyard and its four chambers correspond to the seven climates. The Temple's outer court and its four chambers correspond to the four domains, mineral, vegetable, animal, and rational, which receive their form from the active intelligence. Isserles followed Maimonides in his view that the Temple was a microcosm of the universe, where the active intelligence and the four elements interacted.

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the bank was conducted by a certain Meir, who in 1478 left it to his wife Richa. In 1634 a “monte di pietà,” in opposition to the bank of the Jews, was established at Pirano by the city, and later others were opened elsewhere in Istria. In consequence the Jews disappeared toward the end of the seventeenth century. Most of them then went to Italy, where names derived from Istrian towns, as “Muggia,” “Parenzo,” “Coco Pirani,” etc. Others settled at Triest, where their gifts to the synagogue are still remembered in the Yam Kippur service. At Muggia, a little Istrian town on the gulf of the same name, opposite Triest, there is an inscription on the town hall recording the expulsion of the Jews in 1582.

Istria was the field of operations of the pseudo-Messiah Asher Lammlein about 1502.

Most of the 285 Jews in Istria in 1900 were engaged in commerce. There were 29 at Rovigno, 14 at Parenzo, 10 at Capo d’Istria, and 112 at Asher Pola, where a new congregation is now being organized. The remainder were scattered here and there. The Jews of Pola, for the most part German, are without a synagogue, but since there is a large garrison at the place and many Jews serve in the army or in the navy, the government supports a minister, who is sent from Triest on the high festivals to hold religious services in a room in the navy building, to which all Jews are admitted. There has been recently assigned to them ground for a cemetery.

In accordance with the law of March 4, 1890, the Jews of Istria form part of the Jewish community of Triest.

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V. C.

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